Digitized by the Internet Archive
in 2011 with funding from
LYRASIS members and Sloan Foundation

http://www.archive.org/details/messenger1974123112roye

messenger

HURCH OF THE BRETHREN JANUARY 1974

15239

Belfast: "If peace broke out tomorrow"

contents

10 **Moving On, In Transition: The NCCC.** National Council of Churches reflects new directions, reports Harold B. Statler

14 **The Mysterious Magi.** The story of the Wise Men is a biblical incentive to extend the Christmas celebration. It is a reminder, as well, of the universality of the Christian faith. by Paul Maier

12 **Integrity and Faith: The Reality of God's Promises.** The quality of our faith determines the character of our conduct. by Wayne F. Geisert

16 **Belfast: "If Peace Broke Out Tomorrow."** Agnes Street Community Centre, where BVSers Ken and Nancy Smith-Shuman serve as volunteers, looks beyond political violence for solutions to inner city problems. by Linda Beher

20 **Evangelism: Four Personal Statements.** A cluster of perspectives: "What to Do With a Conversion," by Inez Long; "When the Spirit Blows Afresh," by Ron Hanft; "The Christian Celebrity System," by Kenneth L. Wilson; "To Cut Through Appearances," by Kerby Lauderdale

In Touch profiles Jeanene Pifer, Victor Bendsen, and Don Frederick (2). . . . Outlook features World Ministries Commission shifts and new personnel, a new songbook, Bethany Seminary, amnesty, citizenship seminars, Choice IV, opposition to JROTC, and other news (beginning on 4). . . . Update reviews General Board discussions (10). . . . Turning Points includes participants in the district disaster network (24). . . . Cultural Information Services Feedforward previews a January tv special (25). . . . Here I Stand offers statements from Priscilla Zigler on taxation, Alfred Alling on comments regarding the BRF Bible School, Ronald E. Keener and Bernice Hoover Cook on communication (26). . . . Ralph G. McFadden cites resources on the theme, "First of All . . . Persons" (29). . . . Washington *Star-News* reporter William Willoughby recounts his participation in a commemorative service at Antietam's Dunker church (30). . . . An editorial, "The Light in the Steeple," comments on the nation's Bicentennial celebration (32)

EDITOR
Howard E. Royer
ASSISTANT EDITOR
Linda K. Beher
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 123, NO. 1 JANUARY 1974

CREDITS: Cover, 11, 14, 20, 22 Religious News Service; 2 (left) Stan Kurtz; (right) *Palladium-Item*, Richmond, Ind.; 8 Mel Horst; 12 "The Faithful," sculpture by Ernst Barlach, Three Lions photo; 17, 18 (left, lower center) Bill Bailie, Studio Ten, Belfast; 18 (upper center, right) 19 Linda Beher; 25 Cultural Information Service; 30 Howard E. Royer

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., January 1974.

Copyright 1973, Church of the Brethren General Board.

letters

GUIDANCE FOR OUR DAY

Surely the MESSENGER is God's answer to prayer of many seeking guidance — those wishing to be Christian in their attitudes toward happenings of our day.

The October issue was great, a reminder that the daily news media cannot be trusted always to present the Christian viewpoint of current events.

Thanks for "The Myth of the Best-Fed Nation" by Shirley Fike, "Wounded Knee Journal" by John P. Adams, and "I. W. Moomaw" by Kenneth I. Morse. Also thanks to Betty Lou Myers for "I Want to Be a Thermostat."

DOROTHY NARAGON
Lakeville, Ind.

AMEN TO SHIRLEY FIKE

I was so pleased to see someone express in words what I have felt for a long time concerning our so called best-fed nation (Here I Stand, October).

I couldn't agree more with what Shirley expressed in her article. She said it all.

Again I say amen.

RUTH BUCHTER
Ephrata, Pa.

EASY ON THE ANTELOPE

I hope Madolin Taylor (In Touch, September) will hunt antelope in Wyoming *only* with a camera. Why is it considered such a great thing to kill, when one is not starving? Why boast about hunting wild animals, when one is armed with a gun? What chance has a poor frightened antelope against being shot? Shame!

B. G. FRASER
Washington, D.C.

THE ACCUSED AND THE ACCUSERS

I could not help but stop to analyze the Annual Conference Statement on Amnesty (September). These lads who chose to run away when they should have stood up and fought for their CO rights deserve all they are getting.

Our Lord when he was dealing with the situation of his day never flinched from duty. If he had, there never would have been a crucifixion, salvation, or a Christian church.

The apostle Paul stood up to the crowds that were against him and God spared him any punishment he could not bear (a promise). Peter withstood the multitude in his sacrifice by going to jail and by a miracle was released. Stephen was stoned when all was against him.

How can anyone who calls himself a Christian say, "I'll run rather than stand and face my accusers."

If these people feel so pious about their convictions, now do what Paul did while in jail — write great letters.

No, let them stay. They made their decision. It may hurt many Brethren to see their sons' weak faith. But let's give these deserters the facts the Gospel preaches.

C. D. Clapper
Telford, Pa.

UNDERSTANDING OR QUANNICK GUSQUINGA?

The Holy Ghost "tongues" of Acts 2 was the ability to speak understandably so that "everyone of us hears in our own language" about Jesus.

"Unknown tongues" discussed in I Cor. 14 was not to be sought, and was definitely restricted (verses 27, 28, etc.).

There is a massive difference between speaking so that everyone understands, and speaking so that few if any understand. Also, to use Bible statements about "tongues" as guides for "unknown tongues" is a great mistake, probably a heresy. If my message were "Jummie tu bollet zick quannick gusquinga," you could properly ignore it.

If I could write so that people of 15 languages understood me, I would properly claim the Holy Ghost tongues of Acts 2.

Roy White
Citronelle, Ala.

DOUBLE THE PLEASURE, DOUBLE THE FUND

I deeply appreciate the fine work of the Messenger staff. In spite of rising costs I would still like to see 24 instead of 12 issues per year.

And I still feel it would be a good investment to have the total cost of Messenger covered by the Brotherhood Fund, and sent to every Brethren family, with additional copies available for local churches to send to friends and prospective members. A number of other denominational or religious groups have found that money invested in church magazines and other forms of publicity is well spent.

Olden D. Mitchell
Fort Wayne, Ind.

THE SPIRIT SPEAKS ON TAXES

Here is what I hear the Spirit of Truth saying to us Christians about paying taxes to support the military:

"War is dependent upon two supports — soldiers and money. Because enough drafted young men choose the jail to the demands of our government, we have been given alternative service.

"When enough property owners prefer to have their property confiscated by our government rather than willingly pay the war tax, then we can hope for an *alternative tax plan* put into law."

A few such people are calling us to join them.

O. E. Gibson
Westmont, Ill.

MORE THAN THE BY-PRODUCTS

Two of the articles in the October Messenger were really good: "Guideposts in the Sexual Wilderness" and "Four Biblical Affirmations."

I especially agreed with Harold Martin and his concerns for our church literature. I have been concerned for a number of years since the first of our seven children started Sunday school. Too much of the material doesn't go above the "by-products" of Christianity such as social reform, living a good life, and other good things. That can come in a life after a person has been filled with God's love, which comes when we accept Christ as our personal savior.

We don't teach this key message to our young people enough. I have seen a slight cynicism develop in them.

Please accept these words in the spirit of concern I have for our whole church.

Mrs. Robert Mishler
Beaverton, Mich.

INTERPRETING THE CHURCH TODAY

Our conference just received, and I just read, your excellent publication, the November issue of Messenger. I read with interest the article about the Pittmans of Champaign, Ill., "In Love With Life"; the fine article by Leland Wilson, "The Meaning of the Black Experience"; Donald R. Jordan's "A Call to Accountability"; and Martin Marty's "WCC: Its Impact on American Churches."

All in all, you do a very fine job of communication and among all the church publications which we receive I think you do one of the best jobs of interpreting the work of the church today. May you continue a good work.

Charles E. F. Howe
Executive Illinois Conference of Churches
Springfield, Ill.

CONGREGATIONAL STEWARDSHIP

Our second meatless love feast this fall was no tremendous financial saving. It was symbolic, though, of the sense of priority that led the Akron Eastwood church to take $1,500 of its surplus last year for the Emergency Disaster Fund. I am grateful to those leaders of our congregation who are sensitive to congregational stewardship as well as to individual stewardship.

Wilma Troxell
Akron, Ohio

page one

"When Ireland is the most important news, nothing much else has happened in the world," quips priest-sociologist Andrew M. Greeley.

Even so, people keep writing and talking about Ireland, especially about its seeming assaults on ordinary life.

Still, it should not seem surprising that ordinary life continues.

Assistant editor Linda Beher visited Agnes Street Community Centre in Belfast where Brethren Ken and Nancy Smith-Shuman are volunteers.

"Our stay in Belfast with Alf and Minnie Midgley was extraordinary only in the warm generosity of this family," Linda reports. "Minnie was in the hospital with an ear infection until our last day in Belfast. So Alf would cook the evening meal for us while we visited or watched television with Frank, their 18-year-old son, and Mrs. Haslett, Minnie's mother. We'd all gather around the coal fire to eat. One evening we attended a party for some of the 'friends' of the community centre and their families at the home of the centre's director. The warmth of these family settings seemed all the more poignant when contrasted with the unrest and unhappiness in Belfast." Linda's report on the work of Agnes Street Centre begins on page 16.

Other contributors include Harold B. Statler, York, Pa., head of the Church of the Brethren delegation to the NCCC's Governing Board; moderator Wayne F. Geisert, president of Bridgewater College in Virginia; Paul L. Maier, professor of history, Western Michigan University; schoolteacher Inez Long, Lancaster, Pa.; Ron Hanft, former BVS training director for the denomination; Kenneth L. Wilson, editor, *Christian Herald*, whose article (copyright 1973) is used by special permission; Kerby Lauderdale, pastor, Eel River church, Claypool, Ind.; Priscilla Zigler, Dayton, Ohio; Alfred Alling, Cabool, Mo.; Bernice Hoover Cook, Plattsburg, Mo.; Ronald E. Keener, director of community relations, William Rainey Harper College, Palatine, Ill.; Ralph G. McFadden of the Parish Ministries Commission education group; and William Willoughby, reporter for the Washington, D.C., *Star-News*. — The Editors

Jeanene Pifer: The teacher who gives the apples

In Jeanene Pifer's second-grade class at Toledo, Ohio, Garfield School, it is the teacher who gives the apples to the children.

She also gives cheeseburgers, milkshakes, French fries, and anything else they might like to eat.

For four years Jeanene has made it a practice to take each of her pupils out to lunch during the school year. For the child, the treat includes a ride to the restaurant in Teacher's car, freedom to select any item on the menu, and a chance to have Jeanene's undivided attention to tell about a new kitten or the latest baseball game.

For the Church of the Brethren congregant (Elm Street church, Lima, Ohio) the experience provides an opportunity to teach children how to read a menu, order a meal, and practice good table manners.

The children take turns going in pairs with Teacher Pifer, carefully keeping track of the date on a large classroom calendar until it is their day.

"The first time I took them I thought they'd order things they don't get very often, like roast beef, liver, or steak," she comments. Not so. But the teacher of 11 years encourages the children to order balanced meals.

"That's what inspired me to start this whole idea. One day I noticed students were bringing lunches consisting of dried toast or cold spaghetti, and I decided to help them learn about nutrition while sharing with them an enjoyable adventure," she says.

The church organist and choir director delights in recounting amusing luncheon experiences. One girl frowned at the menu and asked, "Why did the waitress give me this? *I* can't read all of it." And a boy who insisted he loved pumpkin pie wasn't so sure when it was served. "The white stuff on top was pretty good, but I want to know what they did with the pumpkin."

But Jeanene is sure to discuss what happens with the children so they learn by their experiences.

Jeanene Pifer's mealtime treats cost about $60 a year. But she is quick to say that her delight — and the children's — can't be measured with a sum of money.

"A special kind of rapport between teacher and student develops in this unique setting. It would have been impossible in the classroom." — *Toledo Blade*

intouch

Victor Bendsen: Minis

"The church must speak with understanding in a world of business and industry."

That's the way Victor Bendsen explains his participation for the last four years in a ministry to employees of a Richmond, Ind., factory.

The Church of the Brethren minister sees his "parishioners" once a week, on their break times or between shifts. Mostly they want simply to talk, and their conversations can run the gamut from personal and family problems to politics. "They talk about anything, and often subjects not generally thought of as religious," says Vic.

The 57-year-old pastor (of the Richmond and Four-Mile yoked parish) has served as well in more traditional pastoral functions, like sermons, funerals, and marriages, for the 100 or so people he visits each week at their jobs.

"But I don't go as a denominational minister," Vic says. "I go as a representative of the larger church, in a ministry of availability."

How does factory management view Vic's once-a-week visits? "The company doesn't feel as if employees' time is lost," he reports. In fact, they see Vic's genuine interest in and liking for employees as a morale booster.

Local congregations may not be quite so eager to give up their pastors one day a week. Only one other Richmond pastor works with Vic in the industrial ministry.

availability

"Other congregations may feel their pastors don't have time to work outside their own church community. When you're an industrial minister, you're not dealing with your own — and you may not build membership. And the work isn't very glamorous," Vic reflects.

Four-Mile and Richmond church members, though, periodically evaluate Vic's participation in the industrial ministry and continue to affirm that he belongs in it. One of the factory workers joined his parish, "and that has made it easier," Vic thinks. One member declares, "It's the only missionary thing we're doing in the community."

Victor Bendsen's ministry of availability has allowed him to be the church for some people in a friendly, nonpressure way. With the accent on "people."

Don Frederick: Man of music

Mention the name of Don Frederick and one word comes to mind: "music." The response is appropriate — even though it doesn't completely describe the man and even though most persons may be unaware of the variety of musical activities in which Don has been engaged for thirty years.

In 1943 Don left public school music teaching to enter Bethany Theological Seminary. On graduating, he joined the faculty of McPherson College where he taught music courses and directed choirs and bands. In 1970 he resigned to give more time to composing, arranging, editing, and developing the Frederick Music-Type Service.

Not only the McPherson College community and the McPherson church where Don is minister of music and where for a year he was interim-coordinator, but the entire Brotherhood has benefited by his music leadership. At the 1964 Lincoln Annual Conference, Don directed an evening service composed largely of his own choral and instrumental music.

As a composer Don has produced close to a hundred hymn settings, anthems, and choral and instrumental arrangements for a dozen different publishers. Brethren are more familiar with his original hymns and arrangements that appear in *The Brethren Hymnal*, but many choirs recognize also the merit of an anthem like "O Church of Christ," written in honor of the church's 250th anniversary. Last October a new work entitled "Song of Brotherhood" for chorus and orchestra was premiered on United Nations Day in McPherson.

In the interest of more effective music publishing Don began twelve years ago to develop his own music-type service, a part-time interest that has lately engaged nearly all his time. In order to prepare the camera-ready music pages needed for song and anthem publication, he uses a custom-built music typewriter designed to produce music symbols. The new process is more flexible and less expensive than the engravings that were formerly required in music printing. Publishers are discovering that in Don Frederick they have not only a technician who can set music and type, but an extremely competent and creative musician who understands the complexities of music composition.

This month *The Brethren Press* will begin the distribution of a new supplement to the hymnal, *The Brethren Songbook*. In it Don is represented not only as composer of two songs, but also by the work of his indispensable Music-Type Service.

In view of Don Frederick's career, it doesn't surprise us to learn that the whole Frederick family takes to music. His wife Faye is a church organist; one son, a music arranger and writer; one daughter, a public school music teacher; and two younger children, both violinists.

Staff, overseas placements noted in World Ministries

Changes in World Ministries staffing and appointments to Puerto Rico and Nigeria have been announced by the Church of the Brethren General Board.

Willard E. Dulabaum, who has served since 1969 as minister to students at Bridgewater College in Virginia, in January will assume a new post on the staff of the World Ministries Commission as director of volunteer personnel development.

He replaces Ronald Hanft, who earlier announced his resignation as coordinator of BVS training. The position has been redefined in the light of priorities approved by Annual Conference last June. Mr. Dulabaum will promote Brethren Volunteer Service, recruit volunteers, supervise admission procedures, and coordinate prefield training, directing three of the six training units scheduled each year.

A native of Ohio and a graduate of Manchester College and Bethany Theological Seminary, Willard served a seminary internship at Waynesboro, Pa., and later was associate pastor and interim pastor of the Manchester Church of the Brethren at North Manchester, Ind. He was pastor also of the Ridgeway Community church, Harrisburg, Pa.

The Dulabaums will remain in Bridgewater until the summer months, when they will move to Elgin. They have three children.

Recent realignments in World Ministries also bring a change in the work of Washington Representative Ralph E. Smeltzer. With former part-time field responsibilities for program with Appalachians, Hispanic-Americans, farm workers, and black agencies now transferred to the newly established SHARE task team, Mr. Smeltzer will give full time to the Washington assignment.

This enlargement of WMC's program in Washington is a recognition that current General Board priorities dealing with justice, peace, and reconciliation involve ministry in relationship to national government. Ann Warner and Louise Bowman continue as staff assistants in the Washington office.

In a second appointment, a medical doctor and general practitioner who has also worked in various parts of the world

Bethany board affirms Oak Brook location

The much awaited recommendation of the Bethany Seminary Board of Directors carried with it a decisive ring. The 14 directors at their fall meeting voted unanimously that the institution remain at its 55-acre, 10-year-old campus at Oak Brook west of Chicago.

The recommendation, which will go to Annual Conference at Roanoke in June, carried with it one condition: A special committee of the directors is to study and report on ways of generating new income from the seminary's assets, notably from land usage.

In effect, the direction leaves the door open for cooperation with other institutions, either singly or in clusters, but commits the denomination to maintaining its own campus facilities.

Before formulating a direction seminary administrators and board members participated in a dozen informal area meetings across the country where they discerned the counsel of those attending to be overwhelmingly in favor of the seminary's remaining at Oak Brook. A final hearing was conducted at Bethany in October, presided over by board chairperson A. G. Breidenstine and attended by the board of directors and some 40 visitors and students.

In the course of the hearing, a wide range of views emerged in the discussion between the board and guests:

Level of support. Theological education is supported by the Church of the Brethren at a pace substantially higher than in most other denominations, noted Bethany president Paul M. Robinson. He said Bethany's annual total gift income for the past two years approached $500,000.

Spiraling costs. Still the financial reality is that educational institutions, especially those with relatively small enrollments, feel the crunch of rising operational costs in staggering proportions. Are congregations expected to respond continuously with "Challenge" gifts over and above budget commitments?

Academic vs. social values. To what degree is a graduate seminary a preparatory institution, training for work in parishes and specialized ministries and advanced study? To what degree is it to be in mission to its surrounding community? For Bethany, the question was a gnawing one at 3435 West Van Buren in inner city Chicago; it persists today at Butterfield and Meyers Roads in burgeoning suburbia.

Context for training. Encircled as the present campus is by high rises, expressways, shopping centers, and upper-middle-class culture, would Bethany better equip students if it conducted its training in a rural setting "more akin to life in many parishes" and where, ostensibly, the impact of mission could be more felt and more measured?

Alignments with others. Cooperation in graduate education is a foregone conclusion in these times. With what bodies should Bethany seek closer relations, and how close? How does a seminary resolve such a matter when the church-at-large has not? Ought mainline tendencies in Brethren life be affirmed by continuing as part of the Chicago Cluster with area seminaries? Or ought Anabaptist qualities be strengthened by centering in with the Mennonites at Elkhart? Or is proximity a value that might be sought by moving toward the center of Brethren concentration, such as at New Windsor, Md., Dayton, Ohio, or perhaps one of the Brethren college campuses?

Land utilization. Due to the major development and concentration around it, the Oak Brook campus is on prime land valued today at $50,000 or more an acre. How essential are open vistas, ponds, breathing space at the very center of urban sprawl? One investment counselor, a minister, suggested that through limited partnerships or other arrange-giving primary attention to the health needs of children, in October joined the staff of the Castañer Hospital in Puerto Rico for a period of up to six months' service.

She is Dr. Diane L. Trembly. Fluent in Spanish, she has lived in Mexico and has served in Guatemala with a medical mission. On several short assignments in Vietnam in the last five years she was associated with various hospitals and worked with Project Concern and the World Relief Commission.

The General Board also noted the appointment of a layperson, Annabel J. Rupel of Lafayette, Ind., to Teacher's College, Waka, Nigeria, for a year. She is an extension specialist for Purdue University State 4-H Office, a position from which she is currently on sabbatical.

A member of the Lafayette Church of the Brethren, Ms. Rupel left late in November for Waka, where she is a visiting instructor in home economics. Since the Nigerian schools came under government authority last April, she is the first Brethren to be directly employed by the Ministry of Education in the North-East State.

Rebuilding at Rodney: 200 Brethren join in

By a fortnight ago when the Brethren disaster project was scheduled to wind up its work at flood-ravaged Rodney, Miss., more than 200 volunteers had given stints of service since reconstruction efforts began in late summer. Most of the volunteers served a week or more.

During this period the Brethren built five new houses and repaired a dozen others. More than $11,050 of Emergency Disaster Funds were expended.

Glenn Rohrer, Elgin, Ill., was one Brethren spending a week in Rodney near the end of the disaster project. He'd volunteer again, he said, recalling the warm fellowship that marked the work and learning to know families in Rodney. The team of workers with whom Mr. Rohrer served installed door locks and paneling in several houses and began construction on the fifth new house.

In a continuing effort, H. McKinley Coffman, director of disaster services, is working with state and federal officials to bring a source of water into the community and homes of Rodney.

Bethany: How essential are open vistas?

ments, high rise apartments or office buildings could be integrated into the campus design, even financed and managed by outsiders but with Bethany retaining land ownership and control, to expand the sources of income. If the seminary did not already own open space, asked board member Rutter Armey, would it buy such land for a million dollars to keep high rises off?

Uniqueness. For seminarian Ronald Nolley Bethany's distinctiveness is not in its open acreage or impressive buildings but in its resourceful faculty and the broad opportunities afforded students through the Chicago Cluster of Seminaries. Indiana pastor John Bunch similarly testified that the vision he derived at Bethany came not from the facilities but from the faculty.

Stewardship. At what level can a denomination justify its investment in *x* number of trainees each year? Is there no amount too high?

On the other hand Bethany students and staff point out that the number of students becomes less significant beside the seminary's total theological enterprise, with such programs as the recently inaugurated doctor of ministry.

Interpretation. One of four students traveling to the hearing from Bridgewater College was Wally Landis, who commented: "We are here to state our faith in love for Bethany's being a very strong element in the Church of the Brethren. To relocate, to seriously alter staff is to jeopardize that position. My concern is that we better interpret the seminary so that it is understood, trusted, kept central, and seen as legitimate by more of our people."

Other perspectives. The hearing evidenced little fervor, at least from within the board circle, for an outright move anywhere. There was assumed, however, firm support within the board for continued participation in the Chicago Cluster. Student Cliff Kindy offered a roundup of views from a dozen or more Brethren supportive of a turn to the Mennonites at Elkhart in order to reinforce the church's Anabaptist leanings. Kerby Lauderdale, Indiana pastor, pressed for a style of theological education less dependent upon the corporate structures of the nation and the economic growth of the Oak Brook area. Student Bob Blake questioned: "Why should we go running for a place to witness when we stand in the midst of one of the areas of greatest need and opportunity?"

Where from here? While helping to stabilize concerns about Bethany Seminary for the years immediately ahead, the recommendation of its directors is not expected to lead to a course that is static or unchanging. Even with signs of promise, of enticing possibilities to be explored, the tasks of balancing costs with income and resolving conflicting expectations remain, as throughout Bethany's history, formidable undertakings.

A time for Brethren to 'sing a new song'

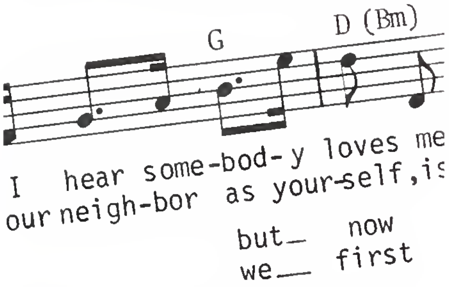
"Sing to the Lord a new song . . . Make a joyful noise . . . Praise the Lord with trumpet, lute and harp . . . Praise him with strings and pipe."

Excellent advice for congregations — but where are worshipers to find the new songs? Must they replace the standard hymnal with a songbook and substitute guitars for the organ?

Annual Conference in 1972 looked at this question and said, No, it isn't necessary to give up the good resources the church already has in its hymnal in order to take advantage of new songs and new ways of singing. Delegates recommended that churches continue to use *The Brethren Hymnal* and asked the Parish Ministries Commission to work with The Brethren Press in providing new materials in an expandable loose-leaf form.

Complying with these directions *The Brethren Hymnal* has been recently reprinted (adding a metrical index to what was already there), and a new publication called *The Brethren Songbook*, composed of 20 songs and hymns, will soon be ready for distribution.

First in a series of song supplements to be issued annually or biennially, the selections now offered include thirteen songs written and composed by Brethren authors along with seven from other sources. Selected by the Parish Ministries Commission and staff at Fresno last summer, the twenty numbers reflect a wide range of tastes in music and will help to enrich worship resources in many aspects of the life and mission of the church.



Not all the songs are recent, but all have been written since the publication of *The Brethren Hymnal* in 1951. Included are three hymns that were first place winners in hymn contests: a 250th anniversary hymn called *"God of the Nations,"* a peace hymn called *"A Citadel of Peace,"* and a hymn that illustrated a former conference theme, *"To Heal the Broken."* Among Brethren contributors to the new *Songbook* are: Wilbur E. Brumbaugh, Ernestine Hoff Emrick, Steve Engle, Earle W. Fike Jr., Donald R. Frederick, Patricia Kennedy Helman, Jabani P. Mambula, Matthew M. Meyer, Kenneth I. Morse, Joyce A. Nolen, Dianne H. Rist, and Edward K. Ziegler.

Many of the *Songbook* selections include guitar chord notations. Several are intended for unison singing, and two of them call for a leader's voice and congregational response. One of the new songs comes from the Lardin Gabas church in Nigeria.

The Brethren Press is providing a loose-leaf binder that will hold not only this first supplement but others that will be published by Brethren as well as song sheets provided from other sources. The songs may also be purchased in a packet without the binder.

'Unconditional amnesty'; Conference plea shared

Asked by the Fresno Annual Conference to make known to the President and appropriate members of Congress the Church of the Brethren Statement on Amnesty, two church leaders engaged in a round of interpretive visits in Washington in October.

In fifteen appointments — two with presidential assistants at the White House, nine with the offices of senators, three with representatives, and one with counsel for the House Judiciary Committee — Church of the Brethren Moderator Wayne F. Geisert and Washington Representative Ralph E. Smeltzer found ample opportunity for dialogue. Representative Ronald V. Dellums of California responded by inserting the Statement on Amnesty, and a second Annual Conference action as well, into the Congressional Record.

At the White House two special assistants promised to bring the Brethren statement to the personal attention of the President. One promised that he would discuss with the President the suggestion to grant amnesty at Christmastime as a national act of reconciliation.

In talking with representatives the Brethren learned that two bills for "unconditional amnesty" along the lines of the Annual Conference statement, and one for "conditional amnesty," already had been introduced in the House. Additional bills were being framed. Two senators were drafting a bill for conditional amnesty which they call "earned immunity." A third senator's office asked the Church of the Brethren's help in drafting a bill for unconditional amnesty.

Representative Dellums' insertion of two Annual Conference statements on amnesty and on taxation for war went into the *Congressional Record* October 23. In introducing the statements the official declared:

"Mr. Speaker, the bitterness of the war years lives on. More than ever we need comprehensive amnesty legislation, so that we may — to use a current phrase — move beyond the obsessions of the past. More and more people are beginning to realize that amnesty legislation may set a good precedent in these troubled times. . . .

"All around us the powerful are toppling, betrayed by their distorted view of the world. But let us not allow the sound of the crashing pillars of state to smother the sound of those languishing in our prisons, or living in barren flats in Sweden and Canada, or looking for a job with the stigma of a bad military discharge. There is no greater duty than to remember the weak, and I ask my colleagues to take time from their pressing concerns to undo the damage the war has wrought — more for our sake than theirs.

"At this point I would like to put in two statements on amnesty and tax resistance that have been prepared by the Church of the Brethren and adopted by their Annual Conference of this year. I think these are excellent statements that bring out all aspects of the question in a fair, clear manner. The statement on amnesty is especially to be commended for emphasizing the duties and opportunities of local communities to do the job of amnesty on the concrete, human level. I hope these statements will remind us of an issue that should not be forgotten, and will not be forgotten until it is resolved."

Although twelve or more religious groups have adopted stances supporting unconditional amnesty, the Church of the Brethren is believed to have been the first to present and interpret its position personally to leaders in Washington.

Additional testimony on amnesty by the Church of the Brethren General Board was expected to be given later by James N. Poling, pastor, West York church in Southern Pennsylvania, and member of the committee which drafted the Statement on Amnesty at the request of the World Ministries Commission.

Other Brethren who wish to express themselves on current amnesty measures may contact the members of the House Judiciary Committee No. 3 — Robert W. Kastenmeier, Wisconsin, chair; William S. Cohen, Maine; George E. Danielson, California; Robert F. Drinan, Massachusetts; Edward Mezvinsky, Iowa; Wayne Owens, Utah; Tom Railsback, Illinois; Charles W. Sandman Jr., New Jersey; and Henry P. Smith III, New York.

Coordinating efforts of church groups to support unconditional amnesty is Warren W. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors and a Church of the Brethren minister.

Six citizenship seminars set by regional units

Six Christian Citizenship Seminars for Church of the Brethren young people and adults are being planned for early 1974 in the nation's capital or the United Nations. The schedule includes:

Ohio/Michigan, Feb. 3-9. Washington, D.C. Planners, Ron McAdams, Helen Herr, Ted Powell.

Atlantic-Northeast, Feb. 10-14. Washington, D.C. Theme, honesty in government as related to issues of church and state. Planners, Gerald Greiner, James Gibble, Kenneth Gibble, John Nantz.

Pennsylvania, Feb. 24-28. Washington, D.C. Theme, "Who Runs Our Country?" Planners, Marjorie Berrier, John Glick, Annette and Ralph Moyer.

Western (west of Indiana), March 3-9. Washington, D.C., and New York City. Planners, Glenn Frazier, Pat Hykes, Gene Wenger.

Virginia-Southeast, March 16-23. Washington, D.C., and New York City. Planners, Terry Slaubaugh, Arlene May, John Sayre.

Indiana, March 23-30. Washington, D.C., and New York City. Planners, Richard and Sara Bittinger.

According to Ann Warner, liaison in the Washington Office, the seminars will be limited to fifty or sixty persons. Individuals or groups interested in attending may contact area planners or Ms. Warner at the Washington Office, 100 Maryland Ave., N.E., Washington, D.C. 20002.

Choice IV spots address people's hurts and needs

Thirteen weeks of radio messages addressed to the hurts and needs of people in the community currently are being offered to radio stations nationwide. Aimed for weekday use at peak listening times morning and evening, the spots are directed to a wide segment of listeners outside the religious ghetto of Sunday morning broadcasting.

As with former spots in the series, the conflict situations which open each broadcast are common to many listeners. The writer-narrator, David Augsburger, goes on to clarify the issues by probing beyond surface symptoms and pointing to underlying causes. He further sets forth Christlike alternatives for resolving the conflict.

A paperback, *The Love-Fight*, is offered to listeners who write in.

Placement of the 1974 messages is expected to reach an unprecedented number of stations, due in part to the level of acceptance for the previous series and also to the shorter length of the Choice IV material.

Choice IV producers include the Church of the Brethren and three Mennonite groups: the General Conference Mennonites, the Mennonite Brethren, and the Mennonite Church.

Group seeks to oust high school ROTC

A drive to remove the Junior Reserve Officer Training Corps from the high schools of Maricopa County, Phoenix, Ariz., has been launched by clergy and others.

"ROTC teaches that war is a legitimate way to solve conflicts between nations and we don't accept that," commented Frances Layer of the Woman's International League for Peace and Freedom. ROTC's major function, asserted Rabbi Samuel Teitelbaum, is "indoctrination" and "militarization of impressionable young people."

D. Eugene Lichty, pastor of the Lynnhaven Community Church of the Brethren and chairman of the group of Arizonans for Peace opposing the training, said JROTC "encourages the avoidance of basic moral issues, is of questionable educational value and furthers the militarization of American society."

Mr. Lichty became concerned when his own sons who attend Alhambra School mentioned an ROTC program was being offered there. Parents had not been informed in advance.

Maj. James Scott, director of Army instruction for Phoenix Union High, denied the charges of critics, claiming "the goals (of JROTC) are individual self-discipline, good citizenship and the development of leadership potential."

Bill Garrett, who said he took ROTC in college and then refused a military commission, responded that such traits should be taught in "civics, history and sociology classes — not when the students are dressed up in uniforms marching around."

In rapid fire the efforts of the Committee for the Abolition of JROTC in Maricopa County prompted three editorials in local dailies, a tv editorial, and a round of letters to editors on both sides of the issue.

Surprised that such a "big surf" would be stirred by so small a group, Pastor Lichty observed, "It is uphill business to get JROTC out once it is in the school district. It is more realistic to keep it from getting started. But the military works very quietly in order not to stir up opposition."

Peace churches explore new global ministry

The historic peace churches and the World Council of Churches are exploring the prospect of joint staffing for an action ministry in nonviolence.

The proposal, still in the conversation stage, is a follow-up to the three-year study by the World Council entitled "Violence, Nonviolence, and the Struggle for Social Justice," received by the WCC Central Committee in August and commended to member churches for study.

H. Lamar Gibble, World Ministries staff member who coordinates the Consultation of Historic Peace Church Representatives, was scheduled to meet with World Council officials in Geneva, Switzerland, by mid-December to work on details of the joint venture.

The tentative proposal is that Brethren, Quakers, and Mennonites together share equally in providing seed money to assist the WCC in launching the new office. For the first year the peace churches would provide half the funds needed; the second and third years the World Council would pick up an increasing proportion of the expense.

Working at conflict intervention Mr. Gibble explained, will spur further debate and study of nonviolence in concrete situations.

The World Council's executive committee of Central Committee is expected to act on the proposal in its mid-February meeting.

The faith, art, humor of the plain people

An enterprise in Lebanon, Pa., has undertaken the task of serving the market for materials centering on older life-styles in American culture.

Known as Applied Arts Publishers, the operation produces and distributes authentic materials on Pennsylvania Dutch life for schools, bookstores, gift shops, churches, and direct mail.

Begun in 1956 through the collaboration of Elmer L. Smith, a researcher of Amish culture, and Melvin J. Horst, photographer, Applied Arts-Publishers expects soon to observe the sale of its one-millionth item. Topics include religious beliefs, folk art, cooking, early country furniture, farm tools, logging, patent medicine, and even bundling.

Applied Arts' C. H. Sowers, E. U. Sowers, Elmer L. Smith, Melvin J. Horst

With high respect for the plain people — Dr. Smith researched the Amish of Lancaster County for nine years and Mr. Horst grew up in an Old Order Mennonite family and speaks the Pennsylvania Dutch dialect — the team has sought to avoid belittling beliefs and traditions. Still the intent is to inject in the materials the kind of humor which the plain people themselves enjoy.

Since the Pennsylvania Dutch culture spilled over into Virginia, books on the arts and crafts of the Shenandoah Valley also have been compiled.

Representative of the religious material the firm has published is an account from *Harper's Magazine* by Phebe Earle Gibbons, "The Dunker Love Feast, 1871," reprinted in MESSENGER's Oct. 1, 1972 issue.

In more recent years the Smith-Horst team has turned its publishing venture over to the Sowers Printing Company, a three-generation, ninety-year-old family business much interested in historic affairs. Intrigued as the Sowerses are with the prospect of being heir to the famed colonial printer of Germantown, Christopher Sauer, to date no relationship has been established.

While the original collaborators continue the research and preparation of publications, they are also involved in other ventures in Americana. Mr. Horst has completed the first phase of development for the Folk Craft Museum at Witmer in Lancaster County. Dr. Smith is on the faculty of Madison College in Harrisonburg, Va., is consulting curator for the Witmer museum.

In gathering information on the life of the plain people, the Applied Arts staff tape personal interviews as well as turn to artifacts. Their work recognizes that it is out of the varied and distinctive sects that the real substance of the Pennsylvania Dutch culture emerges.

A.D. on Carl McIntire: 'A right to be heard'

Fundamentalist preacher Carl McIntire's "right to be heard" has been supported by *A.D.* magazine, which serves the United Church of Christ and the United Presbyterian Church.

While expressing strong disagreement with the fundamentalist preacher's viewpoints and actions, an editorial in the November issue of *A.D.* asserted that he has a constitutional right to freedom of speech. It was commenting on a Federal Communications Commission decision revoking the license of a station initiating his broadcasts.

The editorial referred to Dr. McIntire as "an extremist who has caused established churches of this country and their ecumenical agencies throughout the world no end of grief."

"He has attacked virtually all the causes which the major churches have supported" and "has carried his protests to distasteful extremes," the editorial said. "We reject his teaching and dislike his methods, but we affirm his right to be heard."

In Dr. McIntire's defense, *A.D.* magazine referred to the action of the Federal Communications Commission in revoking the license of Station WXUR in Media, Pa., which had broadcast his 20th Century Reformation Hour program. The editorial said the FCC action was "quite legal and the complainants had a legitimate case against WXUR."

Still, the *A.D.* editorial concluded that "freedom of expression is so precious to Americans that we believe this governmental action is as repulsive as the efforts to halt the publication of the celebrated Pentagon Papers. More than Mr.

cIntire's slander and reactionary views,
: fear government control of the
edia.

"So we feel constrained to say, 'Let
ırl McIntire speak.' "

ecentralized systems rged in health care

ealth care systems that are hospital-
iented tend to be not only ineffective
ıd inefficient but also unjust. So stated
position paper issued by the Christian
edical Commission in Geneva,
vitzerland.

Noting that hospitals were doing more
ıd more for the same limited number
patients, the CMC paper said the first
quirement of a just system was to as-
me "responsibility for total population
ound our institutions."

"Instead of spending precious re-
urces on those who come spon-
neously, we must work out new ways
defining a basic minimum of services
r all," it said. "The definition of this
sic minimum must be locally derived."

Accessibility of health services calls
r decentralization, the report stated.
Ve must also be prepared to help
tients understand the root causes of
eir disease to promote prevention." It
so called for care that is "inexpensive
ıile still being good."

Two other elements needed in health
ograms were cited. Health must be
liberately related to "the total develop-
ent of the whole person." This means
awareness of population growth,
vironment, and malnutrition.

Secondly, healing can be a corporate
rvice activity of Christians, working as
ined auxiliaries and volunteers.

The position paper, addressed to
ıristian medical workers around the
orld, issued a corporate challenge to
eview critically the justness of the
alth system as a whole."

The approaches lauded by the paper
ve essentially been the model guiding
: Lafiya program developments in
geria, where the Church of the Breth-
ı Mission, the Lardin Gabas Church,
ıd Nigerian governmental units are
operating to develop a basic health
ogram across a wide section of North-
ıst State.

underlines

PEOPLE YOU KNOW ... In Hershey, Pa., Brethren honored *Helena Kruger*, presenting her with a painting of the farm where she first lived in the US. Her story appeared in the April 15, 1971, issue of *Messenger*.

Ralph E. Smeltzer, Washington Office representative, has been nominated to the board of the Coalition for Human Need and Budget Priorities of JSAC--the Joint Strategy and Action Committee. The board is comprised of top church, civic, and labor leaders working to reorder the priority given by the federal government to domestic social needs.

To tackle problems of violence and injustice within countries and to explore possibilities of new patterns of international living will be Church Women United's Causeway '74, meeting in February in Japan. *Leona Row*, Washington, D.C., is one of 40 US women participating. The gathering will include Asian women as well.

Elected to fill an unexpired term as mayor of Orbisonia, Pa., was *Ronald A. Beverlin*, pastor of Christ Parish, an American Baptist/Church of the Brethren congregation at Rockhill Furnace.

Two Virginians are serving as presidents of councils of churches. *Stanley Wampler*, executive secretary, Shenandoah District, elected to Virginia Council of Churches' top post; *Fred M. Bowman*, pastor, Calvary church, elected to Winchester/Frederick County Ministerial Association's presidency. ... *Dr. David Studebaker*, New Carlisle, Ohio, is president of the Ohio Optometric Association.

In memoriam: *James H. Elrod*, 78--pastor and onetime regional secretary--died Nov. 20 at McPherson, Kans. ... A pastor of 45 years, *Paul C. Lantis*, Goshen, Ind., died Oct. 23. ... *R. C. Wenger*, who served on the Manchester College faculty, as a pastor, and as a district executive, died in November. ... *C. D. Bowman*, the father of the denomination's general secretary, died Nov. 21 at Boonesboro, Md. He was 93.

THE BRETHREN DISPERSION ... Concluding the Brethren Congress on Evangelism April 17-20 will be a massive *visitation experience* as groups of homebound Brethren stop for worship with Brethren congregations in a 100-mile radius of Dayton, Ohio, site of the congress. Persons may contact congregations directly or work with the evangelism team of the General Board, Matthew Meyer, coordinator, 1451 Dundee Ave., Elgin, Ill. 60120.

LOCAL CHURCH MILESTONES ... Dedications: new sanctuary, *Rummel* church, Western Pennsylvania. Educational wings, *Center Hill* and *Rockwood* churches, Western Pennsylvania. New wing, *Canaan* church, Western Pennsylvania. Refurbishing, *Liberty* church, Illinois-Wisconsin.

Mortgage burnings: *Carson Valley* and *Juniata Valley* churches, Altoona, Middle Pennsylvania; *Lafayette* church, South/Central Indiana; *Florin* church, Atlantic Northeast; *Winter Park* church, Florida and Puerto Rico; *Mount Wilson* church, Atlantic Northeast. ... Relocation: *First* church, Colorado Springs, Colo., to enlarged facilities and parsonage in the central city, 1131 N. Wahsatch Ave.

To assess the gifts Brethren bring, and to apply these gifts to frontiers of human need are tasks General Secretary Loren Bowman outlined for the General Board for 1974-75.

Working with a 1974 projected income of $2,538,635, the Board and its commissions in November took the following actions related to goals established for the biennium:

On resources for affirming the denomination's heritage as a New Testament church, a symposium on evangelism and books by Donald F. Durnbaugh, Chalmer E. Faw, Warren F. Groff, Edward K. Ziegler and the late Harry K. Zeller Jr., are in prospect.

On evangelism which enables persons to find and share their faith with others, the focus is on the April 17-20 Congress on Evangelism, Dayton, Ohio, and the official launching there of the Lay Witness Mission among Brethren. In a review of campus ministries, Robert Faus and Cecil Findley spoke on behalf of United Ministries in Higher Education.

On programs for nurture in the congregation, the Parish Ministries Commission plans to study the "predominantly masculine gender" of language used in worship and education materials, the process of licensing and ordaining ministers, and use of the Comprehensive Church Building Services.

On a communications network to interpret and inform, research is being conducted on reader response to Agenda.

On an expanded thrust in volunteer service, a task team is preparing plans for broadening the range of participants.

On ministries in partnership with minorities in the US, guidelines for the new SHARE program were adopted and authorization given for grants to specific IFCO projects.

On a flexible, developing program of mission within the world community, the World Ministries Commission discussed explorations for new undertakings abroad.

On programs to express commitment to justice, peace, and reconciliation, the Board voted $1,500 in support of the work of two church agencies concerned with research and witness on investments and named treasurer Robert Greiner representative.

On disaster services, current programs include $10,000 for the ecumenical sub-Sahara response; $10,000 for the establishment of the Brethren Disaster Network; $11,050 for the Brethren flood relief project at Rodney, Miss.; and $25,000 for programs of reconstruction and reconciliation in Indochina.

On concerns related to life styles and values, the General Board called upon churches and members to exemplify economical living, to reduce consumption of energy, to share facilities, and to examine areas of "over-indulgence."

On additional brotherhood program funds, Loren Bowman indicated that nearly $260,000 above commitments will be required for 1974. Fund enlistment efforts are to be broadened.

In other areas, the suggestion of a national study conference on higher education was tabled. The Board raised its limit on loans to established congregations to $200,000. Loans totaling $225,000 were approved for three congregations.

"Both God's Word and God's world set the intersection where the church is to be," observed Eugene L. Stockwell of the National Council of Churches in a presentation on the theme, "Salvation Today." To discern where the Word and the world and the gifts of Brethren come together: That is what relating priorities and program is all about.

Moving on

by Harold B. Statler

Member communions are moving to-
gether: This was apparent in the delibe
ations of the governing board of the
National Council of Churches of Chri
convened in October in New York Cit
Yet the agenda and the corridor talk
suggested transition. Both continuity a
change, tradition and Spirit are forces
characterizing the national ecumenical
agency at the moment.

Of central importance was the electi
of Claire Randall to become the fourth
general secretary of the National Cou
cil. She assumes the top executive pos
upon the retirement of R. H. Edwin
Espy, Dec. 31. Dr. Espy is completing
nineteen years of service with the
NCCUSA, ten of those years at the
agency's helm.

Tickets to the recognition dinner fo
Dr. Espy were imprinted with signific
Christian symbols: a pitcher, a bowl, a
a draped towel. For those who have
known Ed Espy, this symbol beloved b
Brethren is descriptive of his distin-
guished ecumenical career. A man o
broad contacts and grasp of the ecume
cal currents of the times, Dr. Espy serv
as a tenacious leader whose style was t
work quietly behind the scenes. His
achievements leave a mark on the cou
cil: increased participation by Orthod
churches, a more clearly defined colla
oration with the Roman Catholic
Church, opened communication with
conservative evangelicals, key partner
ship in the world ecumenical scene, a
recognition and support of regional a
local ecumenism in the states.

In the general secretary-elect, the
council will experience a new style of
leadership in pursuing current and
emerging emphases. Claire Randall h
a wealth of experience from the great
grass roots expression of ecumenism
these United States — Church Wome
United. Her influence likely will shap
the way tasks are approached by the
governing board and staff. Trained in
Christian education and confirmed in
social action, this experienced adminis

n transition: the NCCC

trator may change the pace and focus and arrive at better ways for decision-making. Ms. Randall leaves no doubt that "out groups" can look for a more "open system" through the council. She will be working to make the pluralism of ecumenism an asset.

The leadership change was but one indicator of important trends. Since the 1969 Detroit General Assembly, the National Council of Churches has been a forum for all sorts of causes. The outraged, the hurt, the advocates have sought a hearing and pressed for responses. For four years now, communions have encountered the world together in board meetings. Whether by simple plea or thunderous rhetoric, the messages were heard.

In New York, perhaps the board turned a corner in developing more constructive ways of relating to "out groups." It was abundantly evident that the present governing board is unhappy with public confrontations. Rather, it wants productive approaches to the issues raised. Three instances illustrate the search for a new approach.

- When representatives of the American Indian Movement appeared to express gratitude for the NCCC intervention at Wounded Knee, they brought added requests for assistance. Intensive review of their proposal was assigned to Section 3, and upon that section's recommendation, the board acted to encourage churches to raise $300,000 for bail bonds and $200,000 for the Wounded Knee Defense/Offense Committee.
- Instead of another headline encounter with "Gay People in the Church," Section 3 negotiated with gay spokespersons a process of dialogue with a joint committee composed of members from two NCCC divisions. The board welcomed this quiet and responsible approach to a most controversial issue.
- By far the most frustrating and potentially explosive issue of the weekend came when the National Committee to Reinstate Father Robert Chapman appealed a division of church and society decision not to continue the black Episcopal priest's employment in the reorganized staff. The group further attacked the council for failure to advance strongly on "the number one American problem — racism." By channeling aspects of the group's concern to those sections or units fundamentally responsible, decisions were reached with forcefulness and in integrity. And though Mr. Chapman will not be rehired, it is anticipated that many related emphases advocated by the community group will meet with favor in the church and society division.

The governing board adopted a $13,294,580 operating budget for 1974, down approximately one million dollars from the current year. Nine communions that will fall significantly short of the new "fair share" support requirements, their part in the general administration budget for 1974, face reductions in governing board representation.

Looking to the 1976 National Bicentennial of the American Revolution, the governing board approved a procedure and outlined an emphasis for the NCCC's three-year planning. It extended an invitation to other Christian and religious bodies to join in developing a fitting *religious* observance, "both appreciative and critical — both hopeful and corrective — independent of, but complementary to, the various civic celebrations."

After years of uncertainty in the area of cooperative evangelism, provisional steps were approved to reestablish an evangelism unit in the council. At the same time, an office of Jewish-Christian relations has been outlined.

Other decisions included continuation and expansion of the China program, authorization of the third phase of a research project on women in the church, clearance for the department of higher education to coordinate college programs in criminal justice and penal reform, and initiation of a look at various approaches for effecting legislation.

Action was taken to call for a statement on liberation in Latin America and a draft resolution opposing "deprogramming" — the process of forceable physical and mental pressuring of religious converts.

On resolutions adopted at the New York meeting, one called for suspension of underground nuclear testing as a part of the ban to be secured on all nuclear testing, as outlined in US Senate Resolution 67. The governing board condemned the current violation of human rights in Chile and the USSR. Based on a 1968 policy statement, the board urged restoration of full diplomatic relations with Cuba. It also sided with the striking employees of the Farah Manufacturing Company in Texas by supporting the boycott of Farah products.

Twice in succession now, the governing board has met at times of Middle East tensions, and twice has decisively refused pressures to pinpoint blame. Instead, it called for the cessation of hostilities in the Middle East and action on every front to secure an enduring peace agreement. In response, American Jewish Committee representatives held an impromptu press conference to declare that the NCCC was "not responsible" and "did not represent the opinion of US Christians" on the Middle East issue.

R. H. Edwin Espy, Claire Randall

The critics later retracted their earlier false allegation that the resolution called for "an embargo on military assistance to Israel." In fact, the action taken by the board called for "an immediate mutual cessation of arms shipments . . . to the belligerents."

Following a pressure-packed weekend of day and night work, the governing board adjourned Oct. 15. It will reconvene February 25-28 in Los Angeles to face a new experience, having allocated up to 12 hours of its board and section time for a workshop on raising awareness of racism and how it affects deliberations. ☐

Integrity and faith: The reality o

The quality of our faith determines the character of our conduct

Read Genesis 12:1-4, 10-20; 13:5-13; 16:1-6; 17:1-9; and Romans 4:1-5

Ancient yet contemporary problems were a prominent part of Abraham's experiences. Although he heard God's promise of a land, a people, and a blessing and God's call to mankind to be faithful, he also learned that one's willfulness and selfishness impair faithfulness.

Abraham's nephew, Lot, personified this problem. Dissension developed between his and Abraham's herdsmen. Abraham suggested that they separate their herds and that Lot choose the right or the left side of the geographic area as he saw fit. Lot's real character came to the front, for he saw all too quickly that he was free to choose the rich valley of the Jordan with its plentiful supply of water. Lot's willfulness and selfishness did not stop there. The city of Sodom was relatively close to Lot's side of the area, and the evil city enticed him. Lot became a man who was constantly complaining and compromising as he grew closer and closer to the level of life of the ancient city.

At the heart of the ancient problem was *humankind's lack of integrity*. Although there were idolatrous people around him, Abraham was faithful to the concept of "one god." However, even Abraham got caught up in personal deceit in the incident in which he deliberately misled the Pharaoh of Egypt into thinking that Sarah was his sister rather than his wife. This ploy worked in winning the benevolence of the Pharaoh for awhile, but it was shortly exposed. Abraham then felt a great sense of regret, told the truth, and felt fortunate that he and Sarah were allowed to leave without major punishment. While Abraham knew deceit, his life seems clearly to have involved an attempt to avoid it, particularly when compared with many of the lives around him.

Adapted from Bridgewater College baccalaureate address delivered by Moderator Geisert in May 1973

Abraham knew something of human cruelty, including wars. He also knew the problems of jealousy. For example, the suggestion made by the barren Sarah that he have a child by the maidservant Hagar yielded fruit not only in terms of a child but also in terms of intense family jealousy. Abraham knew something of debauchery. People thought even then that they could compartmentalize their lives and be individuals of integrity in one segment and ignore integrity in another. Overall, persons' attempts to compartmentalize their lives in this manner have not worked out very well. There was also that ancient sin of exploitation. Abraham knew that some men and women made the most that they could out of exploitative situations regardless of the consequences to others.

The ancient problems of integrity are still problems in this present day. We tend to blame society, the government, or some distant agency for making us what we are — and sometimes we can accurately place such blame. Yet, in a very real sense we collectively make our society, our government, and our institutions what they are. The one who cheats on "insignificant matters" is in a small way giving consent to our bigger deceits. If we could examine the hearts of those who become involved in deceit at whatever level of activity in society, we would probably discover that they consider their deceits to bear a rather small proportionality to their total lives.

It should be emphasized that while there were ancient problems there were also some ancient reassurances for mankind. While the Old Testament describes heroes and at the same time lets us know that they had feet of clay, its central thrust is that *God was and is supreme* in spite of our foolishness. The second significant fact is that there were and are people of goodwill and integrity — not sinless people, but people devoted to lifting others upward and not pulling them downward. Bonds of kinship were recognized. In our day we seem to be coming closer and closer to the realization that all of us are akin, and it may well be that humankind is making its greatest strides in this area in spite of the steps backward which plague us from time to time. There were and are those who can be faithful to others both within and beyond the family and who can also be faithful to God.

Paul's letter to the Romans tells us that Abraham found his justification in the eyes of God through his faithfulness rather than through his good works. It behooves us, even in our day, to remember that life itself is a gift that is thrust toward us and that we are always in the position of accepting God's gifts. We can never really earn our way; yet, the quality of our faith determines the character of our conduct.

Abraham was a pioneer. He was daring and had a sense of consciousness that was divine in origin. The blessings which God extended toward Abraham did not lead him into a life of luxury and comfort. He literally lived in a tent as though he were on a tour in a far country. The lives of the great pioneers down through the ages have often been lived in tents. We, too, can be pioneers, and we can use our influences for good. However, this does not mean that our lives will be easy and our comforts great. Many of the great contributors to progress in human history found life far from easy. George Washington spent far too little time, he felt, at his home at Mount Vernon. Thomas Jefferson's life was one of being called repeatedly away from Monticello. Abraham Lincoln did not live out a normal life span, and he found himself almost continuously on the

God's promises

move after he began his life of service to mankind. There are many such illustrations.

Faithfulness was not easy for Abraham, and it is not easy for us. However, there was for Abraham and there is for us the ancient reality of God's promises. These provide a strength beneath us and a meaning above us. We, too, have the moments for new covenants. We are God's children and to each of us God has extended gifts and possibilities. Thus, when we think of the concept of "a land, a people, and a blessing," we know that faithfulness is expected of us — a faithfulness that leads us to conduct ourselves so that our blessings can be blessings to others and to the glory and the honor of the One who created us. ☐

by Wayne F Geisert

The mysterious magi

Kohoutek . . . Christmas comet 1973

A biblical incentive to continue celebrating

by Paul L. Maier

The celebration of Christmas is getting lopsided in America. The decorations in our streets and stores go up much too soon, even before Thanksgiving, but then they are torn down much too quickly. Just a day or two after Christmas, the tinsel and lights are snatched away like some kind of embarrassment. Homes have the decency to wait until New Year's Day, but the family that leaves a tree blazing on until Epiphany, January 6, almost invites frowns and whispering from the neighbors.

This is a mistake. Europeans, who let the joys of Christmas linger a little longer, have the pleasant custom of celebrating the twelve days *after* Christmas with almost as much verve as the great festival itself, which is what that delightful partridge-in-a-pear-tree song, "The Twelve Days of Christmas" is all about.

They have history and church tradition on their side, for early Christianity seems to have begun celebrating the Nativity not on December 25 but on January 6. Epiphany, a Greek word, means simply appearance, and, in Christian usage, the revelation of the newborn Christ also to Gentiles in the persons of the magi at Bethlehem.

The story of the Wise Men, then, actually offers a "second chance at Christmas," a biblical incentive to continue celebrating. More than that, the mysterious men from the East and the incredible star they followed on their trek westward to Bethlehem add some of the most spectacular and intriguing dimensions to the story of Christmas.

"We three kings of Orient are . . . ." So the familiar carol begins, but already it has made at least two, if not three errors. In the first place, we have no idea how many wise men made the trip to Bethlehem. And they were not "kings" in a political sense. And they did not come from as far away as the Orient, that is, the Far East.

But this symbolizes the difficulty in trying to identify the magi. Some have dismissed the story as a well-meaning but crude attempt to call attention to the importance of the Nativity. A caravan of eastern sages traipsing across a desert to find a *baby?* Using a *star* to guide them? The tale, vivid and dramatic, is staggering.

And yet the historical underpinnings of the story are impressive. There were indeed magi — wise men, astrologers, priest-sages — in the Near East during this era, particularly in Mesopotamia and Persia. These scholars, extremely well-educated for their day, were specialists in medicine, religion, astronomy, astrology, and divination, and their caste evenually spread across much of the East.

As in any other profession, there seem to have been both good and bad magi, depending on whether they did research in the sciences or practiced necromancy and magic. The magi of the Nativity story were probably Persians. The term originates among the Medo-Persians, early church traditions give the Wise Men Persian names, and primitive Christian art in the Roman catacombs dresses them in Persian garments.

How many made the trip to Bethlehem is not clear. Tradition, of course, has placed their number at three, probably because of the three gifts of gold, frankincense, and myrrh that they presented to the infant Jesus, the assumption being one gift, one giver. Legend calls them Melchior, Gasper, and Balthasar, names that first applied in the sixth century A.D. Other traditions make quite a caravan of their visit, setting their number as high as twelve. There are claims that Thomas, the apostle to the East, found and baptized the magi into the Christian faith, ordaining them as priests. And that they later suffered martyrdom and their relics were buried in Constantinople, then transferred to the cathedral at Cologne in Germany during the twelfth century, where they rest today. But the claims are not authenticated.

That a star should have led them to Bethlehem taxes belief, so it is claimed. Anyone setting his sights at night on a planet or star and trying to follow it would be led westward and then northwestward in a great, sweeping arc, but would never be guided to any specific location.

The magi, however, may have been a bit more sophisticated in their knowledge of the stars, for astrology had great vogue in the ancient world. Stars were thought to have a profound effect on the daily lives of people in the Near East, who were forever interpreting their future on the basis of what they saw each night in the sky. In that region of clear air, and in that time of poor artificial lighting, the nights were long, and the heavens ertraordinarily impressive. It is no accident that the more recent mania for astrology is traceable historically to exactly this area of the world, and it was the Babylonians who first set up the signs of the zodiac.

Of the various theories as to the Star of Bethlehem examined in my book, *First Christmas*, I regard the most convincing to be "the planetary conjunction hypothesis." In 7 B.C., about two years before the birth of Christ, magi all over the Middle East witnessed something spectacular in the skies — a phenomenon so rare that it happens only once in eight centuries. The planets Jupiter and Saturn came into extraordinary, repeated conjunction in that sign of the zodiac called Pisces, the Fishes. Several months later, Mars joined the pair to form a tight, spectacular stellar triangle.

In the astrological lore of the time, which the magi knew, Jupiter was deemed the king's planet, symbolizing the rule of the universe, while Saturn was regarded as the shield or defender of Palestine, which was also associated with the constellation of the Fishes. The stars' message, then, was clear: A king or cosmic ruler was about to visit Palestine. Hanging in the southwestern night sky, the conjunction even pointed out the route to the magi.

And if the Wise Men of the Nativity story were also acquainted with Hebrew lore, as many certainly were because of the Jewish colony in Babylon, they would have known that a star was expected to herald the birth of the Messiah (Num. 24:17). Even Roman authors of the time, like Suetonius, wrote of the grandiose things expected in Palestine: "There had spread all over the East an old, established belief that men coming from Judea were fated to rule the world" (Vespasianus, iv). So when the magi inquired of King Herod, "Where is he who has been born king of the Jews?" their question was not really spoken out of a vacuum, and the story of their visit is not so fanciful after all.

But why did Christianity build the festival of Epiphany on this one event, reported only in Matthew's Gospel? Because the magi served a simple but profound purpose in the story of Christmas. They delivered a fourth gift at Bethlehem, along with the gold, incense, and perfume: the charter for the *universality* of the Christian faith. The magi were pagans, not Hebrews, and the fact that Gentile sages performed the same adoration as Jewish shepherds symbolized the universal outreach for future Christianity.

"And the Gentiles shall come to thy light," the book of Isaiah had foretold, "and kings to the brightness of thy rising" (60:3, KJV). And so Epiphany has well been styled "The Gentiles' Christmas." ☐

Agnes Street Community Centre looks beyond political violence for solutions to inner city problems

Belfast: “If peace broke out tomo

by Linda Beher

Crumlin Road twists like a bent wire hanger out of the mountains east of Antrim, switching back on itself above Belfast Lough and Napoleon's Nose, shooting through Ligoniel and into the brick and macadam city of Belfast. Closer to City Centre the Crumlin contains neighborhoods not yet "purified," places where Protestants and Catholics live uneasily side by side.

They share much: The sharp sting of coal smoke and soot that by a cool day's end will settle in great cloudy swags as low as a dog's back, as high as the pinched sun. The bulldozer's relentless advances into the old neighborhoods where families have lived for generations but which are falling to redevelopment and high rise apartments. The Trouble.

Irish fatalism creates desperate energies for living: The Trouble — the long history of hostilities between Protestant and Catholic — is simply "the way it is." And so, Crumlin, Falls, and Shankill roads, three main avenues that point like spokes toward City Centre, bristle with women in headscarves wheeling prams, fad-conscious teenagers wearing cuffed trousers that stop just above the ankle, shopkeepers selling vegetables and clothing from open air stalls, children shouting at dogs and at each other, gun-toting "Brits" patrolling in mottled green and brown battle fatigues. The sign on Woolworth's third temporary building says, BUSINESS AS USUAL.

In a three-day visit in Belfast, where Brethren volunteers Ken and Nancy Smith-Shuman serve as community workers, we will experience that seminal sense of paradox again and again. We even contribute to it: Traveling companion Gloria Smith's Catholicism rapidly sensitizes both of us to political and ethnic dimensions of "being Catholic" in a Protestant neighborhood. And this in a city with invisible, but clearly understood, demarcations. Ken recounts the geography: Crumlin Road, unpurified. Fall Road, Catholic. Shankill Road, our turf, Protestant. Crossing the boundaries is dangerous; the orange curtains in nearly every window along the Shankill warn what fierce loyalties fester there.

Ken's work in Belfast's inner city, with Agnes Street Community Centre on the Shankill, makes him uneasy about our visit. For his denomination to understand Northern Ireland only in terms of political clashes and the alphabet confusion of IRA, UVF, UDA; and Belfast only in terms of how many pubs and hotels have been bombed, is not enough. No less real — but all the more troublesome because they do not make exciting headlines — are the plagues closer to home: Many neighborhoods don't have running water. Unemployment, with the shutdown of the linen factories, and the resultant welfare make their inroads. The average income in neighborhoods like those of the Shankill Road is about $30 a week. Redevelopment planners forget that youngsters and teenagers and old-age pensioners need recreational facilities. "Even if peace broke out tomorrow, there's a great deal of community work to be done," Jack Montgomery, Centre director, likes to say.

Still, the backdrop for such scenes requires anxious adjustments for the visitor. A cordon of armed, unsmiling soldiers, showing us from plane to terminal; rolls of barbed wire and steel stakes barricading entrances to streets; row after row of houses, windows and doors sealed with cement blocks and mortar, awaiting the bulldozer. Even before we arrived, the stage of Northern Ireland threatened. For two weeks we had been touring Great Britain by car. And for two weeks we had watched people's smiles dissolve to grave disbelief when we answered "Belfast" to their "Where are you going next?" Eustis and King's Crossing stations in London had been bombed two days after our arrival there. People were saying it was the work of the (Catholic) Irish Republican Army. In Ulster itself, Tommy Herron, leader of the (Protestant) Ulster Defense Association, had been kidnaped and found mutilated and very dead. And people were saying *that* was the work of Protestant extremists trying to make it *look* like the work of the IRA. A 700-pound bomb, the largest ever discovered, would be de-fused by a "Brit" at Belfast's telephone office on Friday, the day before we arrived. We would hear sporadic shooting on Sunday, somewhere on the Shankill, the children running matter-of-factly indoors at the first reports, which resemble the popping of firecrackers. Later Sunday night we would walk along the Shankill to our quarters — community worker Alf Midgley's house on Enfield Street — and see a car in a side street flicking its headlights on and off, on and off, a signal? And someone on the Shankill would throw a piece of candy, or coal, which would graze the back of my head and ricochet from Gloria's glasses. A sign posted on a garage door said, DEAD SLOW.

During the next few days, our bodies won't lose the "at-the-ready" tension that marks our first moments in a place that gives off alien and unfriendly messages. But meeting and talking with people of irrepressible spirits helps. In the Catholic community of Ligoniel we meet Paddy Maguire, youth worker. We wash down cream-filled cakes and sandwiches with strong tea as Paddy talks

W”

Below, entryway to “One-Six-Eight,” neighborhood center where peace volunteers Ken and Nancy Smith-Shuman serve; left, Shankill Road children participate in supervised play activities

eagerly of successes and disappointments at the youth club he directs. After tea we visit the meetingplace of the club, a two-story hall behind a gray stone Catholic church. In a year's time the young people who come to the club have made hard use of the building, apologizes Paddy. But they have begun to want to be more careful, offering even to fix the place up a bit. It needs fixing up. Like the rest of Belfast, it has seen better days. But there is space — for a boxing ring, for ping-pong, for dancing, for talking. A shower and toilet will be well used in a neighborhood without indoor plumbing.

From Paddy we hear the first intimation of a litany that will be reemphasized in countless ways: Catholics and Protestants are not quarreling with one another because of matters of theology or faith. They are quarreling because of cultural complexities which reach far back into a turbulent history — itself weighted with different values depending on whom you're asking. Enemy or hero — Catholic and Protestant misunderstand each other in such basic ways as language, ethics, life-styles, economics. And the underdeveloped and poor of both communities are the victims.

That evening, in mist that will turn to a cold rain, we walk the sixteen blocks from Enfield Street to Agnes Street, arriving in time to watch the Saturday junior club get under way with games. About 30 youngsters, aged 9-13, gather at the hall of the Agnes Street Methodist church, kindly made available to the Community Centre for no fee. Small-group activities will follow games. Ken will supervise the baking of St. Patrick's bread, Nancy the mysteries of macramé knots, Duncan the dancing and entertainments, Bob the potato printing. One of the boys cuts a Protestant symbol in his potato — the hammer — and three girls devise an entertainment involving an intimidating salesperson and her stylish customers. They demonstrate a cunning awareness of economic inflation. St. Patrick's bread, rich with currants and honey, goes easily into our Protestant stomachs, a lesson in reconciliation.

Another image of Belfast begins to emerge, scenes of a city struggling under the shadow of extreme hatreds and violence — struggling like other cities everywhere, though, for solutions to problems not unique only to it. "The shortage of community workers here is accented by the way The Trouble has been made to seem Belfast's only problem," Ken insists. A place like Agnes Street Community Centre makes a small dent. Even so, during Ken's first year, the Centre sent 2,500 children on summer holidays, and Ken anticipates working more closely with a neighborhood school for a junior program similar to the one at the Centre. Programs for preschoolers, teenagers, housewives ("the men don't push the prams here"), workers, and the aged allow participation in the Centre by a wide range of Shankill Road people. Projects like enabling persons in the community to begin condemnation proceedings on unfit housing, to demand better schools and playground facilities, to seek more adequate medical care, make the scope of Agnes Street Community Centre wider than an organization for activities.

How does a peace volunteer fit in? Ken has learned there are no rules. Tied to lamp posts and tarred and feathered, two men refused the offer of Ken and a pastor friend to help. The men were the nucleus of an ambush for some "Brits," and they were afraid the ambushers might kill all four of them. Ken wondered: "Who was the 'Good Samaritan'?"

In neighborhoods like the Shankill, the church often receives short shrift. But the General Board's World Ministries Commission is placing two additional volunteers in Belfast, possibly in Catholic projects. And Ken hopes that their presence, and what it symbolizes in a city where armed conflict is being used to "solve" problems, may help people whose lives they touch "to look critically at things." He and Nancy see their BVS years not as time out from, but as an apprenticeship for a life-style of service in the future. Contacts with the young people make for osmosis: "You get feedback from the kids when they call you on your own contradictions, or confront you, or emulate you." And Nancy affirms quietly, "You don't teach 'things'; you teach everything you are."

Agnes Street Community Centre was the dream of Methodist pastor Harold Good in 1969. Fierce sectarian clashes which brought the British army into Ulster that year underscored the needs of the folk in neighborhoods on the Shankill. To replace fears and suspicion with friendship; to supplant boredom with activities; to exchange helplessness in a volatile conflict for control over meaningful parts of their lives — these became purposes for the fledgling Centre. As the small terrace house at One-Six-Eight Agnes Street dipped more deeply for leadership into the community surrounding it, surprising things began

Methodist church hall, site of Centre programs; (top) Paddy Maguire, Ligoniel club leader; Centre director Montgomery; Nancy wit

How does a peace volunteer fit in? Ken has learned there are no rules

happening. For example, Duncan Majury became a salaried playground supervisor — not an extraordinary event by usual standards, until one discovers that another option for young men like Duncan is to become active in the Ulster Volunteer Force, with its center of violent activity right there in the Agnes Street area. Its leaders are heroes to Agnes Street children. Duncan's choice may help someone to see there are other kinds of heroes.

When Alf Midgley, another community worker at One-Six-Eight, asked area pastors if they identified with local problems, he burned when one said, "No, thank God, we don't." Though that experience hardened Alfie's view of the institutional church, it affirmed the direction he had been moving ever more surely: his occasional stints as a volunteer community worker became half-time, then full-time employment. He dreams now of further schooling and continued participation in looking for answers to the problems of the neighborhood he's lived in since he was a boy. Maybe, hopes Alfie, that's one way to point Ulster, Belfast, the Shankill out of The Trouble.

nior Clubbers; Ken, seated; Alf Midgley

"Reconciliation is incidental to our work." Jack Montgomery's gravelly voice rises and falls like an ancient Irish song. He's a boy from the Shankill who "made good" and chose to come back. His twelve years with the YMCA in England and Wales serve him well now in his post as Community Centre director. Camping and holiday programs are two of the ways One-Six-Eight cooperates with the Northern Ireland "Y." But though reconciliation may seem only a by-product, its fresh wind brings changes in at least a few Shankill Road folk. Paddy Maguire from Ligoniel claims a number of Protestant friends at Agnes Street. His youth club and the one at One-Six-Eight spent a holiday in Europe together, camping and touring in the Centre's blue minibus. But Paddy reminds us that enmities are still deep, despite the small rapprochements. "I'm Paddy Maguire, that's all anyone needs to know, to establish my credentials as a Catholic. I've about outlived my usefulness here, driving the bus. In July when I first began doing this, the kids wouldn't shout my name. But now they shout my name when they see me, so that's the way it is."

"It's hard to say, the damage done to young people," Jack shakes his head sadly. His three-year-old son Erin sleeps in his arms on the way home from Tollymore, a forest preserve tucked into the rolling Mourne Mountains south of Belfast. "Educationally speaking, they are stunted since 1969. And it's hard to get them interested in playing table tennis when they can feed machine guns for the army." Tollymore had been a parenthetical encounter with some of the loveliest countryside in all Great Britain. A half hour out of Belfast, one settles into the tranquillity of brilliant greens and golds, heightened by the approach of autumn, clusters of white farm buildings roofed with slate or tile, stone fences climbing and crisscrossing up and down the little fields on either side of the road.

Walking in the preserve I try to make sense of events in the past, present, and future in a society which is so steeped in history that every school child can recite happenings of 800 years ago — when the British first put their stamp on Northern Ireland by colonizing it — as if they had occurred only last week. How does one come to terms with the meaning of reconciliation in a society for whom the partition of Ireland into north and south (Government of Ireland Act, 1920) is an event which continues to polarize people into Unionists — generally but not always Protestants who favor continued alliance with the United Kingdom — and Republicans — generally but not always Catholics who hope for Ulster's independence from the rest of Great Britain? How could anyone understand so great an immutibility of cultural and ethical sentiments that Winston Churchill could write after The Great War, "The integrity of their quarrel is one of the few institutions that has been unaltered in the cataclysm which has swept the world"? Most of all, how can we deal with the paradox which makes Ulster's political problems feed its cities' devastations of the human spirit and yet exist strangely independent of those devastations?

The day our plane banked over a broad lough to land at Belfast Civil Airport, a lowering sky threatened rain, darkening to deep pewter along the western horizon. From the plane window, we could see a wide rainbow, arching down from the roiling sky into the roughened waters of the lough. We would participate for the days we were in Northern Ireland in a serious and slow-paced drama, one small scene staged on Belfast's Shankill Road. Our three days would not contain the explosive theatrics of shotgun murders; no one would gasp his or her last breath in our arms for whatever cause. We would discover, though, in the lives of the persons who work at One-Six-Eight Agnes Street without apology for the enormity of their task or the implausibility of their tackling it, a kind of drama which caught us up in its humanness — in its very ordinaryness. The rainbow signaled the beginnings of that kind of promise. ☐

Evangelism: Four personal statements

Inez Long: What to do with a conversion

The answer: Nothing. Silence, born of secrets unspeakable, may be the only fit response to Mystery.

Conversion is usually expressed in overt ways. "I have passed from darkness into light." "I found the pearl of great price." "I came to myself and returned home." "I called my friends, had a feast, and shouted for joy — 'Where once I was lost, now I am found.' "

Such is the impulse of the convert. "I cannot help but tell what has happened to me. It is only natural. I just have to tell my story!" By the very nature of conversion, we say, silence is impossible. Impression without expression is depression, we say.

We assume that what we have experienced has never happened before. The miracle is ours, personally and convincingly our very own. Yet because it is a gift from God, we understand that it was given in order for it to be shared. In a day of blazing communication, sharing means sound and word. So we sing, we shout, we clap. And if plain speech is inadequate to name the Unspeakable, unknown tongues become the measure of miracle.

One personal experience joins others to vibrate, then to move, sometimes to shock. A movement forms into a festival, a large-scale celebration that shows all and tells all. The word spreads into every nook and cranny. Amplification carries it to the ends of the earth.

So the miracle has total exposure and exposure multiplies the miracle into more and more publicity. We assume that the quiet spirit is the cold, uninflamed spirit. We shame secretive shyness as lacklustre and devitalized.

We have told the story, God knows. The sound blares. Ditto machines roll. Printing presses screech. Action builds, leaders mount, masses organize with buttons, banners, phrases, and promises.

The world pays its ticket to the show, watches, yawns, applauds, and leaves. The display itself is what the world looks for. Not the mystery. Not commitment. The world hasn't been nurtured in the language of mystery, hidden, secretive, elusive. The mystery leaves the world blinded but those who have eyes to see will see, in darkness or in light.

We have taken great Mystery and, by divulging it, have made it profane. Could it be that the mysteries of the spirit are unpublishable? That they speak in those silences which, like poetry, like Jesus' miracles, and like the lives of the saints, contain secrets unwritten, between the lines, and unsounded, out of the human voice and ear?

I was converted in a city where the Light, obscured by neon glare, crept up to me as the Unseen that dazzled beyond all illumination. I was converted in a public school classroom where I saw the Creator push aside my self-serving analysis and speak to my students beyond reason. I was converted in the church where I was enlarged by Mystery that broke the self-contained mansion of my soul.

I, too, wanted to witness to these conversions. Having patronized and applauded public displays and testimonies, I planned to follow the fad with a show of my own. I planned the same fraudulent billings and counterfeit claims to get a crowd.

Then came a whisper appealing to what Schweitzer called "the modesty of the soul" and St. Augustine called "the burden of finiteness."

The only show worth knowing needs no extravaganza, no display, no super star. It is the old, old story of one person after another wooed by the Living Word that comes like a thief in the night to steal the heart away. Of a bolt from the blue to send one to the knees. The only story worth sharing cannot be staged or duplicated. It is God's story, his timing, his ending, written especially for each person by the Author of the one needful Word when the moment is right.

Every poet and every saint knows that such a moment is out of his hands in the hands of Another who cannot be cajoled, commanded, or computerized.

As the script falls from my hand, terror strikes. There is no medium of exchange, no piece, no plot, no public, no acclaim. In this hour of terror, when one is unhooked from his own show, he can return to false publicity and plots, or he can be moved to confess that conversion stories in our age have been stages for false messiahs, gilded and overblown.

The premature outburst of the miracle-convert has resulted in excitement and limelight too grandiose to sustain for a lifetime. The miracle-convert becomes the athlete, dying young, as Housman wrote,

Runners whom renown outran,
And the name died before the man.

A man is emptied early when he outruns Mystery.

As I wait in silence, I see merchandizers who are not done with God yet but try, instead, to outdo him. Musicians cut groovy recordings of the sound of Silence. Artists paint the Invisible on canvasses as high as museum walls. Religionists call down as from heaven the sensuous touch of an intangible Hand. Sound, picture, and emotion push the story to the point of exhaustion.

Yet God is read only between the lines. He is reached only out of touch. He is heard only by overhearing. He is the secret that is uncovered only when it is stumbled onto in unlikely places.

To some Jesus said, "Tell no man." They were told to keep the secret. They knew it, lived it, and left it unmanipulated. That was enough. They did not presume to know how God was preparing others to receive him, for they did not know what God had prepared for them until, like a bolt of lightning or a thief in the night, he came, and they were changed.

That is what I, too, am asked to do with conversion. Live it and leave it alone. I don't have to handle it on the open market.

God wills himself into the time and place and person he has prepared. It is enough that one person after another is open and waiting for Mystery. □

Ron Hanft: When the Spirit blows afresh

For many persons the experience of being born again is a once-in-a-lifetime thing. For them, there was a specific time and place when the Holy Spirit came to them, almost as a flash in the dark. In that moment their lives were transformed.

I affirm the validity of this kind of experience for it obviously has given new life to many persons. I see the experience as valid especially when it affects character and life plans and is not just a frantic effort to establish a peer group.

The experience of New Life for me, however, is different — more like the "wind which blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes." And, like the wind, I know it has come before and will come again.

In recent months I have spent time evaluating the past few years of my life, reflecting on the present and planning for the future. I decided recently to resign a position with a very meaningful program and to embark on two or three months of "nothing" leading to graduate school or other employment. I'm not ready to equate changing jobs with "being born again"; but for me it is a part of a process of renewal which is what that new life is all about. It is a change in my personal situation through which I am wanting to allow the winds of the Spirit to blow afresh.

I am arrogant enough to share publicly of my personal situation because I think this process of renewal is not unique to me. And I think too that renewal is necessary for most individuals and certainly for our church and society as well.

I do not see renewal as happening automatically. One cannot wait passively, even though prayerfully, for something to happen. Renewal, by definition, implies decision and significant change. Renewal is pain, something most of us resist. But renewal cannot take place without some risk-taking effort on our part.

So what kind of effort is that? Recognizing that change is not necessarily renewal, how can we go about making the decisions necessary to open us to "new life"? What are the conditions and the questions essential to that process?

A condition I feel is necessary is to have some "time out": a time to reflect and sift through parts of one's life. Call it reflection, think-time, meditation, prayer. The terminology is secondary, the experience is what we all need. Though we tend to look down our noses at those who "drop out," in some cases that's the most healthy and creative thing a person can do.

In spite of the temptation simply to escape, it is often difficult and unwise to make decisions about the future while still immersed in daily situations. Personal retreat, for an hour or a year, sometimes is essential to clearing one's mind and gaining some guidance for the future. If Jesus needed 40 days in the wilderness to clarify his vision and mission as a child of God, some of us may need a good bit more!

But dropping out is creative only if it's on the way to dropping in. It is not to drift aimlessly, "dancing through the daisies looking to the sun." And it probably should not occur in a way that continues or creates a financial dependency on others. Whether the time to reflect and sift is an hour, a weekend retreat, 40 days in the wilderness, or an "interim position" for a year or two, it is not aimless wandering that serves our need but the sometimes painful wondering that leads us to new vision.

There are questions, also, that must be answered in the pursuit of new life.

In virtually every situation there are good things worth being preserved and strengthened. It is tragic if we fail to identify and affirm the qualities in our lives and our heritage which have brought meaning to the past and may be even more essential in the future.

There are also things which may be perfectly all right to let be. Experiencing renewal does not require evaluating every minute detail of one's personal and social condition. How easy it is to boggle ourselves into disfunction (remember the centipede that lies distracted in the ditch because he began to think about which leg to move first). It is proper for some things, at least for the time being, to stay the way they are.

There are other things which we must be prepared to lose regretfully, however difficult they may be to affirm and to set aside. One of the most troublesome questions I was asked when I resigned my job as BVS training director was "What's wrong?" Well, nothing's wrong. The past few years have been the most challenging and stimulating of my life. But however right and good some things have been up to the present, they may not serve the future. I sense my job was right and good and satisfying and over.

It is unfortunate that we often feel obligated to put down the past in order to justify something different for the future; and equally unfortunate that we resist change because we infer it is a condemnation of the past. Jesus did not find it necessary to destroy the law; nor was he inhibited about radically reinterpreting it in order to fulfill its ultimate purpose. We must not get bogged down trying to recreate the past. That can be as much of an escape as any drug. Renewal is not necessarily a negation of the past; it is simply to affirm what is right for the time.

There are still other things which we must be prepared to put away deliberately. We must be able to say, when it is true, that some things of the past not only will not serve the future but that they did not serve the past very well either. We need strength and integrity to admit that we've been wrong, that we've lost or made poor investments of our energy and commitment. Mistakes are not always bad and sometimes necessary. To live creatively is to take risks and to take risks is sometimes to fail. We're in real trouble only when we cannot admit that we as individuals or as a society, and even that our Christian forebears have made some blunders. I am wary of pure virtue — indeed in my own past accomplishments and even in the "saintliness" of the saints. Renewal requires confession and repentance.

The conditions and the questions outlined here on renewal I regard as crucial for me, but crucial too for many others, even our church and our culture. I grant that at different levels we have different problems. Individuals in their search tend to overlook what needs to be strengthened and concentrate on throwing things out. On the other hand, organizations like the church tend to approach renewal by seeking to reestablish the past or to deal only with the symptoms of our real problems rather than grappling with what should now be put aside lovingly or in repentance.

Further, the condition of most individuals, of society and of the church is such that renewal by the Spirit is not an extracurricular activity but a central imperative. We will either be renewed or we will rot.

Would it not be ironic and tragic if we who cling most fervently to our established self-image as Christians were unable to receive the renewing winds of the Spirit because we could not face confession and repentance? If we could not face it because we did not truly understand or fully accept the forgiving Grace of God? ☐

Kenneth L. Wilson:

The Christian celebrity system

Everybody needs heroes and probably always will. Maybe my trouble is simply that I have never had any interest in asking a star — movie, sports, or otherwise — for an autograph. Perhaps that is why the star system as it is today, related to the Christian arena, also eludes and baffles me.

I respect talent, and I respect dedication. But I'm a little wary about exploiting either and especially about exploiting one against the other. A great singer who sings for God is not doing God any particular favor. Must we constantly reassure ourselves, by featuring big-name testimonies, that God is for real? We won't take it on the say-so of the garbage man, but let the word come from an astronaut, and wow! As things stand, the vocalist whose recording has sold a million copies makes a more promotable religion star than the quiet little lady in the church choir who may have lived much closer to the sharp edges of life's hurts and joys. He has a talent and she hasn't — but a talent for what?

And as things stand, the impact of one's witness seems to be in direct ratio to the cruddiness of one's pre-born-again adventures. By lapping it up we are almost demanding of the person who ever expects to amount to anything as a future Christian that he earn in early wild oats credentials what will later offer adequate contrast. The best trick of all is to use the pre-b.a. state as a time in which to accumulate money that may be enjoyed post-b.a. without let or hindrance — all that and heaven too! It was, however, a ploy that didn't work for the rich young man.

Most of us did not come into the kingdom clothed in either wealth or glamour. Is that why we are awed by those who do? Speaking of worldliness, I think we Christians are never more dazzled by the bright lights than when we turn them on, or are turned on by them, in the sanctuary.

There were no celebrities when the faith began. A band of men had been challenged to be what they had never been, a challenge and a becoming that reached into every space and every moment of their lives. The disciples were, if anyone was, "stars." Yet this was never exploited by the disciples themselves or whatever passed for their public relations department. Except for a couple of lapses, they were glad enough to forget what and where they had been.

Suppose they had done it our way. Take Peter, the big fisherman, for example. After pondering how to make his reputation work for Christ, they might have put out a press release.

"This coming Pentecost, Peter will preach. Widely known as a former fisherman, his record catch — when the weight almost sank the boat — stands unbroken in the Northern Galilee Fishing Conference." Or this, about one of the other disciples:

"Matthew, notorious tax collector who last year made a decision for Christ, tells how he cheated for a living. Hear inside secrets that will enable you to save tax money."

I can't quite put my finger on it, but there is something that widely misses the mark when we make what was and is a dusty Galilean way of life into a television special. Maybe we should stop desperately hunting and using celebrities. I am not sure that Jesus seeks first the Big Man on Campus. Or what it proves when a Sunday-school teacher becomes Miss America. ☐

Kerby Lauderdale: To cut through appearances

Every so often I have to remind myself — maybe it's because of the work I do — but I have to remind myself that what appears to be isn't necessarily so. But even more than that, what "appears to be" may be leading us astray from what truly is. What with the prevalenc and prominence of churches and preachers and evangelism these days, it would appear that God is very active and very near. But I have to remind myself that God does not work through appearances. He works through reality. It is we modern Christians who are concerne with appearances. If it appears to others that I am a Christian, then I guess I am. If it appears to others that I am faithful to Jesus Christ, then I guess I am. If it appears to others that I care about them, then I guess I do. If it appears so, then I guess it is so.

But not so with God! Sören Kierkegaard said it profoundly: "At the time when there were no churches, but the handful of Christians gathered as refugees and persecuted people in catacombs, God was nearer to reality. Then came churches, so many churches, such large and splendid churches — and to the same degree God is made distant."

We get all excited at the appearances (and I mean, I do, too) of Christianity in our world: talk of peace, public prayers, concern for morality, concern for evangelism, ever increasing sales of Bibles. And yet, they are merely appearances. And we are getting better and better at creating appearances. We "know" more about ourselves — psychologically — than our forebears, and thus we are better at creating appearances. We can create just the right tone to appear sincere, just the right mood to appear concerned, just the right reasoning to appear compelling. And yet, it is all concern for appearance.

But God would cut through appearances! God would eliminate appearances! God would have us face reality! And he did it all through Jesus Christ! "And just at the moment when the appearance expressed that not only was it impossible that this man should be the God-man — no, when the appearance expressed that men even denied that he was a man (see, what a man!), at that moment God's reality was the nearest it had ever been" (Kierkegaard).

And so when something would appear to reveal God's presence, it probably reveals his absence. And when something would appear to reveal God's absence, it probably reveals his presence.

That is maddening, I know. But we must realize how un-Godlike Jesus *appeared* to those who *appeared* to know God best. And today, it would *appear* that we Christians know God best. But . . . you see how God is related to appearances. ☐

10%

New Church of the Brethren annuities now pay you guaranteed income from 4-10%, depending on your age!

Your assured lifetime income begins when you invest $200 or more in a Church of the Brethren General Board Gift Annuity. Your annuity income is largely tax-exempt, and the rates are higher than ever . . . depending on your age, you may qualify for the new maximum rate of 10%.

Every Church of the Brethren General Board annuitant is a partner in the Brotherhood's worldwide ministry. Our program touches thousands of persons with love inspired by Christ in the United States, India, Indonesia, Nigeria, Ecuador, Haiti and many other places. This year you can have the joy of helping the General Board in its worldwide ministry.

You can have increased income and a larger satisfaction as a Church of the Brethren annuitant.

Mail this coupon and see.

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Church of the Brethren

Please send me more information on your Gift Annuity Programs

Name age (mo. day yr.)

Name of co-annuitant (if desired) age (mo. day yr.)

Address

City State Zip

#23 1/74

turning points

Disaster network directors

Atlantic Northeast, John Nantz, Harrisburg, Pa.

Florida & Puerto Rico, I. W. Moomaw, Sebring, Fla.

Idaho & Western Montana, Verl S. King, Boise, Idaho.

Northern Indiana, Melvin Miller, Elkhart, Ind.

Mid-Atlantic, Frank C. Rittenhouse, Lutherville, Md.

Northern Ohio, Alton Kurtz, Defiance, Ohio

Southern Ohio, Wilbur E. Mullen, Greenville, Ohio

Pacific Southwest, Gorman Rensberger, La Verne, Calif.

Middle Pennsylvania, Ralph Z. Ebersole, Petersburg, Pa.

Southern Pennsylvania, J. Hershey Keller, East Berlin, Pa., and Lois Mentzer, Waynesboro, Pa.

Western Pennsylvania, Chris Kimmel, Shelocta, Pa., and Mabel Snyder, Kittanning, Pa.

Shenandoah, John J. Meyer, Port Republic, Va.

Southeastern, Philip N. Zinn, Birmingham, Ala.

Virlina, Glen N. Sage, Bassett, Va.

West Marva, Lowell E. Ritchie, Brandonville, W. Va.

Western Plains, Russell W. Kiester, Haxton, Colo.

105th BVS Unit

Stanley Baars, of Holland, to United Farm Workers Office, Keene, Calif.

Sherry Carson, of Springfield, Mo., to Cross Keys Brethren Home, New Oxford, Pa.

Jeff and Lenice Frey, of Palmyra, Pa., to Camp Ithiel, Gotha, Fla.

Ruth Hanawalt, of La Verne, Calif., to Atlantic Northeast district office, Harrisburg, Pa.

Holly Hardenbrook, of Covington, Ohio, to Norborne Day Care Center, Martinsburg, W. Va.

Barbara Harman, of Clearwater, Fla., to Mother Goose Child Development Center, Elgin, Ill.

Sharon Hess, of Elizabethtown, Pa., to Dundalk Church of the Brethren, Baltimore, Md.

Ernest Imhoff, of West Salem, Ohio, to Brethren Service Team, Lorman, Miss.

Susan Jones, of Ellicott City, Md., to Christian Church Uniting, Virginia Beach, Va.

Terry Kauk, of Marysville, Calif., to Talbot Hall, Jonestown, Pa.

Greg Markey, of York, Pa., to Brethren Service Center, New Windsor, Md.

Susan Martindale, of Bridgewater, Va., to Lend-A-Hand Center, Walker, Ky.

Cathy Pepple, of Columbia City, Ind., to Handi-Camp, Inc., Tucson, Ariz.

Denise Savage, of McHenry, Md., to Peter Becker Memorial Home, Harleysville, Pa.

Judith Shaffer, of Portage, Pa., to Talbot Hall, Jonestown, Pa.

Jeannine Strom, of Reading, Minn., to Betterway, Inc., Elyria, Ohio

Annamarie Wagoner, of Huntingdon, Pa., to Child Day Care Center, Plymouth, Ind.

Martin Ward, of Lincoln, Neb., to Brethren Service Team, Lorman, Miss.

Herbert Willershauser, of West Germany, to Betterway, Inc., Elyria, Ohio

Pastoral placements

Philip H. Lauver, from Lima, Northern Ohio, to Clear Creek, South Central Indiana

Joseph R. May, from White Hill, Shenandoah, to Ankeny, Iowa-Minnesota

August B. Pierson, from Bethany/Rockingham, Missouri, to Crystal/New Haven, Michigan

Tom Shannon, to Canton, Maple Avenue, Northern Ohio

Carl F. Smith, from Manassas, Mid-Atlantic, to full time secular position, Mid-Atlantic

Graham Sowers, from Pulaski, Virlina, to Blue Ridge, Virlina

Licensing/Ordination

Kenneth Eugene Bomberger, licensed Sept. 9, 1973, Lancaster, Atlantic Northeast

A. E. Lanier, ordained July 22, 1973, Clay County, Florida-Puerto Rico

Peter Leddy, licensed July 22, 1973, Winter Park, Florida-Puerto Rico

Rowena Markley, licensed Aug. 12, 1973, Plymouth, Northern Indiana

Timothy Dean Martin, licensed March 4, 1973, Orlando, Florida-Puerto Rico

Vernon Mitchell, ordained June 10, 1973, Lincolnshire, Fort Wayne, Northern Indiana

Barbara Stelmach Taylor, ordained August 1973, Manchester, South Central Indiana

Charles G. Taylor, ordained August 1973, Manchester, South Central Indiana

Wedding anniversaries

Mr. and Mrs. Fred Bastin, Peace Valley, Mo., 50

Mr. and Mrs. Harold Beam, McPherson, Kans., 50

Mr. and Mrs. Alvin Brightbill, Aurora, Ill., 50

Mr. and Mrs. Harlan Brooks, Liberty Mills, Ind., 50

Mr. and Mrs. Roy Brooks, Wenatchee, Wash., 50

Mr. and Mrs. Clifford Cruise, Akron, Ohio, 50

Mr. and Mrs. Herbert Dilling, Warren, Ind., 50

Mr. and Mrs. John Graybill, Wenatchee, Wash., 50

Mr. and Mrs. Franklin Haas, Hutchinson, Kans., 50

Mr. and Mrs. Bard E. Kreider, Lititz, Pa., 50

Mr. and Mr. Floyd Thompson, Freeport, Mich., 50

Mr. and Mrs. Ralph W. Traxler, La Place, Ill., 50

Mr. and Mrs. Irvin Wareham, Martinsburg, Pa., 50

Mr and Mrs. Marvin Wenzel, Gig Harbor, Wash., 50

Mr. and Mrs. Abram Zug, Ephrata, Pa., 50

Mr. and Mrs. Herald Hendricks, Defiance, Ohio, 55

Mr. and Mrs. Berger Baker, New Enterprise, Pa., 58

Deaths

Robert Blough, Polo, Ill., on Oct. 14, 1973, aged 73

Florence Bollinger, Ephrata, Pa., on Apr. 24, 1973, aged 90

Walter Bollinger, Lititz, Pa., on June 13, 1973, aged 57

Daniel W. Boyer, Kissimmee, Fla., on July 30, 1973, aged 80

Amelia G. Brubaker, Manheim, Pa., on Sept. 16, 1973, aged 91

Luella Butler, Kokomo, Ind., on Oct. 14, 1973, aged 79

Wilbur Caldwell, Troutville, Va., on Apr. 25, 1973, aged 66

Walter Calhoun, Waterside, Pa., on Sept. 29, 1973, aged 79

Inez Carlisle, South Bend, Ind., on Oct. 7, 1973, aged 55

Aaron Cassels, Sebring, Fla., on Apr. 22, 1973, aged 77

Arley Covey, Pulaski, Va., on May 10, 1973, aged 70

Clyde Driver, Fort Wayne, Ind., on Apr. 30, 1973, aged 83

Price Heckman, Polo, Ill., on Oct. 14, 1973, aged 86

Jacob Holsinger, Lititz, Pa., on May 3, 1973, aged 69

H. Allen Hoover, Roanoke, Va., on Apr. 21, 1973, aged 84

David Clark Huffman, Manassas, Va., on Oct. 4, 1973, aged 83

Lloyd S. Hummer Sr., Elizabethtown, Pa., on Oct. 8, 1973, aged 77

Marion Kinzie, Monticello, Ill., on June 21, 1973, aged 19

Burtine S. Koch, Coopersburg, Pa., on Aug. 5, 1973, aged 68

Clyde Layman, Doylestown, Pa., on May 20, 1973, aged 76

D. Leonard Lutz, South Whitley, Ind., on Aug. 5, 1973, aged 65

Charles Daniel Metz Sr., Johnsonville, Md., on Sept. 18, 1973, aged 77

Frances Diehl Miller, Bridgewater, Va., on Oct. 6, 1973, aged 69

Walter A. Myers, Bridgewater, Va., on Sept. 30, 1973, aged 95

Auzie L. Peery Jr., Eagle Rock, Va., on Apr. 9, 1973, aged 45

Orville D. Quinlan, La Place, Ill., on Aug. 30, 1973, aged 92

Alan Rutledge, Fort Wayne, Ind., on Sept. 2, 1973, aged 18

Otto Sanger, Trappe, Md., on Sept. 6, 1973, aged 90

Emma W. Shelly, Neffsville, Pa., on Sept. 5, 1973, aged 94

Wilson Shelley, McPherson, Kans., on Sept. 26, 1973, aged 86

Hazel Murphy Smith, Kokomo, Ind., on Oct. 13, 1973, aged 68

George W. Snyder, Altoona, Pa., on Sept. 21, 1973, aged 54

Raymond Snyder, Hutchinson, Kans., on April 6, 1973, aged 56

O. Park Sollenberger, Williamsburg, Pa., on Aug. 22, 1973, aged 57

Harry E. Speicher, Greenwood, Del., on June 23, 1973, aged 85

Alva Sprecher, Mt. Morris, Ill., on May 15, 1973, aged 94

Estelle Stanley, Eden, N.C., on June 15, 1973, aged 63

Audra Stinebaugh, Indianapolis, Ind., on June 18, 1973, aged 75

Martin F. Strate, Bridgewater, Va., on Aug. 21, 1973, aged 52

Linda Marie Strayer, Norton, Kans., on June 21, 1973, aged 24

Theresa Welch Taylor, Dixon, Ill., on Aug. 21, 1973, aged 21

Alma B. Van Horn, Everett, Pa., on Aug. 4, 1973, aged 77

George Weeks, Floyd, Va., on Aug. 16, 1973, aged 83

Ida Harvey Whitmore, Bridgewater, Va., on Aug. 17, 1973, aged 86

Charles R. Zell, Manheim, Pa., on Sept. 25, 1973, aged 73

Norman E. Zuck, Ephrata, Pa., on July 22, 1973, aged 69

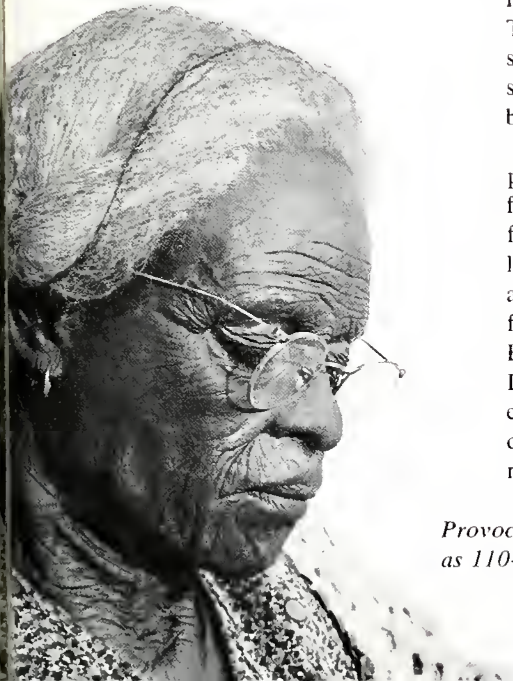
The light of freedom in her eyes

by Cultural Information Service

THE AUTOBIOGRAPHY OF MISS JANE PITTMAN,
CBS TV: January 31, 1974, 9 p.m. Eastern time.
Check local listings to confirm date and time.

The story of the Exodus in the Old Testament is an inspiring account of people seeking liberation. The life of Jesus Christ must be interpreted as an emblem of human freedom. Throughout history, we have seen exemplars of the faith who gave up their lives for the cause of freedom. Through their struggles, all of us have heard the sound of freedom ringing in our ears. Phil Ochs, an American folksinger, penned a song called "What's That I Hear" in which he said: "What's that I see now / shinin' in my eyes? / I've seen that light before / What's that I see now / shinin' in my eyes? / I see it more and more / it's the light of freedom shinin' / shinin' up to the sky! / It's the light of the old ways a-fallin' / You can see it if you try! / You can see it if you try!"

Ernest J. Gaines wrote *The Autobiography of Miss Jane Pittman* in 1971. Although the novel was well received by critics, it did not make the best-seller lists and receive the widespread audience it deserved. Now thanks to the efforts of two young producers, Rick Rosenberg and Bob Christiansen, who believe that television viewers deserve entertainment that is both provocative and humanizing, this moving story will offer millions of Americans the opportunity to experience the "light of freedom" that Phil Ochs sings about. Tracey Keenan Wynn has adapted the novel for the tv screen, and John Korty directs. Academy Award nominee Cicely Tyson (*Sounder*) plays the role of Jane Pittman with a supporting cast of such notable performers as Richard Dysart, Will Hare, Katherine Helmond, Odetta, Rod Perry, and Josephine Premice.



Provocative, humanizing tv: Cicely Tyson as 110-year-old Jane Pittman in Jan. 31 special

Everyone has a story to tell. We are a bargain basement of experiences, memories, fears, and hopes. By telling the story of our lives, we unlock the innermost chambers of heart and imagination. By listening to the stories of others, we gain access to them and through bonds of sympathy and empathy are on our way to creating community.

The Autobiography of Miss Jane Pittman is the story of a 110-year-old black woman. When we meet her in the opening sequence of the drama, she is celebrating her birthday. A little while later, a reporter from the East, Quentin Lerner, sits down with his tape recorder and begins to listen to her story.

Seated in her rocking chair, old Jane recalls her renaming experience in 1862. Then she was a ten-year-old Louisiana slave girl called Ticey. Brown, a Yankee soldier, gave her the name Jane a year before the Emancipation Proclamation.

We follow her journey away from the plantation as she learns the high cost of freedom. For Jane Pittman the quest for freedom will prove to be century-long. She will raise two young black men and witness their hard-fought campaigns for liberation: one a teacher inspired by Booker T. Washington and Frederick Douglass and the other a freedom fighter convinced that black people can gain dignity only through action. Her marriage to Joe Pittman, a black cowboy, will be marred by tragedy. But somehow, she will endure the misery and injustice that come her way. In her later years, Jane will find pleasure in baseball (especially gladdened by the playing of Jackie Robinson) and boxing.

Slavery wears various masks and comes in many different forms. The story of Jane Pittman reveals the persistence of prejudice against blacks — whether it be the murderous hatred of bigots or the patronizing attitudes of the plantation owners Jane serves for most of her life. Yet somehow she finds a grace, a certain charm that makes the most of life's simple pleasures: a choppin' contest, the maternal joys of raising two young boys, or a silent communion with an ancient oak tree.

Jane Pittman's life is a chronicle of quiet heroism. And on one day in 1962 when she makes her final and conclusive stand for freedom, her act has all the emotional force and telling impact of a century of preparation. Her courage reflects the light of freedom that is at the center of her story — and ours.

For discussion

1. Do you feel that Gaines's picture of the hundred-year period is authentic?
2. Some people take longer to respond to the call of freedom than others. How do you react to Jane's feelings when she says: "The people here ain't ready. Something's gotta get in the air first, start floating out there 'til they feel it or it seeps through the skin. . . . Nothin' out there now but white hate and black fear and black hate and white fear. Peoples are still ignorant."
3. In two instances, the black church turns away from any involvement in social change. Do you think this is typical? How do you interpret Jane's religious faith?
4. How do you relate Jane's step toward freedom in the last scene of the drama to Robert F. Kennedy's words? "Moral courage is a rarer commodity than bravery or great intelligence. Yet it is the one essential, vital quality for those who seek to change a world that yields painfully to change." ☐

here I stand

Priscilla Zigler:

Liberation, taxes, and the cross

Praise the Lord! The reports from the study committee on amnesty and noncooperation were accepted by the delegate body at Annual Conference in Fresno. By that fact alone, one could say that the Church of the Brethren is still (even within a system that perpetrates violence) acting upon its professed peace stand.

However, let's take a closer look at those reports. Both sound good on paper. The ideas represented are beautiful and fairly consistent with earlier statements on war and noncooperation. But, what kind of commitment does it require of church members? To what degree are individuals called to "count the cost"? In reality, both the noncooperation and amnesty issues touch few brothers and sisters in the church. Only those taking direct action and the support group which stands in affirmation of that action are involved.

I guess, through all this, I'm really trying to deal with a concern I have for the Church of the Brethren. It has to do with the "cost of discipleship." To be more specific, I experienced mixed emotions when our proposals from Southern Ohio, concerning the need for further study of the tax issue, were defeated. Immediately, feelings of frustration and anger surfaced — but then, also, a determination to keep communication alive and well, in spite of the polarization we were experiencing. However, I know a witness was made in behalf of the importance of tax resistance in relation to our peace stand — and a witness is always an education for someone. I hope it was for many that afternoon.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

The hardest thing for me to understand or accept during the discussion on tax refusal was the "why" of it. It was as though the church had absolved itself from any guilt about the Vietnam war. No mention was made, in the study, of the *life* at stake in our payment or nonpayment of taxes — and our choosing to support either life or death. I'm wondering if the committee had looked at the issue in that light whether that very well-researched justification (the study committee report) could have ever come to be our position.

Brethren — we are opposed to war, to the destruction of human life and to any system that supports it. Our way is peace — the gospel of love. Why then, when the fact is that the phone tax was created specifically to aid in the destruction of the people of Vietnam, did we to the estimated tune of $145,000 per year support this tax? Senator Frank Church said in reference to the renewal of the tax in 1968: "We are about to vote on an added tax which, when all the rhetoric is stripped away, is simply a war tax. The need for it, as everyone now admits, is occasioned by the skyrocketing costs of our involvement in Vietnam." We supported that need. The phone tax consistently remains, until 1983, a part of the "life-giving blood" of the defense department. If we continue to support the tax, we are nourishing an ever-growing evil.

Why then, instead of supporting the very evil we profess to be against, can't we use that money to breathe *life* back into children (the most helpless of all war victims) who suffer without relief? or that once fertile farmland which fed so many? or a hospital that's struggling to survive so that *others* may live?

Christ loves every living thing. Our commitment to him means, "feed my sheep," "love one another." And for me, there is risk in commitment, in caring for your brother or sister. Taking that risk means responding to a higher calling — giving to life.

The theme of the 1973 Conference, "Liberate the Word," is a tremendous challenge; but its fulfillment will come *only* after we have liberated *ourselves*. Liberation means freedom, freedom from fear for ourselves, our personal security, and our image in an "image-conscious" society.

If the New Testament is our creed — and its message is love — then we must carry its cross. ☐

Alfred Alling:

On clobbering one who clobbered

Reading Patrick Chaffin's "Here I Stand" (July) criticizing "A Proposed Bible School in the Church of the Brethren," I started in agreement with him, that there may be "numerous issues which need to be dialogued across our Brotherhood." But on reading further, I get the feeling that Bro. Chaffin is taking the same attitude that he criticizes. He accuses the Brethren Revival Fellowship of "Pharaseeism," calls its members "Judaizers," and finally says the BRF proposal to "set up its own Bible school outside our Brotherhood" is not following Christ's command to follow him: "Consequently we are a broken denomination." He concludes that the BRF raises divisive issues which should not be "allowed to fester in our midst."

I don't know what he means by "outside our Brotherhood," but the Brethren (like most other churches and groups, even the government) was a "broken denomination" before we ever heard of the BRF. (See the little editorial note on "Here I Stand" about disagreeing.) I have long recognized that there are factions, or at least dissenters, in the Brotherhood, and was wondering if these BRF members don't have the answer to some of the issues. (Not all, by any means.) At an Annual Conference I attended a couple years ago, a citizen of the town, not Brethren, marveled how a church could fight so peaceably.

Bro. Chaffin's entire argument seems to stem from the idea that a small BRF group tells the rest what to think. But that is the way of the world. Even our Brotherhood leaders tell us what to believe (indirectly, of course). The reason is that we, the ordinary lay members, want them to. . . .

I don't think we can criticize the BRF or anyone else for telling us what to think unless we can do some better thinking ourselves. And I am not sure Bro. Chaffin's thinking is better than the BRF, so he is moving me to cast my vote for BRF. You see that I am criticizing the criticizer for criticizing someone else who is not satisfied. Now it is your turn to clobber me. ☐

Bernice Hoover Cook:

A starvation diet -- more food, please!

We Brethren have been put on a starvation diet — only twelve Messengers a year. The food we do get is superb. But this diet could be a weaning diet, making Brethren turn elsewhere for sustenance. I believe more money spent for communications between Brethren members and between Brethren and their leadership is a priority for our survival.

Once we received 52 Messengers per year, Sunday school papers, the Missionary Visitor, quarterlies, and monthly teachers' guide, these filled with Brethren names and pictures. How I used to pour over these; we knew Brethren names, and what these people were doing.

Now with easier travel and efficient printing, we have less and less communication. It is as if some power is trying to destroy us.

I like theology, and keeping working on mine. I feel the need of more insight. I am a convinced Brethren. I feel we have a workable belief and faith, and that it has produced over the generations some of the finest people ever.

We have been vindicated by recent events. We were right about Vietnam all the time. Integrity and humility are still virtues. Let's hold our heads up with dignity and with the right kind of mighty meekness, for the glory of our Lord and faith.

We listen to radio and know we are saturated by, bombarded with, much religious propaganda. The old-time Protestant Hours are gone, or pushed aside. There is so much far, far right fundamental religion being proclaimed in the night. If what they preach is true, then the race is doomed to futility; they have a small God who is powerless to cope with the world, cowed by the devil so that he has to bargain with him. They see China, England, Russia, and the US in the book of Daniel. Most of these programs are pro-war and anti-communistic. They equate patriotism with Christianity. This may have gotten us into the Vietnam war.

I recall the biblical subjects I studied in college, and appreciate them as the years go by, almost more than anything I took. They bring so much release from all the stuff I hear around me now.

There is H. L. Hunt's "Lifeline," perhaps 300 programs a week, with its John Birch undertones.

The Armstrongs put on about 600 programs per week, some of them fascinating, and they do take in much money, and influence many people.

Billy Graham has been a blessing to many; he is the prophet of many Brethren. But he cancels me out when he writes and talks pro-war, against amnesty, when he cannot see "thou shalt not kill" or the Sermon on the Mount. He makes me think of the time of Elijah, when the prophets of a kind were yes men, fawning around the king's court, enjoying the popularity and recognition, while the true prophets were being persecuted.

Then there are also the Youth for Christ groups, Christ Unlimited, Campus Crusade. Not long ago I was invited to visit with two Campus Crusaders, from the finest of homes, the best of universities. They were enthusiastic, sparkling, smiling, testifying what Jesus has done for them. They had a formula for being saved, four things; the last one was to say a simple confession of faith, a belief in Jesus as the Son of God. From then on, life is joyous and happy; Jesus leads one into the good life, into decisions. I would like to have some of that overflowing joy in my life. Mine is quiet. I envy them.

But when they spoke of the campus, they lumped together peacemaking, drugs, and promiscuity, just as did one of the Watergate defendants. I was stunned and could say nothing.

We Missouri Brethren sit so often at district meeting with lethargy and discouragement. We could hardly make a statement of our faith. If only we could get a balance, and some of that light in our eyes.

I woke this morning about five; my husband turned on the radio to horrible news, and there were sermons I could not bear. I fled downstairs, and am unloading my feelings here.

After all this bombardment, we need, each week, articles on theology, on Christian activities, on news. I need the fellowship of others through the printed word. I need Brethrenism *now*. ☐

Ronald E. Keener:

On communicating better with less

" . . . The ultimate challenge for the church's printed matter is that it engages its readers, whatever their condition, in communication with the Holy Spirit."

This view of a Brethren journalist, perhaps lofty, but an honest one, remains a thrust and objective of Church of the Brethren publications and communications. But there is today an ultra-ultimate challenge for Brethren publications and communications — the challenge of survival.

In recent years the church's communications — essentially the proclamation of the life and work of the Holy Spirit among those people called Brethren — have taken a course of journalistic flip-flop in a direction that has had an all too certain downward trend.

More recently we were told that among the church's "priorities" for the next two years is a policy of "better with less" for Messenger magazine and *Agenda* newsletter (*Agenda*, Sept. 29, 1973).

This so-called "priority" caps these moves in the past two and a half years:

— Formation of a communications team as an integrated planning unit headed by a coordinator, and a year later, the unit's virtual dissolution.

— Termination of two members of that team from General Staff, and at a time when the General Board's review and evaluation committee placed its stress upon *increased* communications efforts within the church.

— Lack of aggressive circulation efforts and research-supported decision making on publication directions.

— Loss by MESSENGER of much of its production subsidy, directed instead for an expanded audience for *Agenda*.

— Downward trends in MESSENGER subscriptions and advertising support.

— Cut of MESSENGER frequency in half, to monthly — a move taken by the commission, not the General Board.

— Increase in subscription prices (long overdue), giving the reader the combined effect of fewer pages for more money.

— Unexplained shifts in editorial personnel.

— Proposed purchase of a $26,000 type-setting process to maintain a competitive edge.

Brotherhood goals for the forthcoming biennium call for a "communications network which interprets, informs, and solicits support for the ministries shared by the church."

The response to that goal for periodicals in the next two years? "To do better with less money."

To be sure, increases in paper, ink, and postage costs are taking their toll. And the money isn't there — either from subscribers or offering plate donations. Any reductions of MESSENGER and *Agenda* format, frequency, and pages certainly are not the desire of the editors or the board.

Yet that is not a quite adequate response.

(There are those who would note here that the church's communications are not limited to printed matter. I concur. But neither is printed matter essentially replaced by film, personal contacts, video cassettes, and audio-visuals. Supplemented by them, yes. Supplanted by them, no.)

The church's printed communications have suffered a flip-flop history, sometimes up and sometimes down — but in recent years decidedly in a downhill trend. And with that trend goes the morale and energy of talented and committed editors and contributors.

MESSENGER, in its 122-year history, has given the Church of the Brethren more than a chronicle of events and persons. It represents rather the breath and life of the church. *Agenda* has supplemented that mission.

But to have reduced MESSENGER's subsidy, to this observer, was to have cast the magazine adrift (although its losses nevertheless will have to be paid by the board).

In sum, MESSENGER's purpose, its moral and financial undergirding, its place in the church — and its place in the church's witness — are being dissipated.

So MESSENGER and *Agenda* find they must "prioritize that which is most essential," meaning, in translation, perhaps fewer *Agenda* pages, maybe an 11-issue MESSENGER, abandonment of the magazine format. Perhaps.

Another approach would be for the General Board to reconsider the church's commitment to its print communications — and to recommit resources required to sustain a reasoned communications program.

Lacking this eventuality, the constituency has these choices:

1. It can accept the trends and level of communications which have been mandated.

2. Members can redouble their own efforts in support of MESSENGER and *Agenda* through the every home subscription plan and special gifts toward these publications.

3. They might move toward their own regional newsletters/newspapers which, despite the drain on funds needed at the national level, could fill a communications vacuum for church news.

It is the battle, all too familiar in every organization, of budget and priorities. But it remains for the church a curious circle of retreat that as communications decline, so does the job — an important part of it, at least — of interpretation required to raise the funds needed to sustain a national program — including communications.

There have probably been fewer frustrating meetings and less personal anguish over concerns by General Staff than over directions for church communications. Little relief seems apparent from the constituency. Much is required of the General Board now for a solid and sustained print communications program toward that "ultimate challenge." ☐

CLASSIFIED ADS

WANTED: One or two copies of "Settlement of the Brethren on the Pacific Slope," by Gladdys Esther Muir, copyright 1939. Please contact Mrs. Robert H. Kump, 422 S. Agle, Mt. Morris, Ill. 61504.

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

ANNUAL CONFERENCE TOUR — Travel with fellow Brethren by bus to Roanoke. After Conference visit Gatlinburg in the Great Smokies. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

Now Available . . .
a practical and inspirational book to help persons live

Beyond the Rat Race
ARTHUR G. GISH

BEYOND THE RAT RACE

Art Gish creatively presents a way to discover a simple life-style.

Many are looking for ideas to help cope with the pressure of competing in a complex society.

Gish does not advocate fake simplicity. He suggests a true appreciation of the things of the world as well as of the spirit. Paperback, $1.45.

Order from:
The Brethren Press
1451 Dundee Avenue
Elgin, IL 60120

First of all persons...

by Ralph G. McFadden

"We are so accustomed to presenting a facade, a mask to others that the idea of letting another person really know us can be frightening beyond measure. We are afraid that if others know us as we really are, if they know what we have really done in the past, what we really think, feel, plan, want, and seek at the present, then we would be in much trouble. . . .

"You can know me truly only if I let you, only if I want you to know me. Your misunderstanding of me is only partly your fault. If I want you to know me, I shall find a means of communicating myself to you. If you want me to reveal myself, just demonstrate your goodwill."

This observation from Sidney M. Jourard in his book *The Transparent Self* ($2.95, Van Nostrand Reinhold) is among some very choice resources available for helping individuals and groups grow in their understanding of personhood. In the social realm the concept of the person is basic: It underlies such facets of concern as women's and men's awareness, sexuality, encounter groups, minority and ethnic groups, and family life. Add the dimension of faith, a faith that teaches "love your neighbor as yourself" and the matter of trusting and relying on one another becomes all the more crucial.

To work at building understanding and relationships that center on personhood, the following materials will be useful to adults and senior highs. Most of the items can be used for either individual or group study. Those preparing for National Youth Conference will find the material particularly relevant to one of the theme areas, on meaning and value for persons.

Curriculum

First of All Persons by Elizabeth Steel Genne and William Genne. A six-session study book which takes a new look at men-women relationships, but is first concerned about all of us as persons. $1.95, Friendship Press, available from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

I Hurt Inside by Underwager. This paperback contains a study guide for use not only in age groupings but in intergenerational study groupings. It helps us to see that we as persons have comparable experiences and a great deal to share together. $1.95, study guide 10 cents each, Augsburg Press; available from The Brethren Press.

Books

Peoplemaking by Virginia Satir. This fascinating book deals with persons in families. It centers on the aspects of self-worth, communication, and the system and rules within the family. But while having to do with the family, it has some very exciting things to say about persons and who we are in relationship to the "others" around us. $7.95, Science and Behavior Books, available from The Brethren Press.

Loneliness and Love by Clark E. Moustakas. "Everyone needs to experience the pain of loneliness, to become reacquainted with himself . . . to know the glory of being himself and setting up an honest, personal value system." The author reveals how periods of loneliness can help a person move toward more authenticity, more honesty, and therefore toward more meaningful love relationships with other human beings. Paperback, $1.95, Prentice-Hall, available from The Brethren Press.

Why Am I Afraid to Tell You Who I Am? by John Powell. This small paperback focuses on self-awareness, growth, and communication with others. Helpful and worth reading by an individual or for group study. Paperback $1.95, Argus, available from The Brethren Press.

Listing in brief of titles that center on personhood and are exciting reading: *Between Parent and Child*, by Ginott; $1.50, Avon. *Between Parent and Teenager* by Ginott; $1.50, Avon. *Miracle of Dialogue* by Reuel Howe; $2.25, Seabury. *The Creative Years* by Reuel Howe; $2.50, Seabury. *I'm OK — You're OK* by Harris; $1.95, Avon.

Other media

Biblical Insights Into Our Adventure With Ourselves by Cecil Osborne, president of Yokefellows, Inc. A one-cassette survey of the human experiences of aggression, alienation, sexuality, resentment, anxiety, inferiority, and guilt. Study guide available. This material is very useful in helping group members sharpen their understanding of God and life. $7.95, Creative Resources, Word, Inc., available from The Brethren Press.

Have I Told You Lately That I Love You? A sixteen-minute, black-and-white sound film that portrays the family as victims of automation and pushbuttons. The breakdown of communication between family members who have no real person-to-person encounter with one another is clearly shown. Available from film libraries or Mass Media Ministries, 2116 N. Charles St., Baltimore, Md. 21218.

Encounter, an eight-minute color film comprised of six one-minute spots that deal with family communication and interpersonal relationships. Produced by Teleketics, these six spots are linked by their basic premise that communication infused with understanding concern becomes communion . . . person with person and person with God. Available from film libraries including Mass Media Ministries.

Right Here, Right Now, a fifteen-minute color film that emphasizes that Christ is most often revealed to us in the actions of others, in their living out the Christian message. Available from film libraries including Mass Media Ministries. ☐

At Antietam, the message of an always elusive peace

No put-on...those Dunkers for peace

by William Willoughby

The fishing must have been good down at Antietam Creek on Sept. 16 because when I pulled into Sharpsburg I noticed one of the many Civil War souvenir shops that apparently doubles as a fish bait store had posted an "out of bait" sign.

Actually, there really wasn't very much around town that would indicate that 111 years ago, on Sept. 17, 1862, about 128,000 Americans — 87,000 Northerners and 41,000 Southerners — locked in deadly battle here.

Before the day was over, nearly 11,000 of the Confederate soldiers and some 12,000 Union soldiers had died in the cornfields and the hard-scrabble rocks a mile north of town. The day was one of the bloodiest days in all of history.

I found it somewhat ironic that the only ones seeming to take note of the tragic day were the 100 or so persons who filled the simple little Dunkard church to overflowing. To this day, Dunkards, or as some call them, Dunkers, or Tunkers, are about the staunchest pacifists among American churchmen.

But in the midst of the battlefield that finally made the North realize it had better get serious about fighting the war, the message last Sunday afternoon was one of peace — peace, the Dunkards believe, that ultimately shall prevail though all hell should rise up against it. They look to the coming of the Prince of Peace to put an end to all of man's foolishness.

Without the use of instruments, the songs of Zion were the only sounds to be heard wafting through the broad valleys above the Potomac. As usual, I got there late, but I'm proud to say that mine was the loudest — and I might say, best — voice in the overflow crowd sitting outside on the lawn. My spirits were high. Euphoria had gotten the better of me. As I knelt down on the lawn to pray, I was downright proud to be associated with the Dunkards and the things they stand for.

Inside, at least for the first few rows rough board pews, women sat on one side; men on the other. The women w dressed in plain black dresses that reached the floor. Some wore black bonnets, tied about the neck. Others wore the more typical transparent whi prayer coverings that prevail in their circles today. The men wore black co larless suits and white shirts, but no ti Each had doffed his typical broad-brimmed black hat.

Now and then a woman would be gussied up, as the German Brethren ir these parts call it, and even though she would be wearing lace or other frills, i always was black and white trimmings It always reached to the floor.

The Rev. Edward K. Ziegler of Fre erick set the tone for the day. He recounted how that the church had to b evacuated and how a white flag had be hoisted to indicate that the one-room structure was being used as a makesh hospital.

Hundreds of the wounded were con forted and cared for on its bloodstain pews. Some received what make-do surgery could be afforded, including Oliver Wendell Holmes, later to beco one of the greatest Supreme Court justices America has had. Clara Bart of Red Cross fame, had brought wine t the church to help ease the pain of th injured. She also had brought meal ar had commandeered other morsels so th could be fed.

It was not until two years later, Zieg recounted, that the German Brethren (their official name at the time) were able to come back to a restored churc determined now all the more to preac the message of an always elusive peac

Ziegler said the church stood throu the battle "as a testimony to the heali power of God and to the power of brotherhood."

"As never before," he said, "we ne to continue this ministry of reconciliation — to heal our brokenness. This ministry of reconciliation was entrust us to declare that God was, in Christ, conciling the world to himself. The urch and its testimony are as unshak- and immovable as these hills."

After the congregation had filled the lls with hymns the likes of "We're arching to Zion," "Savior, Lead Me est I Stray," and "O Happy Day," they owed in prayer for the spirit of peace to evail over the earth.

Only the crowing of a rooster from a rm nearby broke the quiet.

The service was the third annual com- emorative service at the church, now vned by the National Park Service as rt of the Antietam Battlefield Park. it it was no put-on. There really are unkards today and they worship with e very same fervor that was shown at e little church.

The Dunkards get their name from a erman word meaning "to dip." And at's putting it mildly. When the unkards baptized a person down at ntietam Creek or any other creek they d the job completely. Dunkards got eir nickname because they "dunked" s in dunking doughnuts) the person ing baptized not once, but three times. e trine dunking symbolizes that the rson is identifying with the death, rial, and resurrection of Jesus.

Dunkards are better known today by e names of their various denomina- ns. The best known and biggest is the urch of the Brethren, with 180,000 embers. Then some such groups of unkards as the Brethren Church, the ace Brethren, the Old German Baptist ethren and others.

In a way, I hope the fish were biting od down at Antietam Creek. But, as ich as I enjoy the thought of fishing, s is one time I much rather appreci- d being in church.

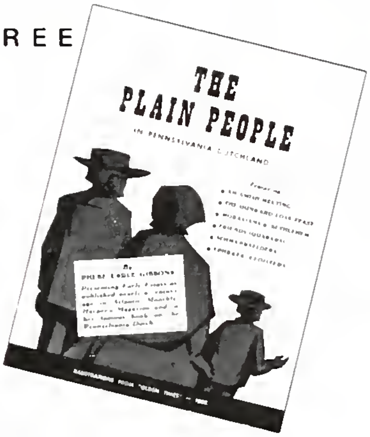
Out where much more of America d than 23,000 men 111 years ago, the ass was green again and the corn was and the valleys were quiet. I felt as were with people who were genuinely d that America once again was alive d well.

And that some day no one would ever ve to worry about war anymore. ☐

PIANO STUDENTS, TEACHERS

Now a course you have dreamed about. A complete course for piano based on the old hymn tunes. Play hymns from the very first lesson; develop your talents for the glory of the Lord. Books One through Four available. Also "Hymns in the Concert Style," concert arrangements of thirteen beloved hymns plus two original compositions on grades two to three level. Excellent solo numbers. Only $3 per book plus 25 cents shipping charge. Complete satisfaction or your money back. Order from: Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

FREE



Get "The Plain People" free with the purchase of at least 2 of the books listed below, at $1.25 per book.

Among the Amish ● Meet the Mennonites
Pennsylvania Dutch Folklore
Covered Bridges of Pa Dutchland
Antiques in Pa Dutchland
The Pennsylvania Dutch ● Bundling
The Dunkard Dutch Cook Book
Hex Signs and other Barn Decorations
Songs, Sayings and Stories of a
Pa Dutchman (with music)
The Folk Art of Pa Dutchland
The Amish An Illustrated Essay
The Lancaster County Farm Cook Book
The Almanac Sampler ● Butter Prints
Arts & Crafts of the Shenandoah Valley
Early American Grave Stone Designs
Early American Home Remedies
Early Country Furniture ● Farmsteads
Weather Lore and Legend ● Pottery
Early Iron Ware ● Patent Medicines Story
Early Tools and Equipment ● Bottles

Thoroughly researched, fully illustrated books by authoritative authors All with attractive covers in at least two colors, many in full color

Send $2.50 (Pa purchases, add 6% sales tax) with your choice of the two books to

Applied Arts Publishers
Box 479, Dept. M
Lebanon, Pa. 17042

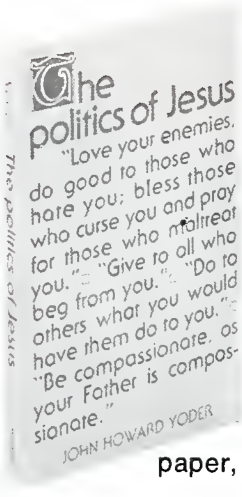
MESSAGE FOR TODAY

Those who look to their leaders for ethical guidance and sensitivity have had little to cheer about of late. All things considered, perhaps there is some justification for thinking wistfully about what might have been had some of those leaders (and some of their followers, too) taken the time to read a book that, according to **CHOICE** magazine, *"presents the teaching and example of Jesus as normative in social ethics."*

The book is called **The Politics of Jesus,** by John Howard Yoder. *"By his careful study,"* **CHOICE** continues, *"Yoder demonstrates that Christ had a coherent, conscious social-political character, and can be the inspiration for much present-day thinking. . . . This is a significant work, worthy of attention; it will aid the message of Christ and his Church in becoming more relevant in our time."*

It will be argued, of course, that it's naive to suggest the message of Christ as a suitable response to today's headlines.

On the other hand, does anyone have a better idea?


The politics of Jesus
"Love your enemies. do good to those who hate you; bless those who curse you and pray for those who maltreat you." "Give to all who beg from you." "Do to others what you would have them do to you." "Be compassionate, as your Father is compassionate."
JOHN HOWARD YODER
The politics of Jesus

paper, $3.45

WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON, S. E.
GRAND RAPIDS, MICHIGAN 49502

editorial

The light in the steeple

The Bicentennial Anniversary of the American Revolution is a 1976 affair. But if we are to understand the factors behind the revolution, that is, the events beyond the violent clash itself, the time to begin study and reflection is at hand. The 200th milestone of one key adjunct of the Revolution already has passed — the Boston Tea Party of December 1773.

That event entailed an act of civil disobedience over a tax on tea and against a government no longer regarded as credible. The firm decision to resist those in power was reached in a mass meeting in Boston's Old South Church. The protest was part of a long process by which colonists came to conceive of themselves not as loyal subjects but as a free people.

The change was a radical one, a drastic break from the European scheme of things. It prompted questioning of old patterns of authority and allegiance. It pressed for new assessments of duty and obligation. It produced self-reliance and self-awareness.

Central to the Revolutionary experience, to the reshaping of hearts and minds and commitments, were strong currents of religion. Throughout the colonies and across the wilderness, church people were forging new concepts of involvement, repentance, responsibility, independence, unity, and freedom. The impact of religion, often untold in accounts of the nation's history, is helpfully set forth in "The Light in the Steeple," a tabloid recently compiled by the Ecumenical Task Force on the Religious Observance of the Nation's Bicentennial.

Informative as the bicentennial publication on religion is, it is remiss in its failure to acknowledge the role of the peace churches and other small religious bodies in bolstering the Revolutionary spirit. The teachings and living out by such groups of pluralism, intentional community, noncoercion on matters of faith, voluntarism as a style of church life, nonresistance, sensitivity to human need, an unwillingness to regard the state as supreme . . . such counterpoint to old world norms did not go unnoticed by neighbor or nation.

If the upcoming celebration of the Revolution is to be in any way revolutionary, we in the churches would do well to lift up many of these same values today. Against the unthinking patriotism, the blatant militarism, the rampant commercialism that will typify many of the celebrations, church people need to see that really fundamental values are not ignored.

Local churches can help shape observances in a variety of ways, the Ecumenical Task Force suggests. They can begin by urging that local planning committees represent diversity — minorities, the elderly, the young. Church members can wrestle with the basic meaning of patriotism or freedom from a biblical perspective. They can join with others in singling out urgent issues for study on an old issue like the Boston Tea Party concern on some phase of taxation, or a relatively recent issue like the status of women. Churches can help sponsor town meetings, encourage essay writing, launch a community work project: people-oriented efforts. They can work to complete the Revolution where liberty and liberation have not been felt. They can strive to enable Americans to see beyond the nation-state. They can help a nation in political distress restate its agenda.

This latter is most crucial, J. Irwin Miller declared in a *Christian Century* forum. "The best birthday present we could possibly give ourselves is to undertake to restate what America of 1976 ought to be and to be about, and to state it with a daring and a foresight comparable to that of our ancestors."

A renewed Revolution . . . a new statement . . . compelling purposes for the third century: For these let the light in the steeple shine! — H.E.R.

A Wayfarer's Book of Devotion

For those who are searching for something different in inspirational reading, these new devotions will have special appeal. Woodrow A. Geier. $2.95

A Feast for a Time of Fasting

A popular religious journalist spreads a spiritual feast before every reader in these offbeat Lenten meditations. Looks at the problems, issues, and foibles of twentieth-century mankind and today's Christians. Louis Cassels. $2.95

The Sanctuary, 1974

What happens to us between Ash Wednesday and Easter Day may affect our lives as well as the lives of those around us. These meditations add a new dimension of spiritual enlightenment for this special season. Woodrow A. Geier. 20¢ each

Easter: A Pictorial Pilgrimage

Pierre Benoit, Elhanan Hagolani, and Konrad Leube. An invitation to make a modern-day pilgrim's journey to the Holy Land through photographs and commentary. $7.95

The Seven Words

Seven sermons interpret the last words from the cross with depth of insight. Forceful preaching on Christian doctrines of Jesus Christ as Savior and Lord. Clovis G. Chappell. $2.50

The Easter Story for Children

The first Easter—a beautifully illustrated story for children 7-10. Beginning with Jesus' birth, Ralph W. Sockman emphasizes God's love for mankind through the resurrection. Illus. by Gordon Laite. $2.75

The Dramatic Silences of His Last Week

Seven Lenten messages capture the depth of feeling in those who witnessed the last week of Jesus' life. Ideas for Lenten and Easter preaching and meditation. Wheaton Phillips Webb. $2.50

Armed With Love: Stories of the Disciples

Gerald N. Battle. Who were the men chosen by Jesus to be his disciples? Twelve vivid stories show the disciples armed with love and their new message. $4.95

Lenten Cassette Tape

An enabling process tape for planning worship in preparation for Easter. Focuses on a plan of worship for this reflective season of the year. Dennis C. Benson. $7.95

The Crucible of Redemption

Carlyle Marney throws new and different light on many concepts that abound during the Easter season—ideas that have tended to take the harsh realities out of Christ's death . . . and its meaning for all Christians. $2.95

Worldly Holiness

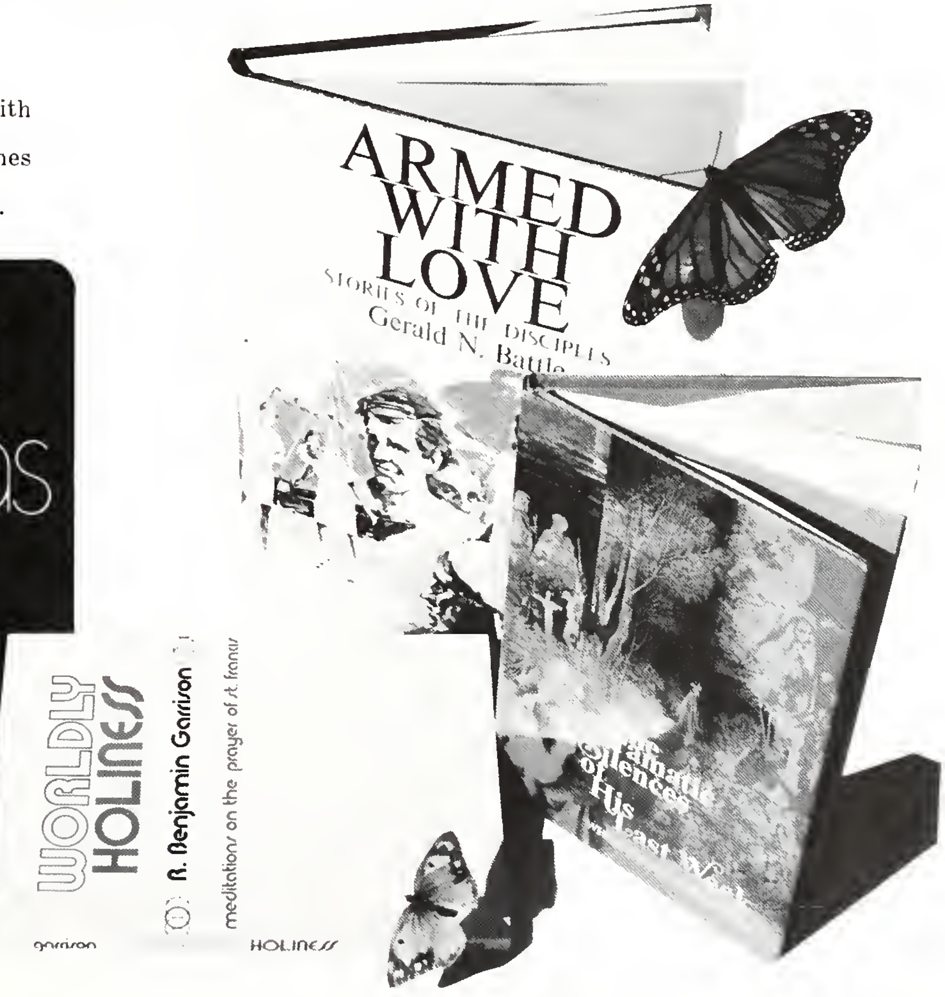
Brief meditations based on the prayer of St. Francis of Assisi: "Lord, make us instruments of thy peace." Describes St. Francis as a combination of the old and up-to-date, and his classic prayer as refreshingly worldly. R. Benjamin Garrison. Paper $1.95

Easter Eggs for Everyone

There's more to decorating eggs than dip to dye. This beautiful book, packed with fun, facts, and folklore, proves it! Useful the year round. Evelyn Coskey. Illus. by Giorgetta Bell. $6.95

at your local book store
abingdon

A Feast of Ideas for Lent & Easter



It's going to happen at NYC

You've been to Camp . . . or a District Rally or Retreat. You know the excitement of getting together with other Brethren kids. The joy is undescribable — but it has a lot to do with feeling accepted and wanted by the other kids and counselors, and being able to have time for fun, serious talking, and meaningful worship! National Youth Conference '74 is going to be like that! It is a five-day conference for *you*th. There will be opportunities for mountain climbing, seminars, celebration, small groups, worship, art workshops, drama, music, and making many friends; all of which will point us to the good news that there is something worth your *living* for, and *doing* for; that there is a Godlikeness in you which needs to be shared through love with a community of persons that is willing to become an expression of God in our contemporary world. It's going to happen at N.Y.C. If you're presently in high school, you are eligible to attend. For further information see your youth adviser or write: N.Y.C. Coordinator, 1451 Dundee Ave., Elgin, IL 60120

National Youth
Conference 1974

messenger

:HURCH OF THE BRETHREN FEBRUARY 1974

contents

12 **Envy.** Distorted images about ourselves get us caught in the sticky web of this deadly sin. by William Kidwell

15 **Jesus Christ the Yes Man.** The Son of God was not Yes and No. In him it is always Yes. a meditation by Graydon F. Snyder

16 **BVS: What's in It for You?** From Kassel to Forty Fort, Volunteer Service workers have been a part of a broad and effective relief and reconciliation effort. Now we should go into controversial areas where others fear to go. by Ron Hanft

20 **The Voyage of the Dunker Wagon.** The Dunker Wagon is *not* a boat. But aboard it, eleven people discovered one another in new ways as they trekked across country to Annual Conference in California. by Mary Sue Rosenberger

In Touch profiles Clarence Kulp, Olive Corbett, and John Waba (2). . . . Outlook names leadership and agenda for the 1974 Annual Conference, announces a February offering for SHARE, and reports on an evangelical statement, an anti-violence campaign, food and population, women in district leadership roles, an extended family, and a camp away from camp for Palestinian refugee children (beginning on 4). . . . A special report notes cautious optimism on the inflationary economy and how it affects the Brotherhood Fund (11). . . . Turning Points lists deaths, anniversaries, and pastoral changes (23). . . . B. Wayne Crist reviews current books which contain "Past Revelations in Present Disclosures" (25). . . . Ann Warner questions "Prescribed Prayers in the Classroom" in Word From Washington (27). . . . Dave Pomeroy and Cultural Information Service review films "On Freedom, Death, and Courage" (28). . . . Shirley J. Heckman compiles resources on "Death: A Reality in Our Lives" (30). . . An editorial comments, "Not Hunger. Starvation Is the Peril" (32)

EDITOR
Howard E. Royer
ASSISTANT EDITOR
Linda K. Beher
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 123, NO. 2 FEBRUARY 1974

CREDITS: Cover, "Winter Landscape," woodcut by Peter Leisinger, courtesy of UNICEF; 1 UNICEF; 2 (left) Don Hedrick Photography; 3, 17 Dick Roller; 4 (1st) Ed Buzinski; (3rd) Don Honick; 5 (left) Roanoke Valley Chamber of Commerce; 7 Walter Bucher; 13 Edward Wallowitch; 14 "The Resurrection," woodcarving by Elly-Viola Nahmacher, photo by Religious News Service; 25 from *Psalms Now*, by Leslie Brandt, with art by Corita Kent

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., February 1974. Copyright 1974, Church of the Brethren General Board.

letters

FOR REALIZABLE GOALS

Word began to filter out into church hinterlands in the summer of 1972 that exciting things were going to happen in 1973. They were to have the impact of some 140 religious agencies including the Church of the Brethren. One of its goals was to bring the gospel to everyone in America.

By the summer of 1973 it was obvious that Key 73 had never gotten off the ground and had about spent itself.

Goals should be realistic. They are not a complete failure if they are not entirely reached but it is damaging if they fall terribly short. Materials and methods have value only if they are usable by those for whom they are prepared.

We were told that those who prepared Key 73 worked six years on it. That was adequate time to come up with something better than they did. . . .

If the United Fund sets out to get $278,363 and gets only $78,320, I think it pretty much failed. The same is true of other unmet goals.

CHAUNCEY SHAMBERGER
Fruitland, Idaho

A VIEW FROM WITHIN

In the July MESSENGER, under the title "Manipulation, mutilation," a letter from Mr. Bob Gross referred to the Behavioral Research Center under construction in Butner, N.C. One of his statements was: "Efforts toward 'behavior modification' through brainwashing, shock and drug therapy, psychosurgery (variation on the lobotomy), and emotional and sensory deprivation are becoming the 'new' thing' in corrections."

This article prompted two humanistic responses in the September MESSENGER. The assumption in both was that Mr. Gross's understanding was correct.

I have worked in corrections for 17 years and could not believe the information in the articles was accurate. I wrote to Mr. Norman Carlson, director, US Bureau of Prisons, Department of Justice, Washington, D.C., for information. Newspaper articles which he provided indicate the Butner Center will not be another "Clockwork Orange," nor will it be performing lobotomies or using experimental drugs.

Readers of MESSENGER should receive accurate information in regard to current trends in prison reform. Too often we act humanistically rather than gathering accurate information before we respond.

Let me also say a few words about prisoners' rights and feelings. Efforts are being made throughout this nation to protect the rights of the offender. Correctional systems are employing competent professionals, as well as opening up their institutions and prisons to private citizens. Members of the Church of the Brethren should become involved with their local prison authorities if we have doubts about prisoners' rights and prison programs. When we become involved with the system, then we will have accurate information about correctional programs.

George Petsock
Harrisburg, Pa.

RELEASE TO THE CAPTIVES

While I appreciate the opposition to capital punishment and vengeful imprisonment expressed by Phil and Margaret Zinn (Here I Stand, October), their statement contains a couple of things I question.

First, they suggest that one who breaks the law should be incarcerated "for as long as it takes for rehabilitation to be accomplished." The assumption that positive behavioral change can be produced by locking people in prisons is one promoted strongly by those defending the system of prisons, yet it has no basis either in fact or in common psychological sense. Prisons provide no positive relationships, no worthy role models, no *reasons* for people to reorient themselves. They provide only mistrust, dehumanization and alienation, and these bring forth fruit in kind, so that prisons *create* "criminals."

Second, in a deeper sense, I want to challenge what seems to me an implication that well-run prisons would be an expression of God's love for lawbreakers. In Luke 4:18-21, when Jesus read from the book of Isaiah, he makes it clear that *he* is the one sent "to proclaim release for prisoners" (New English translation).

If we are his followers, we must be proclaiming release for those in prison, not advocating "imprisonment for correction."

Bob Gross
North Manchester, Ind.

PERSECUTION: A RESPONSE

In response to Raymond Flory's letter in the November Messenger, I read "Underground Evangelism" and other reports regularly. The American Bible Society has a different approach to scripture distribution behind the Iron Curtain. It has proven to be very successful.

My personal experience with Christians behind the Iron Curtain includes eating at the tables of some, speaking to a sizable youth group, attending Sunday morning worship, and carrying on a very personal friendship with one fine Christian man. . . . I have visited a seminary and talked at length with a professor. I have supplemented my personal experience with writings which I bought behind the Iron Curtain. My experience spreads into more than one Iron Curtain country. This fall I talked with a Roman Catholic from Poland. We were in Nigeria at the time, however.

Yes, there is persecution of Christians behind the Iron Curtain. And there is persecution of Christians in the United States. I was once sentenced to jail for my Christian stand.

My understanding of persecution is very limited. Perhaps Messenger will run an article; several Brethren who have lived and worked behind the Iron Curtain could write it.

Clyde Carter
Daleville, Va.

BRETHREN IDENTITY COMES THROUGH

There are moments when I am proud to be a Brethren. . . . This was my reaction after reading Robert Johansen's presentation to the House committee of military appropriations (Outlook, December).

A religious denomination should appeal spiritually, morally, and intellectually to its membership. Mr. Johansen's presentation fulfilled this concept ably and adequately — and furthermore, his "case" was based on clear and concise logic, supported by facts.

Many have known the logic, if not the basic morality, against squandering our human and natural resources in Vietnam. According to recent information, the cost to rehabilitate Europe under the Marshall Plan was $17 billion; Vietnam cost 50,000 American lives, 300,000 crippled casualties, and over $200 billion of our rapidly diminishing resources in an inconclusive war. The futility of a vast military machine is quite apparent in dealing with the current oil crisis. Military hardware is no substitute for oil, food, and many other natural resources.

The Church of the Brethren has a quite unique identity because one of its primary principles is based on the premise of peace. Otherwise, it could well be any one of a number of Protestant denominations.

Frequently throughout its history it has not only given lip service, but real action in support of this conviction. Many have remained silent. Perhaps they were inhibited because of the desire to avoid dissension, or because of the easy and popular equation of war to patriotism. However, such lack of conviction could be the means by which we may lose that which is well worth saving . . . our identity as Brethren.

H. C. Mitchell
Mt. Morris, Ill.

page one

In announcing *People*, a new weekly to be launched in March by Time, Inc., editor Richard B. Stolley describes it as just the right magazine for these crisis-strewn times. "We'll be concentrating on people — rather than issues. On the force of personalities, rather than the rhetoric of debate; on what's happening to human beings, not institutions."

Messenger affirms these purposes among its own. For the conviction of the staff is that personal experience, storytelling, the narrative approach, the use of parable are today, as always, indispensable aids for the sharing of faith. Insight is conveyed by anecdote no less than by argument, by myth no less than by logic, by images no less than by ideas. The woodcut on the cover expresses without words the love which a young Swiss doctor, Peter Leisinger, has for nature. A lone blackbird seeks sanctuary in the bare branches of an apple tree.

A refreshing autobiographical story herein recounts the trials and tribulations and triumphs a Brethren group encountered in cross-country travel. Mary Sue Rosenberger, General Board member from the Center church in Northern Ohio, is the author.

Personal experience also figures heavily in Ron Hanft's statement on Brethren Volunteer Service. He recently terminated four years as training director for the program.

Others who share in this issue are Kermon Thomason of Bridgewater, Va.; William Kidwell, pastor, Mack Memorial church, Dayton, Ohio; Graydon F. Snyder, Bethany Seminary professor on leave at Cambridge, England; Ann Warner of the Church of the Brethren Washington Office; B. Wayne Crist, pastor, McPherson, Kans.; David Pomeroy, on the staff of the Broadcasting and Film Commission, National Council of Churches; and Shirley J. Heckman of the Parish Ministries staff, General Board. — The Editors

Clarence Kulp: Spiritual descendant

Most of us nurse a hobby or two along, finding an hour here and there to indulge haphazardly in some activity we consider as therapy for, or escape from, our vocational toil. Some dream of turning a hobby to profit or vocation. But only a very few of us think seriously of making a hobby not a vocation but a way of life.

Clarence Kulp has done this, and done it beautifully. His whole life is centered around a *number* of hobbies — all related — and happily, all worthy of indulgence.

Clarence, a member of the Indian Creek Meeting in Vernfield, Pa., is a lecturer on Anabaptist history and culture, an author of many articles on Pennsylvania German folklife and religion, a genealogist, and a collector of rare books, Bibles, and manuscripts.

Too many irons in the fire? Perhaps for the average hobbyist, but for Isaac Clarence Kulp Jr., the fire is a burning desire to recover the simpler life-style of his forebears, who include Peter Becker and Christopher Saur. Characteristic of his activities were last June's "Gemeinschaft I," a series of meetings of "spiritual descendants of Anabaptists, seeking to recover New Testament community," and last fall's series of classes in the Atlantic Northeast District on "Brethren, a Cultural History."

Perhaps it is the beard, and the plain Dunker garb that Clarence wears. Perhaps it is the list of accomplishments, or the crowded rooms of rare old books, bound in musty leather. Or perhaps it is his mastery of his field — the facile, unassuming way he refers to a subject most of us have a vague impression of, but no knowledge of any depth.

Whatever it is, it comes as a jolt to discover Clarence is still a young man in his early thirties, and not some seasoned patriarch! Imagine where he may go and what he may accomplish for Brethren history in *another* thirty years! One can easily picture him by then settled in a niche in our Brethren heritage on a level with that occupied now by Abraham H. Cassel. Knowing Clarence, I do not doubt he would find that niche a comfortable one and consider it ample reward for his present efforts to preserve for Brethren their precious heritage. — KERMON THOMASON

intouch

Olive Corbett: A farm ret

Olive Corbett had a dream. Unlike most persons, who are content simply to wish and dream, Olive and her husband Howard went to work a few years ago to turn her dream into a reality. And hundreds of persons in northern Illinois who have attended weekend retreats at "Corbett Farm" are grateful.

Olive Corbett grew up as Olive Weybright, along with two brothers and a sister, in a twelve-room farmhouse across the fields from Franklin Grove, Ill. Built by Olive's grandfather, whom she remembers from family stories as "a plain man," the house was well-constructed, with pine woodwork — "the wood he liked" — throughout.

After attending college in Mount Morris, Olive left the farmhouse. So did the others eventually. Like many other houses rich in memories, the Weybright home stood empty for several years. It would be expensive to repair. Yet Olive dreaded to see it deteriorate to the point it must be torn down. Hence her dream.

Could the farmhouse be used by churches as a retreat center? Would it provide a place for small groups to spend a day, or a weekend, or even longer, in intensive study and prayerful reflection? Or might it provide a place for young couples who need to get away for a few days? The possibilities seemed endless, but to make such a center possible required expenditures of time and money — an act of faith.

So Olive and Howard acted. She

ter

saw to carpeting, papering, refinishing, and repairing. He "tamed the wilderness" outside. They kept the solid, turn-of-the-century character of the house — to the extent that visitors speak enthusiastically about its warm and hospitable feeling, its comfort and convenience.

A member of the Mt. Morris congregation, Olive Corbett is beginning to see her hopes realized. Many district and local church retreats are now scheduled for the farmhouse. Seminary classes have met there. Small groups often arrange their own retreats — and others than Brethren are welcome to use the facilities.

To provide overnight accommodations for up to fifteen persons and meals as needed requires some extra hours for the Corbett family. Olive is especially grateful for her husband's cooperation and the regular assistance of Joanne Clark, her daughter, and Casey Corbett, her daughter-in-law. "Without their help my dream would have fizzled like a pricked balloon."

Think of a long table set for more than a dozen guests, imagine a tiled fireplace nearby, add two bay windows for both ends of an immense living room. Now the visitors arrive. And no one is happier to see them than Olive Corbett, for thus her dream comes true.

John Waba: Community developer

Tall, dark, handsome — these are accurate words to describe John Waba, community development leader in a significant program being carried out in the Lardin Gabas area of Nigeria.

A year ago John was a student at the University of Missouri. On that campus, and a few months later when he visited several Brethren churches and attended Annual Conference, his friendly manner, his quick smile, and his ease in conversation made it appear that John was perfectly at home among Americans.

But home for him is Lassa, Nigeria. And to spend most of a year in special training at an American university John had to leave his young wife at home. He missed being on hand for the birth of his first child.

It was in Lassa that John, one of twenty-five children in a polygamous home, went to primary school and where later he served as a teacher. A 1968 graduate of Waka Schools, John taught also at Mubi and Gulak. Although others from the Lardin Gabas area have gone abroad for advanced study, John was the first to receive specific training for leadership in community development.

John says community development is "based on people working with people, planning together and organizing themselves to meet their own needs." In many areas of the world, particularly in developing countries, community development programs are replacing the earlier work of agricultural missions which was service oriented and perhaps gave too much emphasis to working *for* people rather than *with* them. Thanks to the efforts of missionary Von Hall and others who have helped to initiate a community development program in the Uba district, and village committees there already are at work planning for grass roots projects of self-help. These involve such services as building roads, digging wells, providing dispensaries, improving market facilities, holding pre-natal and "under-fire" clinics that will eventually benefit several thousand families.

Currently John trains persons who in turn train others. As an indigenous leader he can accomplish what many missionaries cannot, though their pioneering efforts have been significant. Especially appreciated in all of the Lardin Gabas area is the Lafiya program which at many points supports and extends community development efforts, particularly where health services are needed.

John would be among the first to remind us that in his area of Nigeria it is the church that motivates and undergirds this ministry of working with people — not only through the efforts of the Church of the Brethren, but at this time even more directly through the vital and timely ministry of the Lardin Gabas church. This concern for wholeness of life is a dimension John Waba seeks to practice and to teach.

outlook

Conference in Shenandoah: Return after 63 years

In Roanoke at the southern end of the Shenandoah, the broad valley of Virginia lined by the Blue Ridges on the east and the Alleghenies on the west, Brethren will converge for the 188th Annual Conference June 25-30. The event will mark the first Annual Conference in Virginia since Richmond in 1957 and 1952 and the first in the Shenandoah Valley itself since Harrisonburg in 1909.

Under the banner, "Let the Word Become Flesh," Virginian Wayne F. Geisert, president of Bridgewater College, will open the week with the moderator's address on Tuesday evening.

Appearing in subsequent general sessions will be Mary Cline Detrick, minister, Glen Arm, Md., Wednesday evening; Shantilal P. Bhagat, World Ministries staff member with responsibility for Asian program, Thursday evening; the Rockingham Male Chorus directed by Nelson Huffman, Friday evening; and DeWitt L. Miller, pastor, Hagerstown, Md., Sunday morning. Saturday evening's program is in planning stages.

To offer midday Bible study presentations will be T. Wayne Rieman, North Manchester, Ind., Gene E. Wenger, Kansas City, Mo., and Martha Thornton and W. Robert McFadden, Bridgewater, Va.

Other program features include hearings on committee reports Tuesday evening, Insights sessions Wednesday, Thursday, and Saturday evenings and Sunday morning, an all-conference fellowship hour Friday evening, and a variety of mealtime events throughout the week. Activities for older youth, senior highs, junior highs, and children are being arranged.

On the docket for delegate action will be two items carried over from last year, one on the ministry, ordination, and family life and one on life stewardship, as well as several new queries from districts (see following story).

Major program activities will take place in Roanoke's Civic Center, a new air-conditioned complex with ample parking in the heart of the city. Thirty hotels and motels are within modest distances and trailer and camping facilities will be easily accessible.

Conference headquarters will be the famous city landmark, Hotel Roanoke.

The city of nearly 100,000 is served by the Norfolk & Western Railroad, which operates Hotel Roanoke, and by Eastern and Piedmont airlines, which provide service to Woodrum Municipal Airport a few minutes from center city. Interstate 81 and three other major roads converge in the Civic Center area.

Unlike other cities where Annual Conference has met in the 50s and 60s, Roanoke has a considerable number of Church of the Brethren congregations. Five are located in the city proper, and an additional 25 are in the wider metropolitan area. The city is also the locale of the Virlina District office and of Friendship Manor, a retirement home.

The 1971 Annual Conference, initially scheduled for Roanoke, was later shifted to St. Petersburg because of delays in completing the Civic Center project.

Conference manager Hubert R. Newcomer indicates information on registration and housing currently is being issued to the churches. The Conference Booklet with fully detailed agenda and program will be distributed in May.

Queries on prison, alcohol, organization submitted

Two pressing issues, both related to current problems of national scope, are among the questions raised by queries that will come to the 1974 Annual Conference.

The matter of criminal justice reform, intensified "because most of our correctional centers, prisons, jails and lockups dehumanize and brutalize individuals," comes to delegates by way of the South/Central Indiana district conference which is recommending that Annual Conference ask the General Board to study the issue and propose actions.

Equally urgent, in the opinion of the Atlantic Northeast district, is the question of the increasing use of alcoholic beverages, "our most serious drug problem." This query asks conference to name a special committee to study ways of strengthening the historic position of the church on alcohol.

The Indiana query originated with a concern raised by the Manchester church. This congregation noted that the failure of most correctional institutions has affected "especially those who are poor, members of minority ethnic groups, and generally the helpless members of our society." Citing the example of Jesus, who declared he was sent "to proclaim release to the captives," and who associated with outcasts, the query urges Brethren to "remember those who are in prison."

A district committee, reviewing the same issue, pointed out that no similar study had yet been undertaken at the Brotherhood level, and they were not aware of significant action projects having been carried out in the interest of criminal justice reform.

The query regarding alcohol states that "one of the historic affirmations of the Church of the Brethren has been 'moderation on things good and abstinence from things harmful' and . . . from earliest times Brethren have understood this to include abstinence from beverage alcohol."

It contends also that "findings by scientific research in medical science and governmental agencies have documented the validity of this concern." According to the Atlantic Northeast District Board,

From left, Wayne F. Geisert, moderator, Mary Cline Detrick, Shantilal Bhagat, Roanoke from the air, Clifford Huffman, DeWitt Miller which originated the query, "the use of alcohol among our members has grown in the face of this impressive evidence."

Two additional queries ask for consideration of organizational changes. The Mid-Atlantic Conference has sent on to Annual Conference a proposal originating in its district which suggests changing the tenure of General Board members from three to five years.

More drastic reorganization would likely be required if this year's Conference should respond favorably to a query coming from the Pacific Southwest Conference which calls for the reestablishing of a Brethren Service Committee.

Observing that "Brethren are well known throughout the world for their service program as an alternative to war," and noting that "an expansion of Brethren Service emphasis in the Brotherhood would steer countless youth into Christian vocations," the query specifically asks that Annual Conference respond to this question: "Should the Brotherhood reestablish a committee to administer a Brethren Service program that is named and deliberately promoted as such with whatever reorganization of the General Board may be required?"

SHARE appeal to assist disadvantaged groups

SHARE
1974
Create a relationship.

SHARE: An appeal for relationship

On Feb. 3 congregations and individuals are invited to participate in a special offering for SHARE, a Brotherhood program aimed at assisting and understanding disadvantaged groups in the United States.

Structurally the SHARE effort is new, in that for the first time all parts of it fall within the Brotherhood Fund; a wide range of outreach efforts to minorities is being coordinated; and purposes and goals are being redefined. In impact, however, much of the program is an extension of previous ministries to four groups of Americans — Afro, Anglo (in Appalachia), Hispanic, and Native.

As with the Fund for the Americas, which is incorporated in the new program, SHARE embraces dual thrusts, beyond and within the Church of the Brethren. Through what has been designated *SHARE One* support is being directed to disadvantaged groups for community organization and development — "assisting persons to organize so as to effect decisions and services crucial to their lives."

Through *SHARE Two* support is to be directed for Christian nurture of Brethren — "coming to grips with the New Testament basis for social ethics and reconciliation and seeking to change behavior of individuals and institutions."

Giving full time as director of SHARE is Wilfred E. Nolen, serving under the World Ministries Commission. Working with him on the SHARE Task Team are staff colleagues Tom Wilson and Merle Crouse.

The SHARE budget for the current year is $151,000.

"A goal of SHARE is to motivate Brethren to engage in interracial and intercultural education as part of their Christian nurture," Mr. Nolen explained. "This includes discovering patterns of behavior which may be injurious to other races and groups. It also assumes responsibility for changing attitudes and actions and striving for reconciliation."

In assisting the disadvantaged to work at setting up their own community structures, develop leaders, and foster identity, Mr. Nolen indicated SHARE One will expect to fund projects in the areas of health care, housing, job training, and leadership and economic development. Funds and personnel will be concentrated on fewer projects than in the former FAUS program, hopefully achieving a greater impact.

Long-established missions such as with the Navajos in New Mexico and with the mountain community at Flat Creek, Ky., will be encouraged to establish timetables for supporting and directing their own programs.

"SHARE is built on the concepts of giving and receiving," Mr. Nolen continued. "Beyond giving of our resources to help others, Brethren are encouraged to receive the learnings of the disadvantaged, thus benefiting from cultural and racial identities outside our own."

As with other special offerings, contributions may be designated for SHARE or even specific parts of it and Brotherhood Fund credit will be given.

"Biblical faith, social concern inseparable"

A workshop occurring in Chicago may someday be looked upon by American church historians as the most significant church-related event of 1973.

This was Chicago *Sun-Times* writer Roy Larson's appraisal of "A Declaration of Evangelical Social Concern," a statement drawn up and signed by some 50 Protestant leaders, among them Dale W. Brown and Art Gish of the Church of the Brethren. In essence the signers expressed the conviction that biblical faith and social concern are inseparable.

"We acknowledge that God requires justice," the evangelicals confessed. "But we have not proclaimed or demonstrated his justice to an unjust American society. Although the Lord calls us to defend the social and economic rights of the poor and the oppressed, we have mostly remained silent. . . .

"We must challenge the misplaced trust of the nation in economic and military might — a proud trust that promotes a national pathology of war and violence which victimizes our neighbors at home and abroad. . . .

"We acknowledge that we have encouraged men to prideful domination and women to irresponsible passivity. So we call both men and women to mutual submission and active discipleship."

The signers further stated: "By this declaration we endorse no political ideology or party, but call our nation's leaders and people to that righteousness which exalts a nation.

"We make this declaration in the biblical hope that Christ is coming to consummate the kingdom and we accept his claim on our total discipleship till he comes."

Part of the historical significance of the declaration is seen in the broad range of evangelicals who signed it.

Besides the two Brethren, others included: Mennonite theologian John Howard Yoder; Joseph Bayly of David C. Cook Publishing Co.; eight blacks, including William Pannell of Tom Skinner Associates; both Carl F. H. Henry, one of evangelical Christianity's foremost interpreters, and his son, Paul Henry; C. T. McIntire, son of Carl T. McIntire; James Wallis, editor of the *Post-American*, a tabloid that critiques American society from the standpoint of evangelical theology; and US Senator Mark Hatfield.

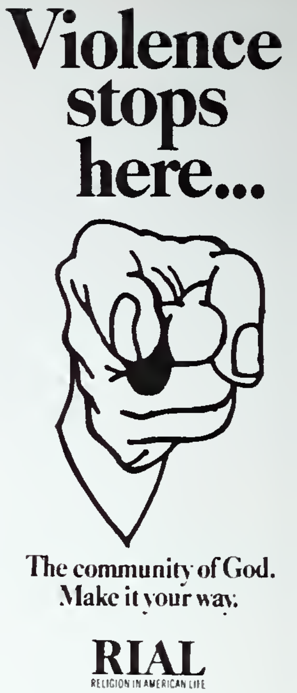
"Violence ends here . . . the community of God"

Concerned with the problem of violence in American society, an organization that promotes religion in the media is sponsoring a national campaign that proclaims "Violence divides. God unites."

Through radio and tv spots, newspaper and magazine advertisements and posters, Religion in American Life, a nonprofit agency involving the backing of some 40 religious groups, has zeroed in with reminders of how violence disrupts and destroys human unity. The alternative, the campaign stresses, is "the community of God. Make it your way."

An expression heard frequently in common conversation, "Drop dead," contributes to violence, one of the RIAL messages asserts. "Intemperance of language is followed by violence in actio

In another message a revolver tagg for exhibit in a criminal trial bears th banner, "20,000 die of gunfire annuall


Violence stops here...
The community of God.
Make it your way.
RIAL
RELIGION IN AMERICAN LIFE

A humane balance to human growth

One of the startling realities of the 70s is that nearly one quarter of the people who ever lived are alive today.

The point illustrates dramatically the pace at which the human race has grown: There has been a doubling in the last 50 years. Moreover, there is the prospect of the world's population doubling again in the next 30 years.

If the present rate is not slowed, global observers state, a child born today and living until three score and ten may know a world of 15 billion. His or her grandchild may share the planet with 60 billion.

Such reminders attest to the urgency for universal study of human growth rates, a study which is coming into focus in the 1974 World Population Year. The intensity of the study will pick up as the World Population Conference approaches, scheduled to convene in August in Bucharest, Romania.

According to Antonio Carillo-Flores, secretary general of the United Nations-sponsored affair, more governments likely will be represented in Bucharest than in any UN Conference heretofore. "No issue is of greater concern to most UN member states than that of the relationship of population to development," Dr. Carillo states.

One dimension of this concern, the Mexican statesman explained, is that the growth of population is slow in many of the developed areas of the world and fast in areas inhabited by the poorer peoples. By contrast, however, a citizen of the developed countries consumes 20 times as much energy as a citizen of the developing world.

In preparation for Bucharest a symposium on population and human rights has just occurred in Amsterdam. Last year symposia were held in other parts of the world to zero in on other facets: in Cairo, on population and economic growth; in Hawaii, on population in the context of the family; in Stockholm, on population in relation to resources and environment.

In further preparation a demographic census is to be completed in many countries this year, specifically in all African nations.

Concerned that churches address the complex issues related to population matters, the Governing Board of the National Council of Churches in October urged member communions to engage in study programs on the World Population Year. The study should embrace the examination of US policies and practices in the area of justice, the board advised.

In the formulation of policies or guidelines on matters never before explored and long deemed purely private, fundamental ethical questions are at stake. Possibilities of injustice and coercion are very real, the NCCC resolution warns.

To take stances and encourage actions based on the principles of love and justice . . . these are the dimensions the churches are challenged to bring in their engagement in population concerns.

Other messages in the campaign are eadlined: "Love thy enemy." "Violence ops here." "When swords will be eaten into plowshares." "Remember hen store windows went unbarred?" Remember when only God could end e world?"

Reportedly some media representa- ves have voiced concern that the ads nd spots, distributed by the Advertising ouncil, are controversial and not overt- religious. However, most of the state- ents relate the concerns at hand fairly irectly to faith. One ad suggests "The ath of nonviolence leads to God."

Throughout the campaign a free pam- hlet is mentioned, one that discusses the ature of violence in personal terms d lists key biblical references and re- nt books on the subject. The pamphlet any be obtained by writing RIAL, 475 ifth Ave., New York. N.Y. 10017.

Hanging by a thread: World food security

Remember those rows of storage bins spotting the grainlands of America? Once a symbol of superabundance, they stand today more as reminder of an era that was.

World food security, as measured by reserve stocks of grains, hangs by a thread, contends agricultural economist Lester Brown of the Overseas Development Council. A supply of grain equal to less than one month's worldwide consumption is all that stands between humanity and widespread starvation, he recently declared.

Writing in the quarterly journal *Foreign Policy*, Mr. Brown indicated a single bad crop in the US and Canada could plunge the world into a food crisis that would overshadow the energy crisis in severity.

He stressed in the article that meat, fish, and soybeans — three main sources of high-quality protein — are in limited supply, and efforts have not been successful in enlarging their production at a pace equal to the world population growth.

The former administrator of the Agricultural Department's International Agricultural Service under the late President Johnson alluded to climatic cycles of drought to which North America has been subjected roughly every 20 years, based on data going as far back as the Civil War. If drought or any other condition were to bring even modest declines in grain production in the US and Canada in this decade, cutting the margin of exportable food, he said, it would "send shock waves throughout the world."

One wave already felt is by voluntary agencies such as CROP, Catholic Relief, and CARE which already have experienced severe cutbacks in programs using US government-donated foods under Public Law 480. Church World Service (CROP) reveals that in 1955 such foods made up 77 percent of its distribution; in 1972, only 15 percent.

Part of the scaling down has been intentional, according to CWS officials, who have felt it unwise to have too large a dependence on Food for Peace reserves. However, the extent of the US food "shortage," in the wake of the Russian wheat sales and poor harvests elsewhere abroad, has produced a crunch that leaves voluntary agency programs in a bind.

An alternative is for CROP to buy outright on the open market the food PL 480 has supplied now for two decades. That cost for the current year alone is more than $3 million, calling for a doubling of donations to CROP's Hunger Appeal.

A special study of the world food shortages, and a look at the responsibility of the churches in responding to it, are currently being investigated by the World Council of Churches.

In light of what an economist calls "the gathering cloud of resource shortages," one of the most pressing priorities in the new Brotherhood program guidelines may be Item J — "to sensitize the conscience of the Brethren constituency to urgent global issues of poverty, hunger, ecology, environment with a view to discerning the interrelatedness of these issues to the American way of life and challenge them to find a life-style that reflects the simplicity of Christ and is compatible with both sound ecology and social justice."

Both to individuals and institutions, "J" is a challenge that grows day by day.

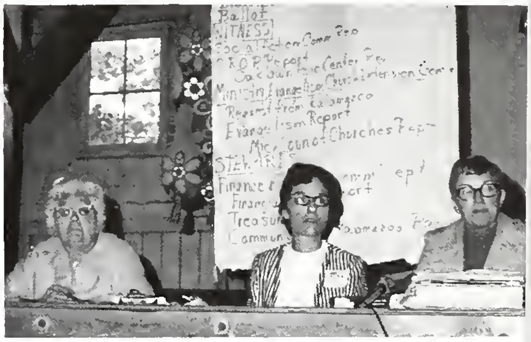
Patterns of leadership undergo gradual change

A historical moment occurred last year in the Michigan District Conference: all the officers were women. Moderator Janet Stroup, moderator-elect Grace Showalter, and secretary Grace Voorheis were the troika in command of the meeting.

"The situation was not an intentional act designed to catch the eye of some latter day historian," explained Michigan district executive John D. Tomlonson. "Rather, each of the women was asked at different times to serve as a leader in the district program. In 1973 their separate responsibilities brought them together as conference officers."

An early repeat of the Michigan happening in other districts seems unlikely, given the prevailing trends in the number of women elected to office. In most districts, men outnumber women on boards of administration by 5 to 1 or even 10 to 1. Exceptions include South/Central Indiana, where 12 women and 14 men comprise the board, and Southern Ohio, with a tally of 7 women and 14 men.

The presence of women in key district roles is, of course, gradually becoming more common. In moderatorships this year are Joy Dull in Southern Ohio, Estelle Mohler in Missouri, and Grace Showalter in Michigan. Next year three districts will have their first women moderators, Ida S. Howell in Pacific Southwest, Elaine Sollenberger in Middle Pennsylvania, and Mary Weaver in Atlantic Northeast. Holding this office in



Trio: G. Showalter, moderator-elect, J. Stroup, moderator, G. Voorheis, secretary

Fresh approach to life: At Stone Mountain, Don Coleman relaxes with village resident

former years have been Phyllis Carter in South/Central Indiana, Doris Egge in the former First Virginia District, Arlene May in Shenandoah, Sarah Clinton and Marianne Pittman in Illinois-Wisconsin, and Audrey Lieuallen in Oregon-Washington. Eleanor Painter has chaired Northern Indiana's district board.

Further, several districts have women chairing one or more commissions, serving on Standing Committee, and representing the district on boards of related agencies.

Even so, the election of several women to office at a given point in time brings no assurance of a steady movement toward a fairer balance, as some districts have discovered. Both in Mid-Atlantic and Southern Pennsylvania the number of women on the district board declined this year.

Meanwhile, breakthroughs in representation come slowly in other member categories as well. Southern Pennsylvania currently is being served by its first lay moderator, Cyrus G. Bucher. And high school graduate Roy Domer, 18, last fall was the youngest person elected to the Northern Ohio District Board.

Emerging patterns of representation come to focus particularly in one Pennsylvania farm family. Ray Sollenberger, Everett, was the first layman to serve as district moderator in 1971. Elaine Sollenberger will serve as the first woman moderator in 1975. Is it conceivable that there might be a youth moderator in one of the Sollenberger children?

Extended family: Growth is a mutual experience

Donald Coleman, an active member of the Burnham Church of the Brethren in Pennsylvania, is a foreman at the Standard Still Division of Titanium Metals Corporation in Burnham. Merrill Wray operates a garage, has a fleet of school buses and several tractor-trailer rigs in McVeytown, Pa., and is a member of the Spring Run Church of the Brethren. Though both are busy with their work and families, they take time to serve on the board of directors of Stone Mountain Village Home for Boys in Belleville.

One other Brethren also is involved, 20-year old Roger Huber of the West Goshen church in Indiana, a houseparent aid for the past year. After the village first opened its doors in the Kishcoquillas Valley in 1966, the first Brethren volunteers were Marvin and Judy Roush of the Elkhart Valley church in Indiana, who also served as houseparents. On Memorial Day weekend in 1970, 30 of the Roushes' home parishioners came from Indiana to Pennsylvania to excavate, clean, paint, and plant at the village.

For most of the present eleven boys at Stone Mountain, life has been hard. Mom or Dad or both may have died; or divorce, desertion, alcoholism, poverty, neglect, even abuse may have been experienced at home. More often than not, village boys have been in trouble with the law.

To each, Stone Mountain strives to give an opportunity to seek and find a fresh approach to life, a better understanding of self, a way to set that self upon the road to decent and productive adulthood.

As much as possible the boys experience normal country childhood lives, with counseling therapy, fellowship, and church important ingredients in the experience.

In all, there are 12 directors from seven different Protestant denominations who make up the board of the nonprofit, independent project. They relate to the boys and bring their Christian influence to bear.

Merle Wray has been involved with Stone Mountain since its beginning, Don Coleman for almost two years now. Why? Says Merle, "I guess you could say that we're trying to help these boys increase 'in wisdom and stature, and in favor with God and man,' just as Jesus did at about their age." To which Don responds,"The only thing I'd add is that I think we learn from the boys as well."

Administrator Earl D. Yoder reflects appreciatively upon their role: "Good men trying their best to help boys who, but for men like them, might never become what these men already are."

For Palestinian children, a camp away from camp

"Summer camp" for Palestinian refugee children is a play on words, both in Arabic and in English. For the youth involved live in camp the year around — one quite unlike that offered them in the summer experience.

For most the shelter where they and their families of 10 to 15 persons reside is not big enough to garage a small American car. The point of the summer camp is to give the children a change of atmosphere away from their crowded everyday setting. Friendly adults, new tasks, cooperation, hygiene are values afforded by the change of pace.

Staffed largely by UNRWA workers who volunteer their vacations, the summer program has no official United Nations backing. Money and materials are solicited on the West Bank and abroad year to year to keep the program going. For at least three years Brethren Service through its European program has contributed workers and dollars.

In the 1973 summer camp, two Brethren Service workers, Peter Hewitt, who with his wife Peggy teaches at American Community School in Beirut, Lebanon, and Robert Jasper, Warsaw, Poland, were among camp leaders.

In a departure from previous years, the campers gave their mornings to the manufacturing of teaching aids for the UNWRA's refugee schools — aids ranging from ping pong paddles to ammeters and epidiascopes. In other activities, Robert taught roller skating, Peter pot-ry making, on top of the more con- ntional camp experiences.

A constant flow of parents and visi- rs, some from quite a distance, gave idence to the keen interest which the rogram held. The project was the first its kind to attract contributions from e local Arab community. The con- antly evolving nature of the program seen as a key factor in its appeal.

Beyond the change of atmosphere, the esence of international volunteers, pecially Americans, brings the summer mpers an unexpected dimension, Peter ewitt observed. "A continuing Brethren esence in this project helps offset, in small way, the far more widely felt merican military presence in this part the world."

dventist Study set y Cancer Institute

venth-Day Adventists' cancer rate is lf that of the general population and e National Cancer Institute is trying to d out why.

The institute, a branch of the National stitutes of Health, is investing more an $800,000 into a five-year study that ll reach California's entire Adventist pulation of 100,000 persons, centering pecially on their dietary habits.

Most Adventists do not smoke or ink, possibly explaining their lower idence of lung, bladder, mouth, and ophagus cancers. But since their rates e lower "across the board," said Dr. nald L. Phillips, head of the research am, the lack of tobacco and alcohol es not explain the lower rate of other ncers.

He believes the key may lie in the urch group's dietary habits.

New hospitalizations will be monitored, d each new death will be carefully cumented for cause.

Dr. Phillips said Adventists often use ole grains and other unrefined foods d that most of them do not eat meat or t spices. They seldom drink tea or ffee.

Dr. Phillips said he expected findings suggest, not prove. "They will e us a chance to get closer to whether not diet is a causative factor in ncer," he said.

underlines

PEOPLE YOU KNOW ... Tapped as the first people-to-people team in South Vietnam representing the Christian Church (Disciples of Christ) are *Peggy and William Herod*. Following a year of preparation the couple--she a nurse, he a two-term Vietnam Christian Service worker--will begin their assignment as liaison between Vietnamese and American groups.

Eight Brethren participated in the October Ecumenical Peace Action Consultation for southeastern states: *Kenneth Edwards*, Jonesboro, Tenn.; *Dale Aukerman*, New Windsor, Md.; *Larry Fourman*, New Windsor; *Edward Poling*, Myersville, Md.; *Willard Dulabaum*, Bridgewater, Va.; *Donald Jordan*, Dayton, Va.; *Bernard King*, Maitland, Fla.; and *Rex Miller*, Gotha, Fla.

Thurston County, Wash., created a Senior Center for its 10,000 residents over the age of 60 and in November named *Lyle M. Klotz* director. Recreation activities, information and referral services, and counseling are among services under the former Brethren pastor's purview.

"Better Dying Than Dead," a speech by Manchester College student *John Ikenberry*, won an honorable mention in the oratory section of the Intercollegiate Peace Speech Association. The General Board contributes to the association.

Personnel changes: Called to the pastorate of the Lebanon, Pa., congregation is *Kent E. Naylor*, consultant for lay ministry and congregational life. Mr. Naylor came to the Brotherhood staff in 1971. He has served in Ohio, Missouri, Nebraska, and Iowa pastorates.

To broaden the fund enlistment efforts of the General Board two staff members have undertaken additional assignments, each on one third time basis. *John G. Fike*, Mediascope director, is working for a two-year period with the SHARE program, securing direct gifts. *Kenneth McDowell*, community development consultant, is engaged in a three-year effort to obtain foundation support.

A former Eastern Region executive, *Roy Forney*, died Dec. 12 after a long illness. At his death he was a member of the Elizabethtown Church of the Brethren in Pennsylvania, where for five years he was minister of visitation.

CONGREGATIONAL COLLAGE ... In Southern Ohio, *Donnels Creek* Brethren's walkathon for Jorge Bhimi netted $1,500. Jorge was one of thousands of Asian Ugandans expelled from their country last year by Gen. Idi Amin. The walkathon fund will sponsor a year's college for Jorge.

The *Brethren Village* at Neffsville, Pa., announces expansion plans which over the next three years will include new housing and a nursing center at a cost of $4.3 million.

FOR YOU ... *Uses for the Useless* catalogs items you're ready to throw out but which may seem useful to someone else--clothing, trading stamps, remnants--and where to send them. A copy is yours for 75¢. Request from Neva L. Barrick, Route 3, Box 230A, Newville, Pa. 17241.

For history lovers, *The History of the Brethren in Virginia* is off the press. Text by Dr. Roger Sappington of the Bridgewater, Va., College faculty.

update/materials

BRETHREN PRESS BRIEFS ... Three classic Brethren tracts are being republished in fresh formats. *The Brethren Love Feast* and *The Meaning of Baptism*, both by William M. Beahm, are available for 20 cents each, $2 per dozen. Scheduled also for reissuance is *Ideals of the Church of the Brethren* by D. W. Kurtz.

Enterprising youth bound for National Youth Conference in New Mexico are selling *Inglenook Cookbooks* to help finance travel costs. Each book sold nets youth $1. More than 3,500 cookbooks presently are on consignment.

In addition, 76 display cases of selected Brethren books are in circulation, most of them exhibited in local churches for handy purchase.

Sales of recent Brethren Press books include *Hunger of the Heart* by R. H. Miller, 1,118 copies, and *Lardin Gabas: A Land, A People, A Church*, 1,550 copies. *The Brethren Songbook*, a supplement to *The Brethren Hymnal*, is newly released and the hymnal itself, the denomination's all-time best seller, has undergone a seventeenth printing.

New volumes in process: A study of the Book of Acts, by Chalmer E. Faw, to coincide with the Guide for Biblical Studies emphasis beginning in March. *Call the Witnesses: Perspectives on Evangelism in the Church of the Brethren*, by 13 contributors and edited by Paul M. Robinson, for release in April. A book on the simple life by Edward K. Ziegler, to be issued in May. A volume of sermons by the late Harry K. Zeller Jr., for release in June.

ENCOUNTER SERIES AIDS ... *Escape from the Money Tree* by James E. Grant is a leader's guide for the first semester course of the same title. Covers 26 sessions; price $2.75. For the second semester *A Citizen Under God* is available both in study book for adults and youth, at $2.35, and leader's guide for 26 sessions, $2.75.

STUDY OF SOCIAL CONCERNS ... The World Council of Churches' study document on *Violence, Nonviolence, and The Struggle of Social Justice*, commended for local church study, may be obtained from the World Council of Churches, Room 439, 475 Riverside Drive, New York, N. Y. 10027.

Amnesty or Exile? is a documentary film designed to provide understanding of those who would benefit from amnesty for US draft resisters. The 35-minute, black and white release may be rented for $10 from the National Interreligious Service Board for Conscientious Objectors, 550 Washington Building, 15th and New York Avenue, N.W., Washington, D. C. 20005. Other items offered by NISBCO are an *Amnesty Education Packet* and a *Junior ROTC Packet*, $1 each.

Guns or Butter? is a 30-minute slide presentation on the nation's military budget and national priorities, narrated by Paul Newman. Sale, $45. Contact SANE, 318 Massachusetts Avenue, N.E., Washington, D.C. 20002.

Post-War War is a show of 160 slides and script detailing continuing US support of fighting in Indochina. Sale ($50) or rental from American Friends Service Committee offices in 17 cities. Or write National Action/Research on the Military Industrial Complex, 112 S. 16th Street, Philadelphia, Pa. 19102.

special report

Inflation

Restful Ridge Church of the Brethren r ported its Partners in Mission projection for 1974 and 1975. Board members we proud the congregation was holding its own by allocating $20,000 to the Brotherhood Fund for each of those two year

But by the beginning of 1975 that hard-earned $20,000 will be worth only $18,600. And it could be worth less. That is how a seven percent inflation fa tor erodes the dollars Brethren give to t denomination's fund for outreach ministries all over the world.

Another way to see the problem is t dollar's shrinking value. If a dollar ha been worth 100 cents in 1967, it would worth only 69¢ today.

Inflation's effect upon the Brotherhood program at the end of a recent si year period reduced the denomination's purchasing power by nearly $500,000, 26 percent.

What do these mean for the Church the Brethren, whose 1974 budget is $2. million?

One reality was the decision of the General Board at Annual Conference 1972 to release a half dozen persons fr the denominational staff. Another is t tightening or reduction (rather than ou right abandonment) of current prograr tailoring them to a budget figure which looks larger every year but whose actu worth doesn't keep up with increasing costs.

Or commissions can approve budget which are substantially the same figure last year, but which just won't buy as much. For example, World Ministries Commission in 1973 budgeted $1,182,(of the Brotherhood Fund. This year's figure is $1,182,169. Inflation will mo than eat away the negligible increase.

A study compiled by the Stewardsh Enlistment Team of the Brotherhood shows that even though per capita inc has kept pace with rising costs of livir giving to the Brotherhood Fund has nc proportionately increased.

In fact, the percent of total congreg

evaluation: A cautious optimism

tional expenditures which came to the Brotherhood Fund in 1971-72 was 9.7 percent. In 1960-61, it was 12.2 percent.

"We'd need to be careful of how we interpret these figures," cautions Ronald D. Petry of Stewardship Enlistment. Even so, in the same period of time giving to retirement homes climbed from 1.2 percent of total giving in 1960 to 3.5 percent in 1971 — about the same as the decrease in total giving to the Brotherhood Fund.

In addition, said Mr. Petry, "the Brotherhood's emphasis some years ago on Mission I, which encouraged local churches to do their own outreach in neighborhood or community may be reflected in this shift."

Not surprisingly, the Church of the Brethren is not the only communion building budgets with an eye to an inflationary economy. The United Methodist Board of Global Ministries had a 1972 deficit of $650,000. Its mission force has been cut from 1,300 (five years ago) to about 950. Officials fear that continuing adverse financial conditions will mean further reductions — perhaps to 850 missionaries.

A similar story plagues the United Presbyterian Church in the USA, whose 1974 budget of $32 million reflects a $7 million decrease — 22 percent — since 1973. Reductions were forced because of continuing declines in money received from congregations and the resulting lack of reserve funds which in recent years have supplemented current income.

At Fresno last June Annual Conference supported the development and implementation of 11 priorities for the biennium, including in its instructions to the General Board the raising of $100,000 of new money for new programs. Is the optimism of that June action still operative?

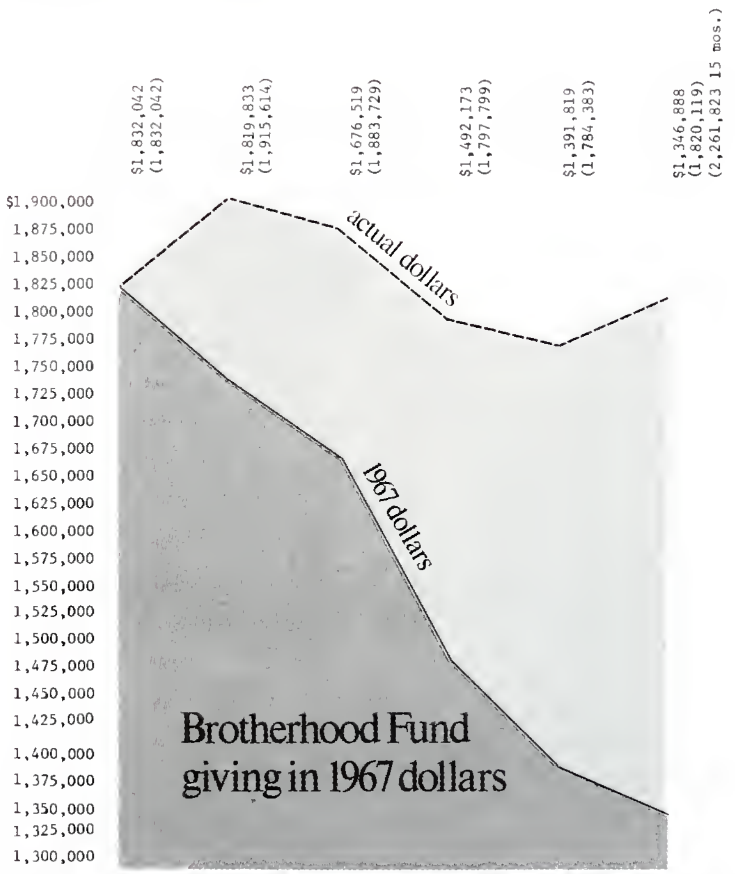
"We feel raising the new money can be done," confirms Mr. Petry. Still, that $100,000 will do little more than allow programs and ministries to continue at their 1973 levels, with shifts and adjustments within commissions' budgets permitting creation of new ministries.

Other trends in 1973 bring a fresh, if cautious, light of optimism. More churches are making adjustments in giving patterns to allow for inflation. Programs growing out of new priorities seem attractive to potential individual donors. And with congregations providing the bulk of support for the church's national and international ministries, it is encouraging that most of them have affirmed their ongoing support.

"The task of projecting Brotherhood Fund giving into the next year is hazardous business," declares Mr. Petry. Based on trends in 1973, though, he is able to predict, however cautiously, that "the positive giving patterns which have been emerging recently will continue."

In spite of inflation, some congregations are experiencing financial growth. Total giving (in actual dollars) has increased each year in spite of a smaller membership. And the church at large is experiencing a general improvement in receipts (cutbacks of United Methodists and United Presbyterians to the contrary).

In sum, Mr. Petry noted, even a cautious optimism might allow the General Board to assume that "while the trend toward a smaller percentage of total giving coming to the Brotherhood Fund is not likely to be reversed quickly, we can continue to expect some dollar increase in Brotherhood Fund support. There is evidence," he added, that "the church in general and the Church of the Brethren, with special reference to Brotherhood involvements, will continue to occupy a position of strength in the years ahead." — L.B.



Brotherhood Fund giving in 1967 dollars

Distorted images about ourselves get us caught in a sticky web

ENVY

by William Kidwell

I go down to River Front Stadium. Johnny Bench comes out on the field, he throws, he catches, he hits the ball out of the park, and the crowd cheers. Man, what a man! I wish I were the catcher of the Cincinnati Reds.

I turn on the Watergate hearings. Senator Howard Baker's youthful face looms on the screen, he speaks of constitutional law, cross-examines witnesses, makes the galleries chuckle with clever anecdotes. Man, what a man! I wish I were a senator in the Congress of the United States of America.

I tune in to the Today Show. Barbara Walters says, "Good morning." She is chic, she is intelligent, she interviews the guests and reports the news with never a slip nor a stutter. Woman, what a woman! I wish I were as confident and aggressive as Barbara Walters.

I go to Annual Conference in Fresno, California. Young, tall, 37-year-old Moderator Dean Miller looks out over a thousand delegates from across the nation, senses their mood, speaks to their needs. Man, what a man! I wish I were moderator of all 180,000 members of the Church of the Brethren.

Envy! It is the churning, inner discontent that makes us miserable when we see what others have and we do not. It is very closely akin to jealousy, to covetousness. It does not stimulate growth, but rather produces an unhappy, unfinished feeling. It adds loads of extra bricks on the back. It makes life hard and difficult. Is it any wonder that the church fathers included envy as one of the seven deadly sins?

The basic problem begins with the self — how we view ourselves. It is distorted images about the self that get us caught in the sticky web of envy. An exaggerated notion of one's own abilities and potentialities may have placed someone here this morning on the treadmill of racing for a goal that never will be reached.

I heard the director of the Dayton Pastoral Counseling Center, Dr. Paul Mills, say, "An awareness of a great potential is one of the heaviest burdens anyone can carry." If that be true, then a distorted notion of a great potential puts us in an even more intolerable situation.

Jesus speaks to our need: "You shall know the truth and the truth will make you free." Self-awareness, knowing the truth about our limitations is necessary if we are to be free from those incomplete and unhappy feelings of envy.

Having said this, let me point out that there is another side to the coin. While some of us may think too highly of ourselves, others of us think entirely too lowly of ourselves. It is a poor self-image, a lack of self-acceptance that prompts others of us to look across the fence at the neighbor's good fortune and wish we were in his shoes.

Again, it is Jesus who speaks to our need: "Love . . . yourself." "Thou shalt love thy neighbor as thyself." Leave out the phrase, "thy neighbor," and the command clearly reads, "Love yourself!" Not the "mirror, mirror on the wall, who's the fairest of us all?" attitude, but a healthy self-respect, a good feeling about who I am, both my strengths and my limitations — that's what Jesus is calling for. Old parent tapes get many of us hung up. Way back there in childhood we were programmed with some "not okay" feelings. Consequently, when Jesus says, "Love yourself, you're okay," we have difficulty believing him.

At least I do at times. I grew up on a farm in the Red River Valley of Texas. My father raised cotton and corn. The work was hard and the income was poor. We drove a Model A Ford and felt lucky when we could go to town on Saturdays. Many of my friends at school had fathers who worked in the oil fields. Their work was hard, but the income was good. They drove new cars and took trips to California.

I have never felt good about those days. Now I don't feel good when I am in the presence of people who are smarter or have more money than I. Some of those old unfinished feelings come back to haunt me.

Am I speaking someone else's language? If so, then you and I need to hear a new tape by Jesus. "Listen here! Those days of struggle were the making of you. You have something to contribute; a person's life consists not of the abundance of the things which one possesses; you are important; love yourself." If we could hear that message and really believe it, then what the neighbor does and has will not be nearly so important. And those unhappy, unfinished feelings of envy will quietly disappear.

Self-awareness concerning our limitations and our potentialities are important as we prepare to do battle against the sin of envy. Equally important is an awareness of the forces outside us which stimulate envy.

In today's marketplace of buying and selling, advertisers conscientiously create envious, unfinished feelings in us. The message I hear is that if I really want to be somebody then it is important that I be young, trim, handsome, witty, and intelligent. This message is drilled into me every time I switch on the television The male characters I see there have hair lots of well-groomed hair with no embarrassing bald spots. They are tall, and they are dark, and they are handsome. A few exceptions, of course. The female characters I see there are gorgeous, luscious, young. A few exceptions, perhaps. The message I hear is that if I use certain products I, too, can acquire these same desirable characteristics and improve my golf game in the process. Before I know it I am trapped, my envy barometer goes up, and I go out and buy things I don't need. It never works. I wind up being the same old, ugly, envious self — with less money.

The materialistic, get-ahead, stay-up-with-the-Joneses mentality of today's society does nothing to eliminate envious, grasping feelings. It only reenforces them. Paul Mazur in *The Voice of Civilization* once commented: "Man's desires can be developed so that they will greatly overshadow his needs. Human nature very conveniently presents a variety of strings upon which an appreciative sales manager can play fortissimo. . . . Threats, fears, beauty, sparkle, persuasion, and careful as well as wildcat exaggerations are thrown at the American buying public as a continuous and terrifying barrage . . . and so desire (envy) is enthroned in the minds of the American consumer, and is served by the industries that have enthroned it."

The Oldsmobile people have put out a little skit that may be somewhat dated now with the fuel shortage. Anyway, twelve handsome young men, all identically dressed in business suits, with briefcases in their hands, step out of identical suburban homes, simultaneously give their devoted wives a good-bye kiss, move in synchronized step toward their waiting automobiles. Then it happens — one fellow's automobile is different from all the others. A big, black, shiny, new Oldsmobile! As he gingerly steps into his marvelous machine and speeds away the other fellows just stand there, green with envy.

The intended result of this kind of behavior modification is obvious. People who are not naturally envious may be made envious by the pressures of society.

There is little question as to whose voice is being heard more clearly these days. It is the secular world's. With this kind of tutoring, is it any wonder that we are plagued with grasping desires?

What is the solution? Moses issued a prohibition: "Thou shalt not covet!" If you were to press him on the matter, I am sure he would also say, "Thou shalt not envy!" A very strong and emphatic stand, but does it work? Prohibitions and laws did not work for Paul. Perfectionistic, obsessive-compulsive Saul of Tarsus had tried to live by the letter of the law and he wound up a miserable wretch. Then one day something happened — we're not sure what. It was on the Damascus Road, a blinding light, a strange voice — whatever it was, for Paul it was a conversion experience. The tensions were released. "Thanks be to God who gives us the victory!" This is the only way Paul could explain it: God!

We find the fullness of life and release from those mean graspings to which our natures tend when we have responded to something or someone bigger and greater than ourselves.

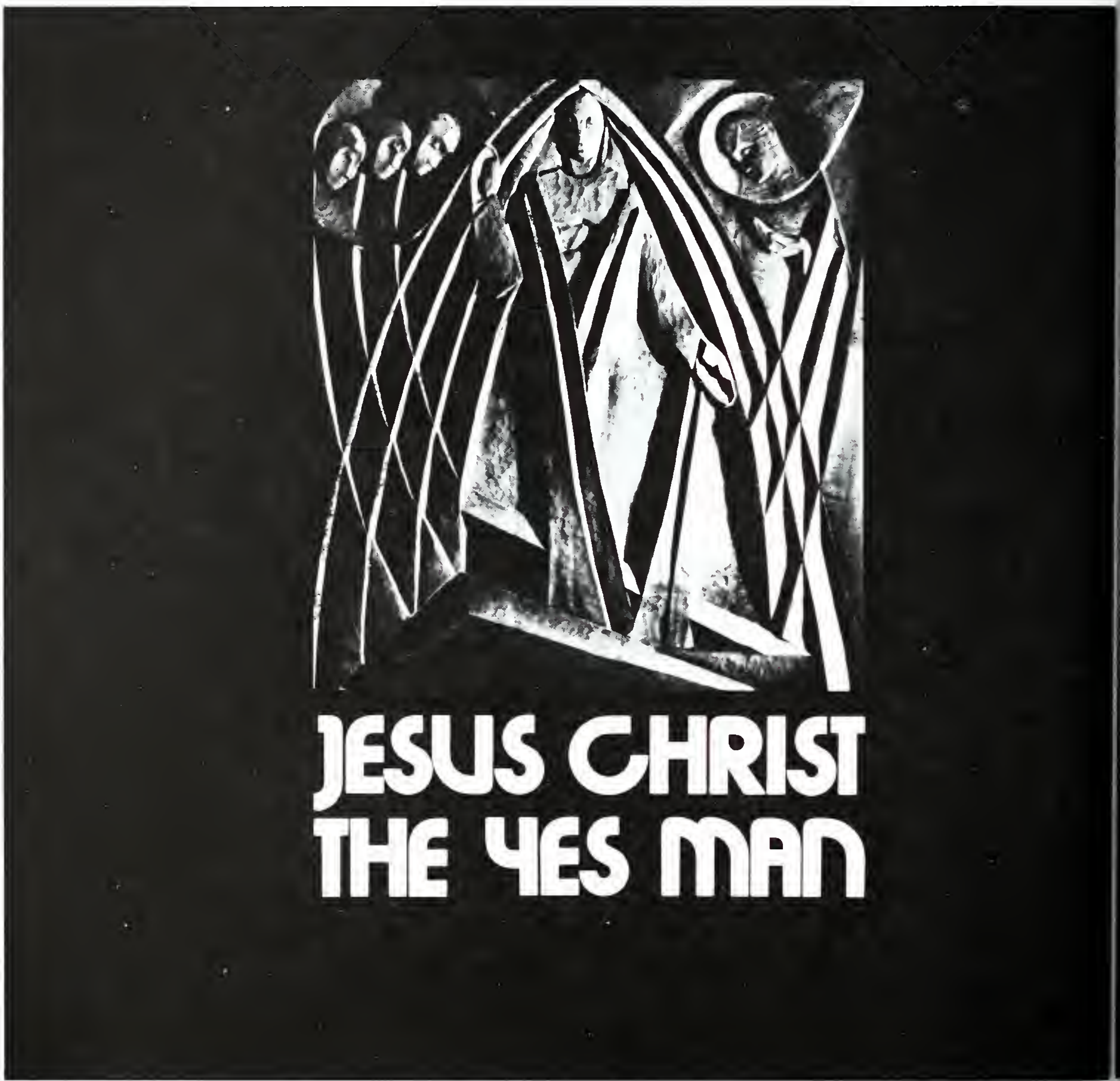
Take that cross on the altar. It adds beauty, balance, and symmetry, but that is not why it was placed there. It is there to direct our attention away from ourselves to something higher, nobler, purer. It is there to remind us of a nobility of spirit and a courage that was willing to die for what is right and good. It is as we get our eyes focused in that direction that we obtain guidance and grace to cope with one of the deadliest sins of them all, envy.

Whatever Happened to Sin? is the title of a new book by Dr. Karl Menninger. His thesis is that we need to regain a new sense of sin.

The seven deadly sins the early church fathers referred to: not one of us is exempt from any one of them.

But here's the good news! I say to you in the name of Jesus Christ, "Your sins are forgiven, go in peace." □

The Sc


JESUS CHRIST
THE YES MAN

God was not Yes and No; in him it is always Yes

Read 2 Corinthians 1:15-22

One of the remarkable aspects of the letters of Paul is the way in which he can take a practical situation facing his readers and discuss it from the deepest level of his faith. Especially in the Corinthian correspondence does Paul move from divisions in the church, immorality within the fellowship, eating of meat offered to idols, the veiling of women, and irregularities at the church dinners to questions of Christology, Christian love and ethics, the meaning of communion, and other aspects of faith. This passage in 2 Corinthians is one of the most remarkable of such interplays between the practical problem and faith.

Paul had problems with the Corinthian church after he left it. We are not certain about all the problems, except we can suppose the factions at Corinth (1 Cor. 1:10-17) created a leadership crisis. As a result the authority of Paul had been questioned (2 Cor. 13:1-4). So Paul made a trip to Corinth from Ephesus to set things right. This trip apparently did not produce the desired result of reestablishing the authority of Paul. He refers to it as the "painful visit" (2 Cor. 2:1). Paul returned to Ephesus angry and dismayed at what had happened. In this frame of mind he wrote the powerful defense of his authority found in 2 Corinthians 10-13. At that time he promised the Corinthians a third visit which would show them who was in charge (2 Cor. 12:14; 13:1-4).

Yet Paul never made that third visit. Rather he sent Titus who, acting in his behalf, set matters straight. It is in response to this good news that Paul is writing in 2 Corinthians 1. But at the same time he is aware that his decision not to make that third visit could be taken as a weakness, both personally and theologically.

Was I vacillating when I wanted to do this? Do I make my plans like one who lives according to the flesh (RSV: *a worldly man*), *ready to say Yes and No at once?*

It could be that Paul was afraid to return to Corinth, afraid of another failure and what that would mean to him as a person and the effect it would have on his mission to the Gentiles. However, most of our difficult decisions are so complex that we sort out the motives later in a way that suits the result of our decision. Paul may have done that also. At least he still is obviously bothered by his decision.

Moreover, his use of the phrase "like one who lives according to the flesh" suggests more than fear. For Paul "to live according to the flesh" means to follow human ambitions, to seek one's own satisfaction and fulfillment. The Corinthians could really suspect that Paul had used them to achieve his own goals, that his Yes and No was a strategy to reassert his authority. Yes, I want to come, but No, I won't come until you accept my directives.

Paul admits the Yes and No character of human life. So in times of danger a parent must say No to a child; to some criminals society must say No; in times of war the Christian citizen says No to a militaristic government. But for the Christian, says Paul, even that No is rooted in Yes.

For the Son of God, Jesus Christ . . . was not Yes and No; but in him it is always Yes.

In letters so rich as those of Paul, one must be careful about saying of a particular verse, "This is the heart of Paul's faith." Nevertheless this particular affirmation must rank high. For Paul religion (Judaism) had become a gigantic NO. You can do the will of God if you deny the existence of other gods, if you do not work on the Sabbath, if you do not steal or commit murder or commit adultery. Judaism had become a strategy to do the will of God. Instead of having faith in God it became a denial of other gods; instead of honoring God with a day of rest it became a day for denying life; instead of enjoying the love and companionship of others it was a set of laws against the misuse of such relationships.

Paul saw in Jesus Christ a reversal of that trend in Judaism. God in Jesus Christ had affirmed life rather than deny its corruption. He had affirmed the purpose of life rather than negate its errors. Only in this way can we live, for negation, no matter how excellent, can never lead to affirmation. In the words of Anna Mow, God said YES to life in Jesus Christ.

To be sure there are times in the human predicament when No seems necessary. But even such a No should be an affirmation. No to the child arises out of love; No to the criminal arises out of the hope for rehabilitation; No to the state points a direction for healthy political life.

That is why we utter the Amen through him, to the glory of God.

The two major words which, through the ages of Christian life, have never been translated are the ascription of praise to God *(Hallelujah!)* and the affirmative exclamation *(Amen!)*. By an Amen the congregation affirmed the words of the psalmist or the prophet or the priest as they spoke on behalf of God. Paul sums up his thought by observing that we are no longer trapped in the No of life, a No which can lead nowhere. But in Jesus Christ we can live affirmatively, for his glory, in a resounding Amen. The author of Revelation picked up the same theme and even called Jesus the Amen (3:14), the Yes Man. However difficult it may be now to live in affirmation, the final vision is only a Yes (19:4; 22:20). ☐

by Graydon F. Snyder

From Kassel to Forty Fort, Volunteer Service workers have been a part of an effective relief and reconciliation effort. Now we should go into controversial areas where others fear to go

BVS: What's in it for you?

by Ron Hanft

To recount all the things Brethren Volunteer Service has meant and could mean probably would result in another volume of "Familiar Quotations." To add to the kaleidoscope of views, I offer observations of BVS from four perspectives: the experience of the individual volunteer, the expectations of family and friends of volunteers, the role of Brethren Service in general, and the relationship of service work to the Christian faith.

If I were talking with an individual interested in being a volunteer I would ask, "What's in it for you?" It is important to be very honest about what you want from a BVS experience because whether or not BVS is satisfying depends on what you are trying to get from it and, of course, what you are willing to put into it.

There are a wide range of reasons why persons enter BVS. For most individuals there is a mixture of motives — partly a response to the needs of others and partly the direct attempt to meet one's own needs — and neither is necessarily good or bad.

If you come to BVS to "get away from home"; to get relief from the pressures, hassles, or boredom of everyday life; and if you expect a BVS project to stimulate you and provide an exciting experience, you may be disappointed. There are all kinds of people in the communities where BVSers work. Some will be just like people back home. There will always be some menial, disagreeable, hard work in situations that are not always exciting and never glamorous. You probably will be stimulated by your surroundings somewhat, but people weighed down with their own problems are not expected to motivate you — you are expected to bring new energy to them.

Getting away from home can be, of course, a very good thing. It can be an exciting thing in BVS if you see it as a chance to be free of former expectations, to try things you have not tried before, to take on a new level of responsibility, to develop a life-style that responds more to the people around you, to really learn about persons and places different from you and your background.

If you come to BVS to get away from the unreasonable discipline that others have had over you (parents, teachers, employers) you may be only partly satisfied. You probably will not have many people over you telling you what to do. More likely, you will be a part of a group that must cooperatively live and work together, which is not the same as being on your own and doing "your own thing." It will be important for you to have a healthy *self*-discipline, without which you will not only get nothing done, but you probably will not survive a year on a project.

However, the freedom to be responsible *for* yourself and *to* other people can also be one of the most satisfying experiences of BVS.

You may consider BVS for a variety of social reasons. Some persons have found mates in BVS, but don't count on it. Better yet, don't come into BVS considering it. You may come into BVS hoping to be able to preserve your particular cultural life-style. That *might* be possible. But whether your style is traditional "straight" or some variation of "hip" you should understand that it is not the purpose of BVS to help preserve you as you are; but rather, to challenge you in a way that will probably change you. If you want to live and work in a group of people pretty much like yourself you will be disappointed in BVS.

On the other hand, if you wish to relate to people different from yourself and learn how to respond to needs that may be very different from your own, then BVS can be exciting. Whatever your social goals are, you should realize that there are times when BVS projects are just plain lonely.

AMNESTY

You may come into BVS because you have the need to be needed and may especially want to work where you're appreciated. The work you do in BVS *will* be needed but the expression of appreciation won't always be there. You will need to be able to work out of your own inner sense of knowing you are making a contribution. You will need to feel with others enough that you can understand why they may resent your being there. You need to be able to tell when it's time for you to *go*, and be able to go with gratitude for what others have given you and perhaps with only the inner satisfaction of knowing that what you did made a difference in the lives of other people.

We must also remember that over and against the broad dimensions of human need which have built up over centuries, one or two years of our time is very little to offer. Even though that may be a very important and necessary effort, we cannot expect to reap great rewards in personal satisfaction from moving mountains in a term of BVS. The real contribution to our awareness that a BVS experience might make is the realization that there are causes which demand the commitment of our entire lives.

There are many kinds of religious motivation. If you come to BVS in order to see yourself as a superior Christian and, even without intending to, use others' needs to build your own virtue, then you'll probably have trouble in BVS. A line from an old hymn says, "Snatch them in pity from sin and the grave." There are some good lines in that hymn but that's not one of them. For if you have ever felt some kinds of pity, and have ever been the victim of some kinds of "snatching" you may be driven to *prefer* sin and the grave.

On the other hand, if you are acting out of a faith in God, yourself, and other people, and are able to see how these relationships are necessary to each other, then you have the best single resource for living and working on a BVS project (or anywhere). I personally do not see how you can go through a BVS experience with your eyes open and survive without a spiritual source of strength that is beyond pleasure and pain, success and failure. There are effective BVSers who are not avowedly Christian, but it seems to me that to understand the cross and the resurrection is to understand better that in daily life loving may involve suffering; and that through suffering love there is hope for new life.

The attitudes and expectations of friends and family of persons in BVS affect the program and volunteers.

Often people in the local parish expect things of BVSers (who represent a variety of denominational and cultural backgrounds) that we would never really expect of people in our local church membership or even of ourselves. We must beware of "vicarious righteousness" — expecting persons with special positions or tasks in the church to live out *our* beliefs and values for us. We must be realistic about what is fair to expect of persons who are still human beings, with the same needs and limitations we all have.

BVSers may not be who you think they are. They are not a transplanted local church youth group. On the whole, they have needs and characteristics different from many of the local high school age youth. They are 18 to 25-plus and represent a wide range of experience, backgrounds, and points of view. It is important that we do not think of them as "youth" (in spite of what the media and young persons themselves say). We are asking them to take adult responsibilities — some jobs that would be too much for many older persons. And so, I don't really want you to "send your children" into BVS. We should be able to think of BVSers as our brothers and sisters, not our sons and daughters. If we can't, then perhaps BVS may not be the right place for someone, no matter how old one is. In any case, as long as projects continue to have challenging work, a satisfying experience will require a certain minimum level of maturity and capacity in the individual. Since those are the kind of people needed in BVS it is, then, inappropriate to think of them as kids.

A difficult thing for those of us who have been volunteers to avoid is the attempt ot relive our experience (or how we remember our experience) through our family or friends in the program. It is impossible for anyone else to have the kind of experience you did. They are different people and the situations they work in will be different. We should not burden them, or the program, with trying to live out again our experiences or needs through them.

Sometimes persons who have been supportive and concerned about BVS for a long time question, "Is the program going downhill?" Sometimes it is very difficult to know what criteria to use to decide (number of volunteers, kinds of projects, characteristics of volunteers, placement and training procedures?). A letter which has been received at the Elgin offices says about BVS, "The program is not sufficiently evangelistic; it emphasizes social service rather than religious service. . . . Young people with no sense of responsibility for strengthening the church are asking for a program of interest to them. . . . The training period includes too many people who have little or no use for the church."

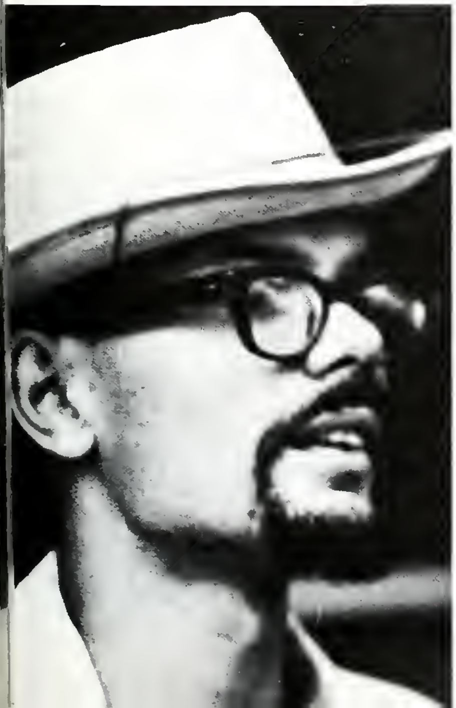
That letter was received in November 1948. I don't believe BVS is going downhill and I am content to let history judge that. I do know that if the program started out with these controversies and still managed to accomplish what has been done in the past 25 years, then it will still be possible to accomplish a great deal in the future.

Another area of concern begins with the problem of defining Christian discipleship. I would beg that we define that in spiritual terms rather than in cultural terms. That's not simple, of course, because there could be great debate over what is essentially spiritual and essentially cultural. But in general I would suggest that Christian discipleship be defined in terms of attitudes, values, commitments and relationships rather than in terms of image and social customs and mores. It must be measured in terms of the application of values in everyday life rather than the practice of religious exercises. To *not* define the essentials of our faith in cultural terms is difficult because to a large extent we are a cultural church. We have Brethren beliefs and values and we also have Brethren culture. It's my observation that, by and large, we are not aware of the difference.

This is especially important to understand, I think, in regard to BVS because BVS is predominantly a cross-cultural (or trans-local) experience. As volunteers are exposed to and live and work in cultural situations different from their home communities they cannot help but have their own personal life-style affected. This change in the "culture" of the volunteer, which may or may not be visible, is primarily why many volunteers are no longer "at home" in their home communities.

And this is why it is sometimes more difficult for volunteers to participate in a local Brethren church after BVS than it was before. But I would suggest that the inability of many volunteers to feel at home in a local church after BVS is a more significant reflection on our local churches and the "culturalness" of our faith, than it is on the BVS program. It appears more and more obvious to me that if we are truly concerned about persons in need outside our own fellowship we must be as prepared to change our own lives as we are to change theirs.

This leads us to another dilemma and concern. Whom are we trying to serve? The answer to this question is not the same as to the question "Who is being served?" It is clear to me that volunteers receive at least as much as they give. They will tell you that we must recognize our own need and be prepared to receive from those we wish to serve. In a truly helpful relationship there are acknowledged benefits to all concerned. But the question for us is: Are the benefits to ourselves (as volunteers and as a church organization) the things which determine the design and function of a service program; or do we focus on the needs of the people our projects serve, with the benefits to ourselves being incidental?



It is my feeling that we have become preoccupied with the experience of the volunteer and our own gratification as a church fellowship and not concerned enough with the projects and the people served. Recognizing that we gain as much or more than we give, and therefore nurturing gratitude as our only legitimate attitude, the question for us is "How do we serve other people?"

There are many criteria for the work we undertake and the role of Brethren Service in general. A most significant issue for me relates to the overall direction and goals.

The hallmark of Brethren Service and particularly BVS work has been relief and rehabilitation projects. From Kassel, Germany, to Forty Fort, Pa., Volunteer Service workers have been part of a broad and effective relief and reconciliation effort which stands as a tribute to the Church of the Brethren, its leaders, and membership. The material aid centers continue to be one of the best examples of where the Brethren are making a unique contribution by doing what others are not equipped to do and at the same time enabling a joint effort of the Christian church.

However, history also reveals that we have made some choices along the way. At the time we chose to undertake relief work in Europe following World War II we also chose not to undertake race relations and civil rights work in Swan Lake, Miss. When we look at the amount of money contributed for disaster relief programs and FAUS it is obvious we are still making the same kinds of choices. It is critical, if we are to develop our integrity as Christians, that we become as comfortable and enthusiastic about the word and concept of justice as we have become with the words and concept of relief and reconciliation. If we wish to make a unique Brethren contribution perhaps we should go straightforwardly into controversial areas where others fear to go — and not waste too much time and resources trying to match the contributions of other groups.

Finally, to talk about service and Christian faith is essentially to talk about salvation. What I have to say is not new, but unfortunately, it is also not widely believed. Two occasions in which Jesus used the word salvation were with the Samaritan woman at the well and with Zacchaeus following an evening in his home. For me there are two essential and crucial messages in these conversations.

The significant aspect of the conversation with the woman at the well was that she was a Samaritan and Jesus was a Jew. They were from different and unfriendly cultural groups. Jesus told her she must be prepared to hear the message of salvation from a Jew. His message to us today is that we must be prepared to hear the message of salvation from cultures different from our own. The significant aspect of the conversation with Zacchaeus was that Jesus proclaimed salvation had come to his house only after Zacchaeus had pledged to pay reparations to those he had exploited. Jesus' message to us is that salvation does not exist apart from social justice.

Salvation is not primarily a reward but a state of being, a human and spiritual condition, to be physically, psychologically, socially and spiritually whole, healthy, healed. Salvation is concerned with the quality of life here and now, not only with the consequences of life for another world. Salvation is what we live for as well as what we die for.

Reconciliation is a vital part of salvation; but Christians are called not only to comfort the world but to challenge the world. Redemption is not only healing the broken but also breaking the chains (to paraphrase Louis Newman). Our Lord will not be found in lengthy theological debate or by climbing the highest steeple . . . but rather, where he told us he would be found: in sharing water with the thirsty, in sharing clothing with the naked, and in sharing jail cells with the oppressed . . . for he dwells, still, among his people. ☐

How eleven people discovered one another aboard a red bus

THE VOYAGE OF THE DUNKER WAGON

by Mary Sue Rosenberger

The Dunker Wagon is *not* a boat. It is a former schoolbus, bright red with a white top, converted to a self-contained camper, sleeping eleven. But boat or not, the voyage on which it carried us June 11 — July 12, 1973, was definitely over uncharted seas.

Our destination was the Church of the Brethren Annual Conference at Fresno, California. And our vessel's name was in honor of that destination, commemorating our Brethren ancestors (the Dunkers) and their peculiar mode of baptizing (total immersion or dunking). The uncharted seas over which she carried us were not the route: We had maps, atlases, Trip-Tic, and AAA guides from 10 months' planning the route and making reservations at campgrounds and church yards along the way. The uncharted seas upon which we embarked were, rather, the experience of us three Rosenbergers — Bruce, Mary Sue, and 3-year-old Luke — living, traveling, camping, conferencing, and sightseeing in the Dunker Wagon together with eight senior high youth.

The whole project began at least a year in advance with dreaming and drawing of floor plans, buying the bus, the conversion (someone along the way asked us, "What religion was it before?"), and the leaking of the news to the youth. Of the eight brave souls who went with us, six were from our own Center Church of the Brethren — Dick Hansen, Sandy Humphrey, Roy Domer, Kim Domer, Mike Lofland and JoAnne Viertel — and two from other churches in the Northern Ohio District — Glenda Stroup, East Chippewa, and Sarah Kurtz, Poplar Ridge. Each of these adventurers worked hard for the chance to go, because the cost was $200 — $150 in 10 installments and 25 hours of labor on the bus. If the full stories were ever to be told, some of the schemes by which that money was earned would add new legends to the annals of "California or Bust" literature.

Our departure Monday, June 11, was not accompanied by strains of celestial trumpets or even by church bells ringing but rather by the shouts of good wishes from long-suffering parents and the shrieks of disbelief from our excited and slightly skeptical kids.

In retrospect we all agreed that the Lord tried our patience several times on this trip but he never deserted us completely. Increasingly, several of us came to feel our good fortune had to be of divine origin, though the initial skepticism was rewarded — fewer than 3 miles from our first night's destination, we blew our radiator. We limped in with a driving rainstorm on our heels and laughed about it all over a chicken barbeque dinner. But the disappointment was heard occasionally in wails of, "But we're not even out of Ohio yet!"

Those wails became a little more frequent over the next four days. For example, after our self-styled mechanics had replaced the radiator they discovered that, behold! the engine head was cracked. So at a relative's pig farm nearby, with a barn in which the work could be done, we began to find community and fuse identity by developing a language born out of common experiences. For the remainder of the four weeks of travel, a chorus of "Hambone, hambone, hambone" sung to the tune of "Dry bones" recalled to us all our experiences together midst the swine.

The weekend held early starts to make up time. A Kansas wheat field provided a place for Sunday worship, thanksgiving, and informal time of singing and sharing; "Jesus loves me, this I know," "The Lord watches over the sojourners . . . " (Ps. 146), "We are one in the Spirit, we are one in the Lord," "Thank God we can worship here instead of Ohio!"

Our words were whisked from us by the constant prairie wind but they didn't need to be carried far — God was near to us that morning. That night, hot, tired, and dusty we chugged into Tucumcari, New Mexico, and rested our "saddle sores" in the campground swimming pool. From the laundromat at the campground laundresses and launderers were still ferrying clean clothes back to the bus at 3 A.M.

Monday morning smiled brightly on our high hopes as we worked our way south across New Mexico landscape — until a horrible, ominous knocking emerged from deep inside the Dunker Wagon's chest. We were, to all appearances, in the middle of nowhere and it sounded very serious. But the Lord still had us — by the big toe, at least — and we coasted to a crossroad only two miles from a small town. A state highway truck appeared, added Roy and Bruce to its load, and took them to the little town where they found a telephone and called a wrecker. It was a depressing and humbling sight to see the big Dunker Wagon strung up behind a wrecker being towed toward help at Carrizozo, New Mexico. The rest of the day was a blur of heat, blown bearing, reground connecting rods and crankshaft, unavailable parts, and mechanics who were "too busy" to work on us. Finally, though, about 5 P.M. two polite young men towed us into town and carefully parked us behind the Ford garage. They had accepted the challenge of repairing the "hippie bus."

So, nestled between two trees, our group began to assume a pleasant daily routine in and out of the crippled Dunker Wagon, while we waited for parts to come from Albuquerque.

The first day's exploring and getting acquainted revealed, in order of importance: a swimming pool with showers (only 50¢ a day), a bowling alley (only 30¢ a game), the handsome managers of both of these establishments, pool tables, a variety of other interesting people, a Western Union office (into which money could be wired!), city park across the street, a grocery, hardware, department, and curio(us) store, Mexican restaurant, drug store with ice cream parlor, laundromat, post office, a 9:30 P.M. curfew, and a congenial policeman.

Our routine in Carrizozo was pleasantly varied for us by the friends we made there. Our stalwart mechanics, feeling badly, I think, about the delay in return of our parts, twice took us on outings in their own vehicles. The first was a daytime picnic at the Valley of Fires State Park in the midst of an ancient lava bed, the Mal Pais (Spanish for badlands). Among its variety of cactus and wildflowers we hiked, explored, sunned, ate lunch, sat on cactus (accidentally, of course), skinned our knees on the jagged black lava rock, and generally had a marvelous day! The second was an evening wiener roast on the shore of a lovely little lake outside of town. The manager of the swimming pool took most of the group out one evening, too, to his ranch where he entertained them by singing and playing his guitar.

Day after day, the people we met on the streets and in the shops became friendlier and more concerned about our delay, often stopping us to inquire about the progress of repairs. As one after another young man began appearing regularly at the bus to visit with our girls, we began to wonder about the possibility of sabotage of our delayed parts. When questioned, our mechanics replied with a twinkle in their eyes, "Well, we *have* had offers!"

Sunday, we traded our sloppy blue jeans for dress clothes and paraded down Main Street to the First Baptist Church at the invitation of a woman we had met at the pool the day before. We must have cut quite a figure filling up a row and a half in the little church in our various stages of sunburn and vacation-fatigue but the people were more than kind to us. Our singing prompted the song leader to comment after one hymn, "That sounds so good this morning I think I'll go out every week and try to bring in a broken-down busload of people!" That afternoon a couple from the church stopped by and offered us the use of their shower and the next day the preacher came to call. It was rumored, too, that some of the Methodists in town stopped some of our group on the street and invited them to services because they had heard that the Baptists enjoyed so much having us with them. We couldn't help but wonder if we would have been so kind and helpful to a motley crew of strangers in our midst if we had been in church services back home.

Monday some parts came in and the job of reconstructing the "Downed Dunker" began, almost round-the-clock. Finally, Wednesday morning at 7:30 after an all-night session by our two noble mechanics and Bruce, the test drive was successfully completed and we were on our way again! We had spent an unscheduled nine days, a large sum of money, and hours of worry in that little New Mexico town but in exchange had collected friends, experiences in a different life-style than that which we had left

"Thank God we can worship here instead of Ohio!"

behind and a simple, relaxing good time. As we wound up our month together and discussed our travels, we agreed that this experience — unplanned as it was — was the high point of the trip. As one of our wise philosophers summed it up, "There we got to know people and how they live — not just look at things."

With the engine newly rebuilt, we had to make up time in long hours of driving rather than speed. So, between Carrizozo and Fresno (where Annual Conference was already under way), we stopped only briefly for meals, frequently for gas, and at regular intervals to change drivers. Almost nonstop, we drove 1,123 miles in 34 hours, over mountains, across deserts, through the black of night and 120 degree heat at 45 miles per hour! But the Dunker Wagon purred like a prayer with never an "Amen." I can still hear the cheer that went up from the crew when we sighted Selland Arena, the site of Conference.

Arriving late left our youth at a little disadvantage at getting involved in Conference youth activities, but we all kept busy answering questions about our trip and conducting tours of our vehicle. Throughout the trip, our big, red conveyance elicited interesting responses from passers-by but at Conference we seemed to create a small sensation. Returning to the Dunker Wagon for meals between sessions, we almost always found it surrounded by picture-taking and/or curious brothers and sisters. We found pleasant "camping" in the parking lot of the Fresno church, where the youth were housed, and almost every morning we could provide a private shuttle to the auditorium for any and all youth waiting in front of the church.

Dunker Wagon, two of 11 crew members

But for some of us in the group, the most memorable part of Conference was the number of people who expressed their joy at seeing us safely arrived and who assured us that we had been in their thoughts and remembered in their prayers during our sojourn. We had no idea there were that many people in the Brotherhood who even knew us, let alone loved us! It was a tremendously strengthening reminder of Jesus' words to his disciples: "By this shall all men know that you are my disciples, if you have love one for another."

Another Sunday arrived and Conference was over. We headed north munching on fresh-picked California plums, a going-away gift. About ten miles outside of Fresno, we seemed to be repeating an earlier chapter of our travels — an ominous, loud sound occurred! This time it was from deep inside the tail of the Dunker Wagon and the engine quickly died of fatigue. Within ten minutes three Brethren cars had stopped to offer help and with some tinkering inside the engine we were able to start again and limp, sputtering and roaring, into a campground.

The next morning as we scouted for the needed parts and repairs, there appeared on the horizon our guardian angels, Cliff and Eileen Sexton, old friends from youth work in northern Ohio. In no time at all, they had unhitched their light-blue VW "wings" from behind their camper and were off to hunt down the replacement parts. By noon the Dunker Wagon was roadworthy again and, with our guardian angels in caravan with us the remainder of our trip we never again had significant engine trouble or time delays. In fact, we were able to follow exactly the scheduled itinerary which we had made for ourselves before we left home. Though chugging up and down mountains the best speed the Dunker Wagon could muster was 20 mph in 3rd gear, she never again faltered or failed us.

Our route home was a common tourist trail but in addition to the usual tourist attractions, our travels were blessed by a fascinating succession of hitchhikers to whom we gave lifts along the way. Originally, the group's decision to pick up hitchhikers went against the better judgment of the "older generation" aboard. But in the end, the youth's instinct of helpfulness proved to be the better course for it added to our trip experiences the opportunity to get to know some very interesting people. And along the way to Salt Lake City we got real joy from being able for once to give help — to a fellow broken-down Brethren — instead of always being on the receiving end!

Our last Sunday away from home we spent enjoying some of South Dakota's attractions: Mt. Rushmore in the morning, a rebuilt frontier town at noontime, an Indian museum and craft shop in the afternoon, and the Badlands in the evening, beautifully adorned by a gathering storm. That night, while rain pelted the Dunker Wagon, 13 of us gathered inside, safe, dry, and praising the Lord. Again, informally, members of the group contributed to the worship songs, stories or scripture which they themselves found meaningful. Psalm 100 must have been written for just such an occasion for we certainly made "a joyful noise unto the Lord" and for about two hours we drowned out the beating of the rain. That night was like the summation paragraph of our trip. In the Lord's care we had been safe and happy in the Dunker Wagon throughout the trip despite the little storms we had run into. The impact of our storms and difficulties had been readily drowned out by the fellowship we had had within.

As we neared home, our visiting involved more fellowshiping and less touristing. For instance, we spent an afternoon touring denominational offices at Elgin, Illinois. That evening we were guests of the Highland Avenue Church of the Brethren youth for a picnic supper and softball game. A visit to Douglas Park church renewed old acquaintances and gave us a firsthand look at BVS, and a brief stop at Manchester College allowed a little time for tours and for family reunions for some of our group. The last night out, a stayover at a relative's farm provided the opportunity for more visiting and for an early morning horseback ride. Then, suddenly, we were on our way home.

Before delivering our first group member home, we stopped for our last meal together as a group (trying to finish up all the left-overs) and for a final group meeting and evaluation. Everybody shared a variety of remembrances and feelings: "We should have had the whole summer to make a trip like this, not just a month." "I think we got our money's worth." "That double-clutching all the time was a pain" (from one of our four long-suffering drivers). "Next time I'd take more money." "We could have done without the injuries such as sunburns, skinned knees, and cactus thorns." We smiled, remembering chore exchanges in which girls changed oil in the bus as boys washed the dishes. And we laughed together over "Hambone, hambone . . . " and the disbelieving stares of so many passersby on the road.

Then it was time to break up the group as, one by one, the Dunker Wagon dutifully delivered them to their homes. Late that night, our big red craft was again anchored safely in the parking lot of Center church surrounded by a cheering, hugging crowd of very relieved parents and friends. It had been a long but priceless voyage and we chuckled as we thought back to one parting comment from our final group meeting: "It was a pretty crazy idea, you must admit," challenged our mechanic-philosopher. "Yes," we confessed, "but would you do it again?" The answer — a unanimous chorus of "YES!" ☐

turning points

Deaths

Shirley Hurst, Ephrata, Pa., on June 2, 1973, aged 39

Jessie Harter Hylton, Roanoke, Va., on June 6, 1973, aged 89

Ruth Hollinger Kagarise, Towson, Md., on Aug. 23, 1973, aged 63

Elizabeth Kensinger, Cando, N.D., on Oct. 18, 1973, aged 77

Harold Kettering, Lancaster, Pa., on Oct. 28, 1973, aged 59

Jerry F. Kimmel, Shelocta, Pa., on Nov. 18, 1973, aged 90

Carl Kinzie, Cloverdale, Va., on Nov. 12, 1973, aged 82

Bessie Kline, Chambersburg, Pa., on Aug. 3, 1973, aged 92

John A. Kline, Mount Joy, Pa., on July 7, 1973, aged 77

Russell R. Lambert, Peebles, Ohio, on July 25, 1973, aged 86

Hattie Lampin, Polo, Ill., on Nov. 17, 1973, aged 91

Paul C. Lantis, Goshen, Ind., on Oct. 23, 1973, aged 66

Guy Leberknight, Johnstown, Pa., on Aug. 21, 1973, aged 72

Ida Leopold, Quinter, Kans., on June 21, 1973, aged 83

William D. Litzinger, Hollsopple, Pa., on Oct. 6, 1973, aged 53

Floyd Markley, Lakeville, Ind., on June 6, 1973, aged 60

Earl R. Marshall, Silver Lake, Ind., on Nov. 17, 1973, aged 85

Jacob S. Messick, Middletown, Pa., on Oct. 4, 1973, aged 93

Lucile Miller, Lanark, Ill., on July 17, 1973, aged 68

John E. Mullen, Scalp Level, Pa., on Oct. 19, 1973, aged 85

Clyde Newcomer, Lanark, Ill., on Aug. 8, 1973, aged 81

Evelyn Nitsche, South Bend., Ind., on Nov. 2, 1973, aged 70

Roy Noffsinger, Tipp City, Ohio, on May 22, 1973, aged 56

Beatrice Yaney Olwin, Cushing, Okla., on Sept. 22, 1973, aged 79

Virgina Oyler, Flora, Ind., on Aug. 31, 1973, aged 57

Ellen Pfoutz, Leola, Pa., on Aug. 20, 1973, aged 72

Frederick F. Radcliffe, Lititz, Pa., on Sept. 16, 1973, aged 83

Bernice Arner Rehrig, Sebring, Fla., on July 5, 1973, aged 48

Samuel Reinhold, Neffsville, Pa., on June 10, 1973, aged 103

Madaline Renz, Greenville, Ohio, on Oct. 11, 1973, aged 79

Frank Rhoades, Quinter, Kans., on April 25, 1973, aged 77

Katherine Rinehart, Sebring, Fla., on Sept. 27, 1973, aged 87

Estelle Beahm Rittenhouse, Queen Anne, Md., on Sept. 12, 1973, aged 74

Emma Rodgers, Newton, Kans., on Oct. 25, 1973, aged 78

Annie M. Roller, Bridgewater, Va., on July 28, 1973, aged 99

Deane Rumburg, Harrisonburg, Va., on June 17, 1973, aged 69

M. J. Shepherd, Sebring, Fla., on Aug. 14, 1973, aged 90

Tom Shock, Cando, N.D., on Oct. 15, 1973, aged 81

Clara Showalter, Hutchinson, Kans., on Sept. 22, 1973, aged 77

Daniel E. Shriver, Martinsburg, Pa., on Oct. 29, 1973, aged 81

Fred W. Teach, New Carlisle, Ohio, on Oct. 10, 1973, aged 74

Dee Thompson, Hesperia, Calif., on Sept. 3, 1973, aged 80

Roy E. Thompson, Roanoke, Va., on June 7, 1973, aged 79

Lowell Treece, Martinsburg, Pa., on Aug. 17, 1973, aged 31

Juanita Wagers, Marcum, Ky., on Oct. 29, 1973, aged 52

Blanchard Welch, Cando, N.D., on Oct. 27, 1973, aged 74

Larry Wertz, McCook, Neb., on Sept. 24, 1973, aged 34

Paul Wisner, Polo, Ill., on Nov. 18, 1973, aged 62

Blaine Withim, Minot, N.D., on June 28, 1973, aged 88

Dia Dama L. Smith Withim, Minot, N.D., on June 20, 1973, aged 84

Charles Wyandt, Johnstown, Pa., on Sept. 29, 1973, aged 63

Wedding anniversaries

Mr. and Mrs. Earl Barnhart, La Verne, Calif., 50

Mr. and Mrs. Abram Hess, Lancaster, Pa., 50

Mr. and Mrs. James S. Hoy, St. Petersburg, Fla., 50

Mr. and Mrs. Mike Lawrence, Peru, Ind., 50

Mr. and Mrs. Grover Manning, Roanoke, Va., 50

Mr. and Mrs. Ernest Meloy, Goshen, Ind., 50

Mr. and Mrs. Albert O'Dell, Hutchinson, Kans., 50

Mr. and Mrs. Austin Starrett, Kansas City, Kans., 50

Mr. and Mrs. Ralph Stutsman, Goshen, Ind., 50

Mr. and Mrs. Ortha Weaver, Johnstown, Pa., 50

Mr. and Mrs. Harley Cobbs, Ashley, Ind., 53

Mr. and Mrs. Wayman Western, Grottoes, Va., 54

Mr. and Mrs. Wesley Beiber, McFarland, Calif., 55

Mr. and Mrs. Horace Shinabargar, Tucson, Ariz., 58

Mr. and Mrs. Jacob Stauffer, Mount Joy, Pa., 59

Mr. and Mrs. John Burger, Udell, Iowa, 60

Mr. and Mrs. Dave Wilson, Modesto, Calif., 60

Mr. and Mrs. George McCoy, Empire, Calif., 61

Mr. and Mrs. W. R. Shively, Empire, Calif., 62

Mr. and Mrs. Willie Wagner, Oakley, Ill., 63

Mr. and Mrs. Charles Young, Goshen, Ind., 67

Mr. and Mrs. Frank Warble, New Paris, Ind., 72

Licensing/Ordination

D. Kenneth Hollinger, licensed Oct. 21, 1973, Harrisburg First, Atlantic Northeast

Donald F. Hoover Jr., ordained Oct. 28, 1973, Bellwood, Middle Pennsylvania

Lynn Curtis Sifrit, licensed Aug. 26, 1973, Waka, Southern Plains

Dean H. Smith II, licensed Oct. 21, 1973, Harrisburg First, Atlantic Northeast

GROW

HOW YOU CAN GROW

Anna Mow, **YOUR EXPERIENCE AND THE BIBLE** Anna Mow shows how you can grow in faith experience by using the Bible as a guide and teacher. In fourteen lively chapters she retells the stories of Bible figures and of the first Christians. In each case she adds a personal story from her own life and shows us how to apply the Bible's wisdom to our own lives. $4.95

LIFE-STYLE TO FREE US

Arthur G. Gish, **BEYOND THE RAT RACE** Arthur Gish presents simplicity as a life-style to free people from the pressures of competing in a complex society. Many refer to their work and lives as "the rat race," "the daily grind," "the treadmill," "back to the salt mines." Isn't there another way? Art Gish says there is — simplicity. Simplify your wants, concerns, and life-style, and joy will be your reward. He presents specific techniques for simplifying your life as you live it now. The ways and means are well within the reach of anyone who wants to free himself for a new quality of life. $1.45 paper

WHERE OUR HEARTS MUST LIE

Vernard Eller, **THE SIMPLE LIFE: THE CHRISTIAN STANCE** This is not a book of do's and don'ts. It is not that simple. The book will not recommend not buying a new car this year, nor will it extol the Christian virtue, if it is a virtue, of owning a Volkswagen rather than a Cadillac. The "one thing needful," Eller tells us, is to seek first the Kingdom of God — and all the other things we need will be added. Further, it is a matter of tension, of how to hold the things that are added in relationship to the Kingdom of God, where our hearts must lie. $2.25 paper

Please send the following:

____ copies **Your Experience and the Bible**

____ copies **Beyond the Rat Race**

____ copies **The Simple Life**

Order from: The Brethren Press, 1451 Dundee Ave., Elgin, Illinois 60120

To ____________________

Address ____________________

City, etc. ____________________

P & H: 35¢ for first book; 10¢ each additional book

☐ Cash with order under $5.00

bp

book review

Past revelations in present disclosures

by B. Wayne Crist

RACE CONFOUNDING, by Amos Niven Wilder. Fortress Press, 1972. 52 pages, $4.95

ORD, COULD YOU MAKE IT A LITTLE BETTER? by Robert A. Raines. Word Books, 1972. 147 pages, $4.95

SALMS/NOW, by Leslie F. Brandt, illustrations by Corita Kent. Concordia Publishing House, 1973. 222 pages, $4.50

IGHTH DAY OF CREATION, by Elizabeth O'Connor. Word Books, 1971. 115 pages, $3.50

How shall we say the Word in our
time;
What will cause it to break through
and make it real?
What will cause the Spirit to glow
in new tongues?
How shall God's voice be heard in
a secular land?

God is speaking mightily in the pres- nt: This is the theme running in these our books. Each author in his or her wn way tries to hear the voice of the pirit as it addresses the present time. od is not silent, did not say everything ng ago. God speaks afresh in every xperience.

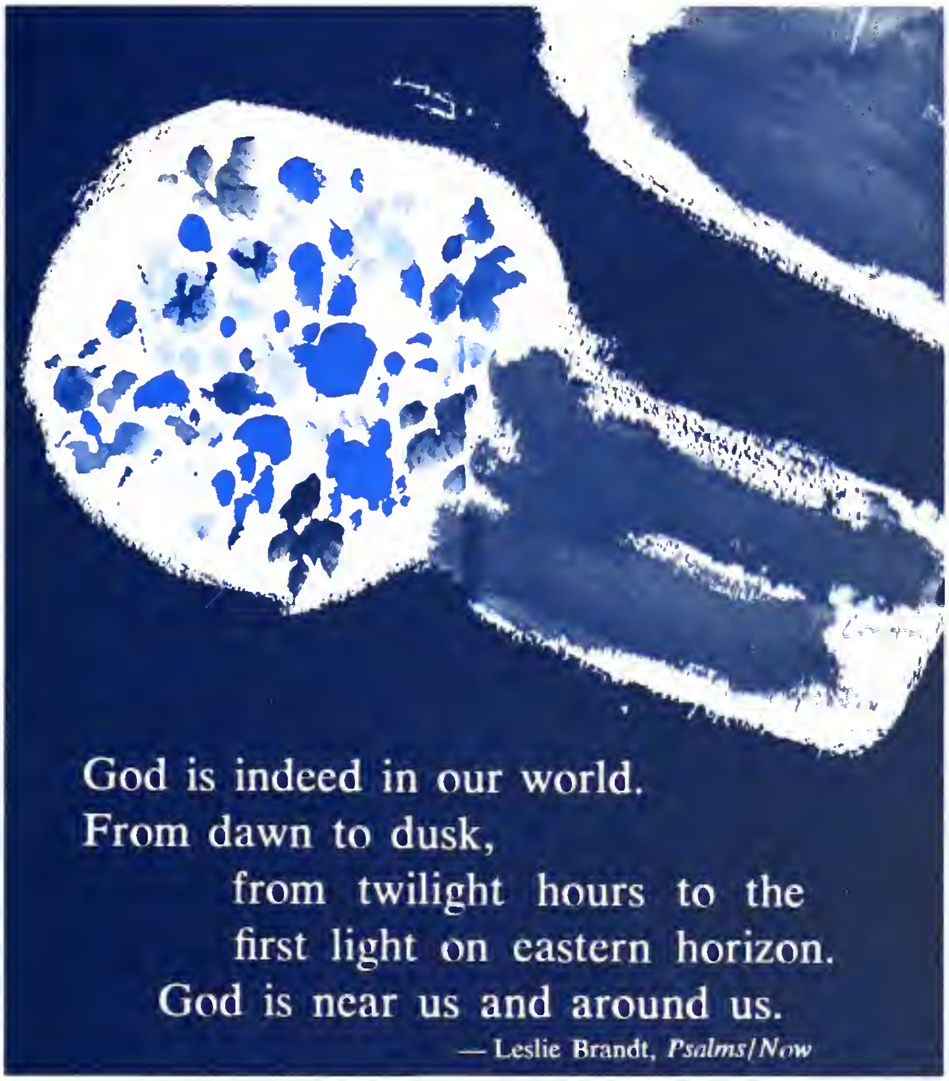
I.

Perhaps the profoundest book of these ur is Amos Wilder's *Grace Confound- g.*

Wilder addresses those who have lost od in the secular experience. The peo- e who live immersed in the new world space, science, and secularism have st the living realities of the faith. The d words and the old visions do not ach across to the present.

The visions must live again! The glow- g revelations of the past must speak rough "present disclosures," as Wilder lls them.

In Wilder's poetry one hears God's ighty acts of the past thundering be- nd the veneer of this secular age. For stance, the resurrection is a past event at must always be happening again, eaking open "vandalism vaults" of quisitiveness, dispelling "old obses- ns."



God is indeed in our world.
From dawn to dusk,
from twilight hours to the
first light on eastern horizon.
God is near us and around us.
— Leslie Brandt, *Psalms/Now*

An ad in a secular magazine urged people to go to church for comfort and inspiration. Wilder didn't think this was enough. He countered with a poem to say we go to church to hear Sinai rumble, to hear the prophets speak words of discomfort, to hear of those who died for the faith. When you go to church, remember:

The sanctuary is like the chamber
next the atomic oven:
There are invisible rays and you
leave your watch outside.

Every poem in this book hints at a Providence moving behind the scenes. This Providence may be silent and unseen, but now and again it breaks into our experience with a "confounding grace," overwhelming us:

. . . the Kingdom has come;
Behind the scenes, a clandestine irruption;
A fission in the world's grain,
A benign conflagration.

It is significant that Wilder has chosen the poetic form to reshape old visions. In the biblical account, he observes it is the hymn to creation that precedes the narrative. He seems to believe that poetic expression can more nearly grasp the reality of the incandescent visions by which we live. He sees as the sequence of worship: "Before the message there

DICTIONARIES
WEBSTER
Library size 1973 edition, brand new, still in box.
Cost New $45.00
Will Sell for $15
Deduct 10% on orders of 6 or more
Make Checks Payable to
DICTIONARY LIQUIDATION
and mail to
Messenger Box D
1451 Dundee Avenue
Elgin, Illinois 60120

C.O.D. orders enclose 1.00 good will deposit. Pay balance plus C.O.D. shipping on delivery. Be satisfied on inspection or return within 10 days for full refund. No dealers, each volume specifically stamped not for resale.
Please add $1.25 postage and handling.

CLASSIFIED ADS

BRETHREN TRAVEL 3-week tour of Europe leaving August 5, 1974, including Amsterdam, Paris, Swiss Alps, Venice, Schwarzenau and Kassel. Write J. Kenneth Kreider, RD 3, Elizabethtown, Pa. 17022

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

ANNUAL CONFERENCE TOUR — Travel with fellow Brethren by bus to Roanoke. After Conference visit Gatlinburg in the Great Smokies. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

Ellis Guthrie will host a seven-day tour to the Holy Land leaving New York, March 13, 1974. A three-day extension is available to either Athens or Rome. Price is very reasonable. If interested write to the above at 317 S. Cherry St., Eaton, Ohio 45320, or call 513-456-3523.

PIANO STUDENTS, TEACHERS

Now a course you have dreamed about. A complete course for piano based on the old hymn tunes. Play hymns from the very first lesson; develop your talents for the glory of the Lord. Books One through Four available. Only $3 per book plus 25 cents shipping charge. Complete satisfaction or your money back. Order from: Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

Gospel **PIANISTS**
ADD: Chords, "runs", progressions
"Evangelistic Style Piano"
Twenty lessons
$4.98
EVANGELICAL MUSIC, M-3,
HAWARDEN, IOWA 51023

must be the vision, before the sermon the hymn, and before the prose the poem."

II.

Another excellent book of verse is *Lord, Can You Make It a Little Better?* by Robert Raines. The author seeks expression for the present activity of God by recording his own inner yearnings. Paul said the Spirit speaks through sighs too deep for words. God himself is at the heart of our yearning and hoping.

This is a beautifully written celebration of life as Raines experiences it. Each poem is a window looking out upon a part of the world. Life's goodness is celebrated in people, in children, in family events, in a dozen other daily encounters. God speaks through these experiences.

But God speaks also through the more painful experiences: through the poor, the sick, and those who disagree with us. God has something to say through each encounter, whether beautiful or ugly.

It is significant that Raines, along with Wilder, chose the medium of verse to bring alive the language of faith. The more curved lines of poetry may be better vehicles by which to experience the "present disclosures" of God than the straighter lines of prose. The memorable passages of faith, such as the Genesis creation hymn, Isaiah 53, I Corinthians 13, and Romans 12, are nearer to poetic forms than they are to paragraphs of prose.

III.

Psalms/Now by Leslie Brandt is another book of verse. It is based on the biblical Psalms.

This is not a translation of the Psalms, however. Rather, it is a rewriting of the Psalm poetry for the person living in this age of the city, science, and technology. We must hear God speak through the "present disclosures" of life.

There are a number of happy differences between the original Psalms and Brandt's revisions. The differences make the poetry more usable and more in line with Christian theology. Some obvious and important revisions are noted:

Vengeance upon enemies. The Psalms castigate the enemies of God. Brandt revises this theology in line with Christian views. He speaks of the evil forces that get hold of people to make them seem like enemies, and he revises the prayers against enemies into prayers for them.

Religious duties. One example is Psalm 56 in which keeping "vows" to God is changed to "the task of channeling your gifts to the parched lives of others."

Human problems. Frequently mentioned problems of rural life are transferred to the setting of metropolis: the need for clean air, schools, homes, justice for all. The need of ancient rural life was rain for parched land. The predominant need now: Caring for others in the parched ghettos of cities.

The artwork by Corita Kent is brigh and flowing. Color indicates aliveness and being, as opposed to nothingness. As the colors are bright and vivid, so is life real and full of meaning. And as the colors flow, so life moves on to destiny after destiny.

Leslie Brandt writes as a Christian living completely in the 20th century. *Psalms/Now* is an attempt to make God speak *now* as clearly as he spoke in ancient Israel.

IV.

Elizabeth O'Conner in *Eighth Day of Creation* sees the "present disclosures" of the Spirit in the *gifts* which each brings to the church fellowship. The Spirit is most clearly felt when each is using his or her particular gift for the good of all and thus taking part in the ongoing creation of the world.

The title of this book is taken from a statement by Berdyaev: "Creativeness in the world is, as it were, the eighth day of creation."

Helpful suggestions for "calling out" the gifts are given by the author. Thes derive from the experience of the Churc of the Savior in Washington, D.C. Also exercises are suggested to help identify and use the gifts possessed by each one.

God can become as real as life itself.
The word can be as lively and life-givin
as in the beginning.
The Spirit can move: Provided the
channels are open. ☐

word from washington

Prescribed prayers for the classroom?

by Ann Warner

More than eleven years have passed since the Supreme Court handed down the first major decision prohibiting mandated prayer in the public schools. Despite the passage of time, along with repeated support by church leaders of the Supreme Court decision, the issue remains; there are those who seek vigorously in each Congress to amend the Constitution and thus reverse this decision. In the 93rd Congress alone, twenty-seven prayer amendment resolutions have been introduced.

Prayer in the public schools remains a controversial, highly emotional issue, but, as Senator Birch Bayh (D-Ind.) said recently, "It (the debate over a Constitutional amendment) is not a question of being for prayer or against prayer; for God or against God. It is a question involving deep theological considerations, such as whether a nonsectarian prayer has any real meaning or value. It is a question involving the propriety of the state, through its schools, mingling in an intimate area generally reserved to the family — in the home and in the church."

In 1971, when a so-called prayer amendment failed to get the necessary two-thirds majority in the House of Representatives, the defeat was attributed to the efforts of religious leaders and organizations, most of whom continue strongly to oppose any amendment to the Constitution which would permit mandated or prescribed "nondenominational" prayer in the public schools. The opposition of these leaders still has validity.

The 1962 Supreme Court decision ruled that the state may not prescribe a prayer for school children while the 1963 decision ruled that any religious exercise in public schools contravened First Amendment guarantees against establishment of religion by the state. These decisions by the Supreme Court did not expel God from the schools; they merely upheld the belief that prayer is indeed a very personal experience — not to be prescribed by an agency of the state, but to be expressed freely and from the heart by each individual.

The rulings did nothing to restrict "voluntary" prayer. As one Southern Baptist minister, opposed to any prayer amendment, so aptly stated, "The Supreme Court ruling did not, in fact, rule out voluntary prayer. Youth daily pray in class, with algebra and physics encouraging the most fervent versions. And it is a safe conclusion that such spontaneous prayers are of more spiritual value than the twenty-two-word nondenominational masterpiece concocted by New York officials and struck down by the Court." (Incidentally, the New York officials' version of a nonsectarian prayer did not even mention Christ, which for many denominations made it a sacrilegious prayer.)

Historically, as a nation we have recognized the need for reliance on a Supreme Being. In nine of the pre-Revolutionary colonies, there was some kind of established church; that is, a church officially recognized by civil government and supported by public taxation. Those who had come to the new land precisely to escape state religion and to be allowed freedom to worship as they wished, saw the dangers in such an arrangement. Therefore, it is no mere coincidence that the *First* Amendment to the Constitution guaranteed the separation of church and state, safeguarded against the establishment of a state religion, and guaranteed freedom to worship without government restraints or directions of any kind.

The dangers of interfering with this delicate balance must be very apparent; for merely calling for a "nondenominational" prayer in our public schools raises the thorny issues as to who would author this prayer; who would judge its "nondenominational" content; who would finally authorize its use. The real danger of such an amendment is that it puts the state (or at least public officials) in the prayer business. They will have the ultimate responsibility and authority to approve or disapprove school prayers. Government officials should not be placed in the position to act as intermediaries between people and their God. Most public school teachers, administrators, school board members have no training in writing "nondenominational" prayers, or in religious education or theology, for that matter. If a prayer is to have any meaning, how can unqualified persons be permitted to make such decisions? One must also remember that the formulation of a nondenominational prayer to please all citizens — Catholic, Jew, Protestant, agnostic — would be virtually impossible.

Not only should any so-called prayer amendment to the Constitution be opposed to maintain the separation of church and state and other possible erosions of the Bill of Rights, but such an attempt to amend the Constitution should be opposed on the grounds that any nondenominational consensus prayer could only serve to reduce religion to a least common denominator. Any prayer which would offend no one would be so watered down that meaningful communion with God would be lost. Praying should not be limited to repetition of a memorized prayer.

Education, not religious indoctrination or worship, is the job of the public schools. Religious instruction is a job which neither parents nor churches can, or should even want to, abdicate to the schools.

Recently, during a Senate subcommittee hearing, the following prayer was offered as an example of an acceptable nondenominational prayer, "Almighty God, we acknowledge our dependence upon thee. We ask thy blessings on us, our parents, and our teachers." At first glance, there seems to be nothing offensive about this prayer, and one can even imagine millions of school children with hands folded, sitting at their desks as the teacher leads them every morning in reciting this state-approved, Constitutionally-provided prayer. But, the price for this scene would be too great. It would require tampering with the First Amendment — the major contribution to religious freedom in this nation — as well as creating division and making prayer a meaningless rote. ☐

On freedom, death, and courage

Dave Pomeroy:

Parable for the earthbound

Jonathan Livingston Seagull as a movie? Both devotees — of whom there are many — and detractors — a minority but also many — of this little book must have shuddered when such plans were announced. As an essentially philosophical narrative using only birds for its visual images, this near-classic would seem particularly resistant to most filmic formats.

Well, Hall Bartlett has produced a film version that very nearly works. It is flawed, but Bartlett has taken the one format best calculated to remain true to the book's spirit: live action with trained seagulls for the visuals and dramatic narrative to convey the story line.

Philosophically, the movie makes even clearer than the book what a strange amalgam *Jonathan* is of Ayn Rand objectivism and Christian koinonia. Jonathan is initially the classic individualist — talented but scorned, with a vision but not listened to. Yet, after banishment, death, resurrection, and increased knowledge of different levels of life, he comes back to the flock to share his commitment with others, refusing to let official censure keep him from the fellowship of community. If this scenerio sounds similar to that of a certain Man from Galilee, perhaps this is intentional on author Richard Bach's part. But Jonathan is not so much a Christ-figure as an image of heroic possibilities for humankind within the context of realism.

Since *Jonathan* is eclectic rather than explicitly Christian — with stirrings of Buddhism and humanism — one is tempted to write it off as inane, as some have done. But Bach's saving grace — and in large measure a reason for the book's importance — is a sense of realism; not claiming too much. The movie maintains this approach, especially in the resurrection sequences, which are handled almost lightheartedly. Toward the end Jonathan says to Fletcher, "Don't let them . . . make me a God. . . . I'm a seagull. I like to fly, maybe. . . . " This realism helps us to take *Jonathan* with a grain of salt, while appreciating the heightened images of aspiration it holds out to us.

Interestingly, the actors whose voices are used for the gulls are not identified at all, which must have been difficult union-wise but which is entirely consistent with the realism of seeing the film *first* as a story about birds. Also working for Bartlett's conceptualization are Jack Couffer's brilliant cinematography, sweepingly alive vistas of sea and land, images of flight and freedom that do take us outside of ourselves, carefully trained seagulls, and not least a deceptively simple dialogue that conveys rich depths. Moreover, the story-line carefully follows the book.

But the film is flawed by its length — even though Bartlett has cut 17 minutes out of the original, it still could have been edited more without destroying its sweep. And the Neil Diamond musical score is particularly disappointing. The four songs in the film are so similar they seem like two, which keep getting repeated — sometimes quite incongruously as when "Lost" is sung after Fletcher's resurrection. The other, "We Dream," stayed on the verge of reminding a listener of *Man of LaMancha* pretensions — a gratuitous association that *Jonathan* doesn't need.

For as a parable of freedom, individuality, discipline, and devotion to community, *Jonathan Livingston Seagull* — as book and now as movie — does engage our too-often-earth-bound aspirations. This film version — albeit imperfect — should lift a sagging spirit. ☐

Relationships in the act of dying

Death is the new obscenity. To deal with our feelings about the act and art of dying is too threatening for most of us most of the time.

This fact of current life is what makes *Bang the Drum Slowly* such an extraordinary film experience. With real sentiment but without sentimentalizing, by using baseball as a milieu but not letting the film become a "sports" story, and through impeccable characterizations and warm, witty humor *Drum* is one of the most significant films to deal with the human interrelationships involved in the act of dying.

Comparisons with *Brian's Song* and even *Love Story* will be inevitable but inaccurate. For whereas these two films deal primarily with twosomes faced with the death of one of the pair, part of the genius of *Drum* is the gradual awareness of a whole team (including management) and their response to one another as well as to the dying player.

At first it is only superstar pitcher Henry Wiggen (Michael Moriarty) — intelligent, wheeler-dealer, charming mixture of sentiment and cynicism — who accompanies his roommate — bumpkin, third-string catcher Bruce Pearson (Robert de Niro) — to the Mayo Clinic where Bruce learns he has Hodgkin's disease. Despite their differences in background and personality, Henry determines that Bruce's last year shall be one of fulfillment. So he ties Bruce to himself contractually, keeps the knowledge of his dying from a suspicious manager, and only begins to allow the information out in a beautiful moment when he confides it to the catcher Bruce replaced in order to stop the team's "ragging" of Bruce.

As the team becomes aware, their feelings about themselves and subsequent on-field play improve in a subtly meaningful counterpoint, which Henry recognizes as he attends Bruce's funeral right after the Mammoths have won the World Series. In an incredibly moving slow-motion sequence the team victory is juxtaposed with Bruce's bewildered daze in his last game.

Indeed, relative newcomer director John Hancock uses such filmic devices as slow-motion to masterful effect. There is not an ounce of fat in this film. He has also elicited Oscar-potential performances, especially from veteran Vincent Gardenia as the wily manager.

Some incidental baseball detail mars

the perfection of *Drum*. For the real sports fan there is relatively little on-field action, but of course that's not the point. Baseball here acts as metaphor, challenging competitiveness as the basis for which life-in-the-face-of-death need be lived.

It is Henry Wiggen's fundamental human decency, despite cynicism and unlikeness to his dying friend, that makes *Bang the Drum Slowly* a to-be-remembered statement on the potential for *real* life encountering inevitable, imminent death.

Cultural Information Service:

The essence of being alive and human

It takes a poet to render the universal with a grace that is supple enough not to do an injustice either to the beauty or the tragedy of everyday experience. Jan Troell's two films, *The Emigrants* and its sequel *The New Land*, tell the story of Karl Oskar (Max von Sydow) and his wife Kristina (Liv Ullmann), a Swedish couple who emigrate to America and settle down in Minnesota in 1852. Their pioneer experiences are translated to the screen with clarity, sympathy, and essential dignity. And whereas *The Emigrants* was noteworthy as a lyrical tribute to a couple courageous enough to set out for a new life, *The New Land* is equally poetic in its rendering of their struggles as settlers.

With the help of Karl's younger brother Robert (Eddie Axberg), they build a house, face the hard Minnesota winter, cultivate the soil, and rejoice in the birth of Johan, "made in Sweden and born in America." The couple keep to themselves and are awkward in the presence of strangers. Kristina gives some Indian women meat more out of fear than charity. Karl Oskar trades at the store in town, paying his bill with maple syrup when he's short on cash.

The seasons provide a counterpoint to he changes in the lives of Karl Oscar and Kristina. More children are born. The land moves under Karl Oskar's oving touch. Kristina is homesick. More Swedes move in nearby. A schoolhouse and church are built; Karl Oskar becomes a deacon. Then, violence erupts. The Indians, betrayed by the US government, begin to take revenge on the settlers.

After a miscarriage, the doctor warns Kristina that she cannot have any more children. But she puts her life in God's hands and becomes pregnant again. As the settlers begin to evacuate the area, Karl Oskar stays behind with Kristina, letting her sample the first apple from her tree before she dies. The children grow up, and Karl Oskar remains embittered toward God and lost without Kristina. He dies of old age having sired a large family and given his children the promise of a better tomorrow.

Jan Troell's camera brings us close to Kristina: her pensive visage bathed in an orange glow, her spontaneous joy at trying on one of Ulrika's hats, her breathless solemnity upon receiving communion. And Karl Oskar's seriousness: his fortitude in working the land, his quick action to save his son in a treacherous storm, his loneliness after Kristina's death. We feel these things with him thanks to Troell's artistry.

There is a deep undercurrent of melancholy in *The New Land* that is very moving and authentic. Karl Oskar realizes late in his life that he has purchased stolen property — for the land he bought from the government actually belonged to the Indians. There will be some, no doubt, who will fault Troell for his social commentary at this point. The last section of the film depicts the violence brought by the Indians upon the settlers. In a chilling sequence, Troell, to the accompaniment of an Indian chant, lingers over the mass execution of Sioux prisoners from the war against the white man.

The New Land does not blink at the sum of tragedy and the spilling of innocent blood that is part of the story of our country. Troell's willingness to face up to these things makes this film one of the most genuine cinematic experiences of the year. *The Emigrants* and *The New Land* are masterpieces that reveal the essence of what it means to be a human being, alive to the world of the senses and alert to both the beauty and the violence of life. ☐

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "Making Your Will." A copy is yours for the asking.

Please send me, without cost, "Making Your Will."

Name ______________________

Address ______________________

City __________ **State** ________ **Zip** _____

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

#24 2/74

Death: A reality in our lives

by Shirley J. Heckman

A primary concern of the Christian faith is enabling us to live our lives as they are given to us as a gift each day. Our faith as Christians also enables us to accept death as a reality in our lives. The New Testament helps us to understand that, as human beings, we share in the life-death-life cycle of all of creation.

As Christians, preparation for our own physical death, and the death of those we love, is an act of stewardship which few of us take seriously. We act as though we are not going to die. Nor do we act as though we expect those we love to die, either. We speak in jest, as Ben Franklin did, that "in this world nothing is certain but death and taxes." Unfortunately, we expend much more of our life energy being concerned about our taxes than we do our deaths.

For those who want to deal realistically with this dimension of our life and faith, some excellent resources are available. Two are particularly helpful. One is a small book called *A Manual of Death Education and Simple Burial*, available from The Brethren Press for $1. The other, *Where Is Thy Sting? Death in Christian Perspective*, is a resource for a group to use for a quarter's study. It includes a group resource packet ($2.50) and individual study books (85¢ each) and supplements (50¢ each), available from the nearest Cokesbury Service Center.*

A Manual of Death Education and Simple Burial. Ernest Morgan, the author, has worked to keep this book "thin to save trees, to save postage and to save time for the reader." He has kept the price at a dollar so it is a resource that could easily be provided by a congregation in quantity to be passed around, read, and discussed by families and other groups.

"The subject of death has long been taboo in our culture. . . . Until we learn to face it honestly and accept it, we are not living at our best." In just 18 pages, Part One, Death Education, deals with concepts of living and dying, includes concerns and queries for study purposes, suggests experiential exercises about death and rebirth, and offers a selected bibliography.

Part Two, Simple Burial and Cremation, stresses the need for planning and includes a checklist of what to do when death occurs.

Part Three, About Funeral and Memorial Societies, describes how such societies work and lists names and addresses and other information about member societies on the North American continent.

The last part, How the Dead Can Help the Living, provides specific information, including names and addresses of organizations, about various ways of "salvaging" organs and tissues at the time of death.

This very practical and easy to read book will need to be supplemented with information about death from a Christian perspective. The study resource described below provides that necessary balance.

Where Is Thy Sting? Death in Christian Perspective. Chapter titles in this resource of the United Methodist Church written by Hoover Rupert are: Run for Your Life; Nobody Teaches Us How to Die; If I Should Die Before I Live; Death Disguised Is Still Death; Mastering Grief; Biblical Views of Death; Death Cults and Christianity; An Appointment With Death; Who Lives? Who Dies?; Children and Death; and Death and Hope in a Nuclear Age.

The resource packet includes a filmslip, soundsheet, mural, picture poster, wall chart of questions, dialogue, and discussion starters. Only one resource packet is needed for a group.

Each member of the group should have a copy of the study book if the study is to be a meaningful one. Each of the chapters of the study book begins with Scripture references and questions to keep in mind during reading. At the end of each chapter are teaching-learning suggestions of step-by-step plans for the session.

The supplements are twelve four-page papers. One set of supplements should be ordered for each member of the group. They contain information that adds to the text, illustrations, questions to think about and discuss, as well as directions for their use.

As to other resources, six books reviewed on Keysort cards deal with these same issues in a variety of ways. A Keysort Library of Resources is available in many local churches and in all district offices. The books are *Come, Let Us Play God* by Leroy Augenstein, *On Death and Dying* by Elisabeth Kübler-Ross, *When Crisis Comes* by T. Cecil Myers, *Good Grief* by Granger Westberg, and *Deadline for Survival* by Alvin Eurich. All of these are available from The Brethren Press. Another book in Keysort is *Who Shall Live?* which must be ordered from The American Friends Service Committee, 160 North 15th Street, Philadelphia, Pa. 19102. Use subject index A60-2 and A74 or the title index to find these reviews.

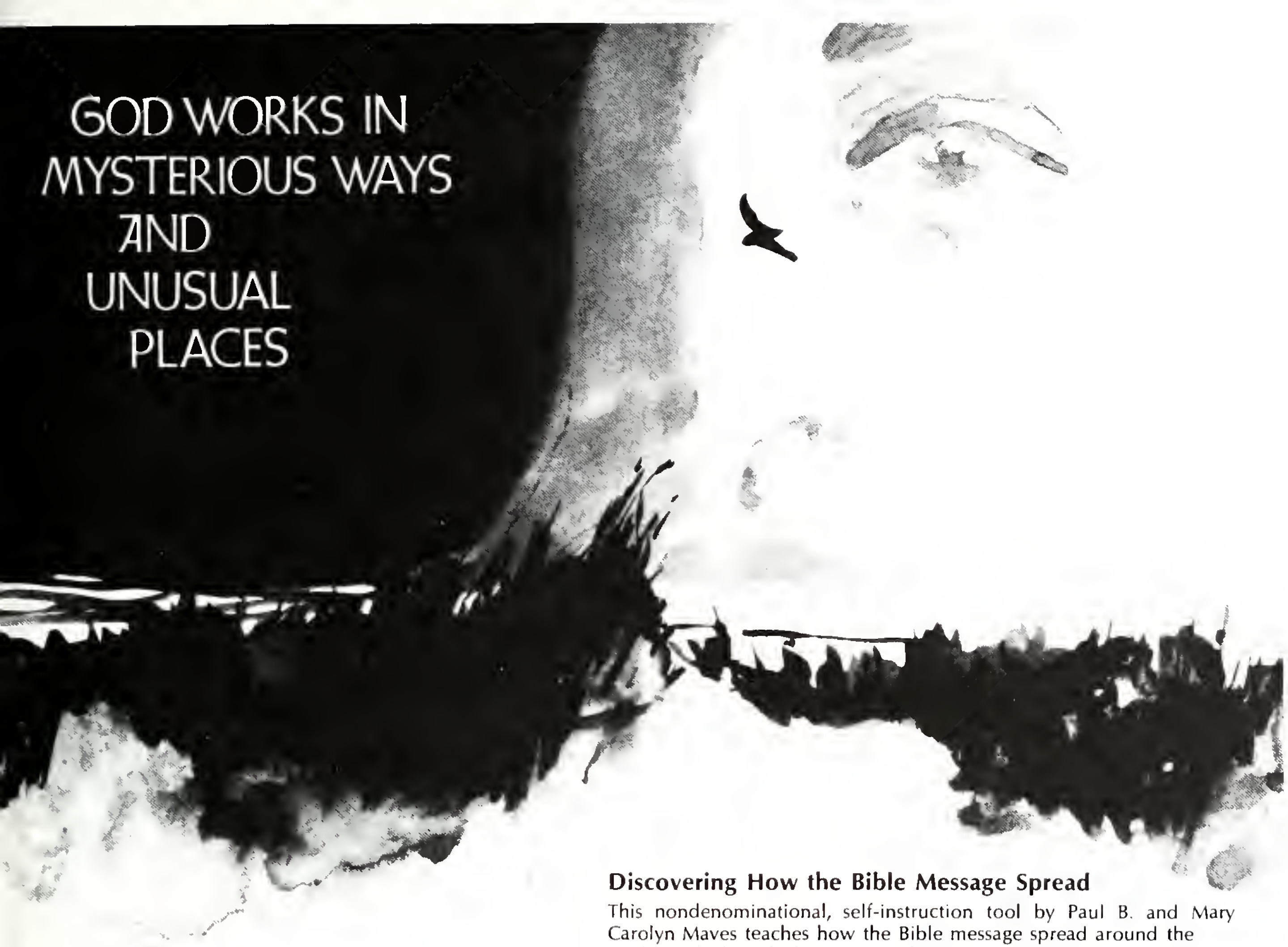
Out of a query from the Iowa-Minnesota District Conference, a Committee on Life-Stewardship was elected and appointed at the 1973 Annual Conference. The committee includes Iva Brunner, Dennis Gump, Wilbur McFadden, Wilbur D. Miller, Clyde Shallenberger, Wanda Button, and Larry Graybill. Issues under study by the committee include the Christian meaning of the funeral, stewardship involved in the cost of funerals and the disposition of estates, medical and pastoral care of the dying, and concerns around donation of body organs and tissues.

The Stewardship Enlistment Team, 1451 Dundee Ave., Elgin, Ill. 60120, has a free brochure on making a will, available upon request. ☐

---

* 1910 Main Street, Dallas, Texas 75221; 201 Eighth Avenue, South, Nashville, Tenn. 37202; 1600 Queen Anne Road, Teaneck, N.J. 07666; 1661 North Northwest Hwy., Park Ridge, Ill. 60068; Fifth and Grace Streets, Richmond, Va. 23261; 85 McAllister St., San Francisco, Calif. 94102.

GOD WORKS IN MYSTERIOUS WAYS AND UNUSUAL PLACES



Discovering How the Bible Message Spread

This nondenominational, self-instruction tool by Paul B. and Mary Carolyn Maves teaches how the Bible message spread around the world. It deals with the process of writing the Bible, translating it into various languages, and making it available for everyone. Designed for fourth, fifth, and sixth graders on up who want to progress in Bible study. All the learner needs is a Bible and pencil. Use individually or within a group. Paper, $1.50

The Hammer of the Lord

Looking for hope in a world of despair, Colin Morris describes aspects of life in church and society where faith seems to be dying. His provocative thoughts and originality provide a much-needed boost for the morale of Christians everywhere. $4.75

Presentness

Ross Snyder and his wife, Martha, celebrate the "presentness" of both the human and the divine in nature in their uniquely written poems about the everyday things of life. They develop them into feelings, tones, and mind pictures. $3.75

Because We Have Good News

Here is a thorough, practical guide to evangelizing containing follow-up material for campaigns. Wallace E. Fisher prepares the reader for group lay witnessing, church-congregation meetings, and individuals who have decided to begin personal ministry. Paper, $2.50

Everyday Prayers

Wallace Fridy, master of devotional writing, shares over a hundred personal, inspirational, and meaningful prayers which have arisen from the needs of his everyday life. He writes in the hope that they might, in their authenticity, speak to others in similar need. $3.50

New Directions for Parents of Persons Who Are Retarded

Written especially for those parents who seek to face the situation of retardation, deal with it realistically, and adjust themselves so they can eventually accept, love, and do creative things on behalf of their retarded child. Robert Perske. Illustrated by Martha Perske. Paper, $1.95

God in Unexpected Places

Ira E. Williams, Jr. creatively portrays how God comes into each experience of daily life in these brief vignettes and poems. He describes the unusual in the obvious, the significant in the seemingly trivial, and the sacred in the secular. Follows the seasons of the Christian year. $3.95

Clergy's Federal Income Tax Guide 1974 Edition

Revised for 1973 returns by F. H. Heath, this updated tax handbook makes use of suggestions for readers of the previous edition. Contains all the necessary information, instructions, and IRS regulations needed to aid clergy persons of all faiths. Paper, $2.95

Ways to Spark Your Church Program

Frank A. Kostyu introduces 174 workable ideas for ministers and laity alike that will enliven and create new interest in religious education, communication, and fellowship within the church. Includes suggestions for worship, mission, and better planning. Paper, $2.95

at your local bookstore
abingdon

editorial

Not hunger. Starvation is the peril

One of the curious developments of modern times is the way the Sahel famine came about virtually unannounced, as though the southward expansion of the Sahara Desert for several African countries was an overnight occurrence. For five years drought placed increasing burdens on the peoples of the Sahel, burdens which few outside the region were aware existed.

Similarly, conditions that could produce the worst famine since biblical times have been building for some years. Until recently, however, little more than cursory notice has been given to the fact that starvation soon could be of worldwide proportions. Again, concern is mounting late, ominously late, and it is compounded by uncertainty as to what corrective measures are appropriate.

In articles this past May and August, MESSENGER pointed to the prospect of famine being a concern not only for India and the Sahel, but for the entire world. The dwindling of grain supplies to a point equal to only a month's worldwide consumption, as the article on page 6 points out, leaves very little margin for adverse crop yields.

Couple this report with the accompanying Outlook story on population growth and the need for study and action by the churches becomes clear indeed. Especially when governments tend to treat the matter of low food reserves as a problem which time and patience will resolve, though the reality is that the scarcities may be of enormous magnitude and extended duration.

The problem is not only with shortages, nor is it only overseas. Inflation is a major factor. Skyrocketing food prices in the USA are contributing to growing malnourishment among our own people — the elderly, the ghetto poor, the migrants, the rural impoverished. Their need to spend more than half their income on food epitomizes the plight of most of the world's poor.

Formidable as solutions are, there are at least beginning probes which the church and individual members can take.

On a personal level, the energy drain in developed countries — our own — needs to undergo scrutiny as never before. The disequilibrium our own life-styles bring in per capita use of the earth's resources is no less an ethical problem than it is an energy problem. And so is an economic system that is predicated on ever greater growth, encouraging overconsumption and even rewarding gluttony and waste.

Institutionally and internationally, relief and development agencies of the churches need to press governments to arrive at a minimum safe level of global food stocks. The practice in Bible lands of storing grain through times of plenty for times of famine needs worldwide reenactment with dispatch.

The God who gives human freedom and rationality gives awareness of social responsibility. He also gives power to act. For the churches and church members in 1974 not to press for new strategies on food reserves, development, relief, and population planning that will be in the interest of all the world's people is less than Christian.

Over the last decade many in the churches courageously spoke against the fire-bombing of children in Vietnam. Today dare we look on silently and helplessly while masses move to the edge of starvation? — H.E.R.

Here's what can happen when people become involved.

Sharing.

See, hear, and receive/respond. These words remind us of what happens to people when they become involved in relationships. And relationships are what SHARE, a newly established program within the Brotherhood Fund, is all about.

Brethren are already helping create relationships. The photographs here show where Fund for the Americas in the US has sent Brethren dollars since 1971. Projects to help people make their own decisions. To get jobs. To develop leadership. Roughly half of FAUS funds worked to educate Brethren. SHARE carries on — and expands — what you've already begun.

Because the human family still has problems. Some of us have justice, while others cannot get our day in court. Some of us get the jobs we want. Others must take what's available — or go on welfare. Some of us own property. Others are restricted to reservations. Some of us live in communities with strong leadership. Other communities falter in alienation and confusion.

We probably wouldn't have wanted it that way. None of us, individually, would have set up a system to be unfair to so many people in the human family. But we weren't asked. Somehow it got done without us.

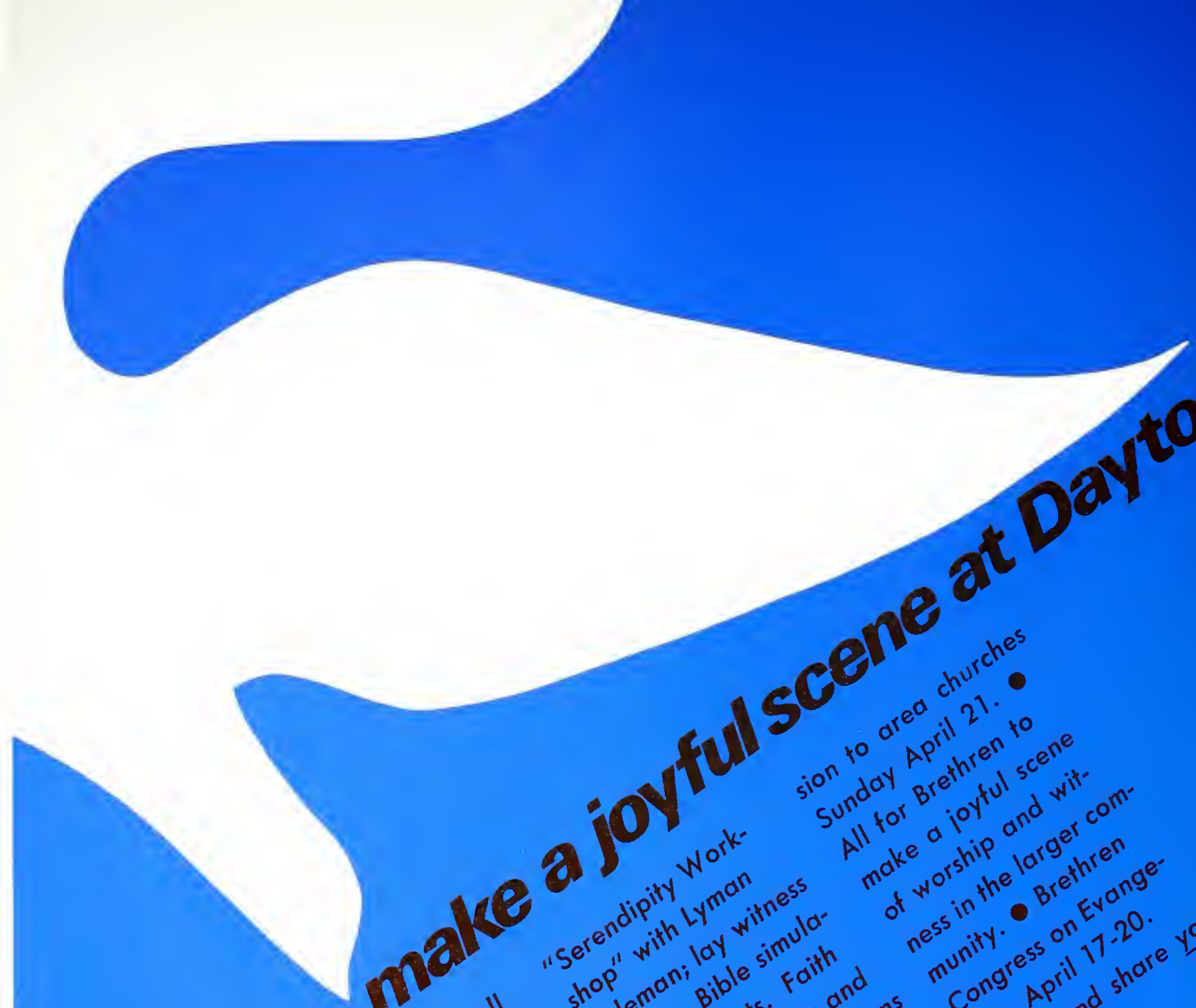
But we aren't helpless! We ourselves can change as we learn to be less afraid of our differences. And we can change attitudes and practices which discriminate against our sisters and brothers.

That's where SHARE comes in. Your gifts to SHARE can enable a health care center in Freeport, Ill., to continue operating. A Kentucky community, Flat Creek, to deal with the poverty that has become a way of life. A Navajo group at Lybrook, N.M., to train its own leaders. A silkscreen company in Dayton, Ohio, to keep training black youth for jobs. And that isn't all. Through SHARE Brethren can receive the gift of learning to value the cultures of Afro-Americans, Anglo-Americans in Appalachia, Hispanic Americans, and Native Americans. Race training events in districts and congregations were one FAUS approach to this kind of receiving.

SHARE counts on your support. More relationships can be created. And you are invited to participate. For while one of us is poor, the wealth of any of us is hollow. While one of us is jobless, all are in some sense on welfare. That's what relationships are all about.

SHARE
1974

Create a relationship.



Come make a joyful scene at Dayton

April 17-20 are dates to remember. That's the week Brethren gather in Dayton, Ohio, for a first denomination-wide Congress on Evangelism. • The Church of the Brethren has been entrusted with a message—the best news of God's love for all persons. And the Congress will be one place where Brethren can come together to share ways of telling that message. • Fifteen workshops two afternoons—and four special all-day events, including "Serendipity Workshop" with Lyman Coleman; lay witness mission; Bible simulation; the arts. Faith sharing in music and drama. Presentations by Anna Mow and Tom Skinner. Sermons from Brethren preachers. A dispersion to area churches Sunday April 21. • All for Brethren to make a joyful scene of worship and witness in the larger community. • Brethren Congress on Evangelism, April 17-20. Come and share *your* best news.

Send me information and registration forms for Brethren Congress on Evangelism.

Name ____________________

Street ____________________

City ____________ State ____________ Zip ________

Clip and mail to Evangelism Task Team,
1451 Dundee Ave., Elgin, Ill. 60120

1974 Congress on Evangelism.
Sharing the Best News.

messenger
CHURCH OF THE BRETHREN
MARCH 1974

Al Brightbill: Still pointing the way

contents

10 **The Language of Silence.** To wait in the trembling, booming, lulling, infinite silence is to be invaded and filled. by Dean M. Miller

12 **Everybody Is a Part of Everything.** Could it be that *everybody* is part of the Body of Christ, only they don't know it? a meditation on the National Youth Conference theme by Lyle I. Lichtenberger

14 **Still Pointing the Way.** The dynamic Al Brightbill appears as always in the prime of life, even if it takes a series of miracles to keep him going. by Kenneth I. Morse

17 **The Mission of the Church of the Brethren.** Our mission is the same mission Jesus undertook — a mission of peace, Good News, wholeness. by Earle W. Fike Jr.

20 **The Church in Mission.** Four reports point to the kinds of "peace, Good News, and wholeness" in which the Church of the Brethren is participating: John G. Fike on Managua, Marie Stewart on Bangladesh, Randall Roose and Howard A. Miller on Rodney, Miss., and World Council of Churches on the Sahel

In Touch profiles Wanda Button, Ray Nefzger, and Dallas Oswalt (2) . . . . Outlook features Dean Kahler, a principal in reopened investigations of the Kent State University shootings; reports new placements; notes a critic's reaction to Bible prophecy; asks how to measure readiness for ministry; cites banks refusing loans to apartheid South Africa; details World Day of Prayer plans; and describes effects of postal hikes on church periodicals (beginning on 4). . . . Glen Sage, Wayne J. Eberly, and Ronald Clark review current books which contain "Stories of Faith Becoming" (28). . . . Turning Points lists deaths, anniversaries, and pastoral placements (33). . . . "Muddy Sneakers and Other Family Hassles" is a selection of poems from a forthcoming book by Irene Burk Harrell (34). . . . An editorial comments on "Discovery in the Green Felt Jungle" (36)

EDITOR
Howard E. Royer
ASSISTANT EDITOR
Linda K. Beher
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 123, NO. 3 MARCH 1974

CREDITS: Cover, 2 (left) Edward J. Buzinski; 3, 23 Purdue University; 4 United Press International; 5 Religious News Service; 11 Grant Heilman; 15, 16 Chicago Theological Seminary; 20, 22 John G. Fike; 24-25 (clockwise from left) 1st, 3rd, 4th, 5th, 6th Salgado Junior; 2nd Religious News Service; 27 Don Snyder; 34 Edward Wallowitch

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., March 1974. Copyright 1974, Church of the Brethren General Board.

---

letters

1976: A WIDER VISION

I read and appreciated the editorial entitled "The Light in the Steeple" (January). I hope that Mennonite and Brethren people will celebrate the US Bicentennial in the way that you have suggested.

Speaking for Mennonites, I have an apprehension that some will be caught up in the blind nationalism and patriotism which will not be hard to find in 1976. I share with deep conviction your hope that the Bicentennial can help us to see beyond the nation state.

WALTON HACKMAN
Mennonite Central Committee
Akron, Pa.

A HIGHER MOTIVATION

I want to preface my remarks by saying I am generally quite thankful for the things appearing in MESSENGER and the way they are presented. Praise God!

Something did disturb me in the January issue. I have seen it before, but it never really hit me so hard. On page 23 there is a ⅔ page advertisement for Brethren annuities. I have nothing against annuities particularly, but the way this was presented was offensive to me.

I do not think people should be challenged to participate in Brethren programs on the basis that it will earn them 10 percent. I was heartened to see mentioned what the programs do. Nevertheless, for me it was entirely too worldly oriented.

I appeal to whoever is responsible for this advertisement to reverse the emphasis from money to service. It may not bring in as much money, but what are we trying to instill in each other if it is not love and concern for our brothers and sisters everywhere and not selfish aggrandizement.

Thank you for the opportunity to respond. God bless you in a wonderful work for the church.

CORDELL BOWMAN
Manchester, Ky.

ON EXPERIENCING LIBERATION

I read each issue of MESSENGER with in terest; it's like giving one an interview int the minds of other people.

These last few years I have been disturbe by some of the thinking displayed by ou readers and writers.

In Jesus Christ there is neither male o female (Gal. 3:28). Then why when on is writing must both man and woman b mentioned?

Those of us who are in Christ Jesus mak no distinction because our Father God i Christ has made this possible. Who ar we to belittle our Lord and Savior by mak ing distinction so important to these mort bodies which today are and tomorrow are gone? Should we be Jesus pleasers or people pleasers?

Praise the Lord! Women were really liberated by Christ when he walked this earth in his God-given human body. Just what are some people striving for?

Let us each morning dedicate our lives to living the day in the manner God intended for us to live. Let this be a challenge to each individual and I really believe we will not be concerned about the mediocre things; for if we are in Christ and he lives in us, we will not see the petty annoyances which disturb so many people today who are caught up in the world's customs.

Mrs. Frank Sherman

McVeytown, Pa.

ON COMMUNICATING WITH LESS

Just to say "Amen" to Ronald Keener's "Here I Stand" (January). The second from the last paragraph is *so* true — that as communications decline, so does the job of interpretation required to sustain support.

As a specific, though I read both Messenger and *Agenda*, I began to realize how little I know about the direction and plans for Christian education in my own denomination. Having been in contact with many of our churches in December, I heard and saw evidence that this is, and should be, a growing concern; for here rests the future of the church.

Glee Yoder

Wichita, Kans.

DON'T LET THE FIRE GO OUT

I enjoy the letters in Messenger the most. Living alone, I find turning to them much like sitting down to visit with someone.

I am concerned that there is so much unrest in the world and that the morals seem almost gone.

Why don't we look up, let God's light shine in while there is still time? For the Lord hath said, I must work the works of him that sent me, while it is day. The night cometh, when no man can work.

Hasn't Jesus warned us that our time is limited? With much work for each one to do, why not walk worthy of the Lord and help win some lost soul?

Let us drink deep and work as never before as laborers together with God.

Charlotte Leckrone

Claypool, Ind.

CHRISTIANITY AND COMMUNISM

Peter Mack Michael (Letters, December) s disturbed by the overthrow of the Salvador Allende administration in Chile. On he other hand, many Christians were disturbed when he was elected on a communist platform. It is true that he made promises to give the people liberty but, like Russia and China, did not carry them out. . . .

Years ago, our own missionary, Calvin Bright, did not flee the communists in China and was imprisoned until he scarcely had strength to get out of the country. His crime? Being a Christian! Calvin said many Christians were permanently disabled.

Allende should have been stopped by impeachment but the Chileans used their own method.

William J. Tinkle

North Manchester, Ind.

THE HUNTER AS CONSERVATIONIST

In response to the letter of B. G. Fraser ("Easy on the Antelope") in the January Messenger, let's examine this whole proposition of hunting wild game.

One, God very definitely gave man these animals for food. This is verified in the beginning of Genesis and throughout the Bible. Jesus sat "at meat" several times. Whether man was to domesticate these creatures before killing and eating is not indicated.

Two, animals in the wild shot with a gun are more mercifully and humanely killed than many animals in the slaughter house or those butchered on farms. . . .

Three, some of the noblest and most respected characters in the Bible were hunters. Of course, it will be argued that this was a necessity in those days. I don't know whether it was or not. Many did not hunt and vegetation was available. All I know, is, that divine preparation had been made and permission given. And that hunting was a respected profession. It still is! . . .

Four, Brother Fraser assumes that one kills for the purpose of boasting and that wild animals have no chance against man with a gun. There *is* boasting, of course, especially in connection with trophy hunting, but by and large, hunting is not for this purpose. And the antelope has a much better chance of staying alive than the hunter with the gun has of killing him. If this weren't fact, the antelope would be extinct. Antelope numbers are increasing. Anyway, look at the hunters that come in without their game — they are legion. . . .

If survival of wildlife were left to those who killed only in necessity there would soon be little left to enjoy. I know, also, that man in his greed has caused great waste of natural resources but that the real sportsman is a conservationist.

It's my firm belief that there is a lot more to man's "dominion" over beast, fish, and fowl than just watching them scamper about.

Don Snyder

Waynesboro, Va.

page one

Especially treasured by editors are readers who invite coverage of a particular theme or subject. Upon hearing Earl W. Fike Jr. set forth the current mission of the Church of the Brethren in an address to church leaders in Indiana, Fort Wayne pastor Olden D. Mitchell wrote Messenger urging publication of the Fike presentation. The article appears on page 17.

Earle, who as an associate general secretary of the General Board heads the Parish Ministries Commission, goes beyond his own program concerns to cite examples of contemporary mission for the church as a whole. Much of his outlook lifts up dimensions of service and witness, areas developed in field reports herein.

E. Fike

Contributors for the reports include another Fike, John G., General Services staff member who covered the Managua, Nicaragua, project on location; Marie Stewart of the Purdue University News Service staff, who reports on Bangladesh; the World Council of Churches, whose resources facilitated the account on the Sahel; and pastors Howard A. Miller of Columbia, Md., and Randall Roose of Mount Pleasant, Mich., who were among 200 Brethren engaged in rebuilding at Rodney, Miss.

A book review by Glen Sage relates equally well to the mission cluster, for the reviewer, now pastor of the Mount Hermon church, Bassett, Va., was for a year engaged in a special ministry to the Buffalo Creek survivors.

Writing also in this issue are Dean M. Miller, pastor, York Center, Ill., church; Lyle I. Lichtenberger, pastor, Boulder Hill church, Aurora, Ill.; Lawrence A. Nelson, area minister for the American Baptist Churches of the Northwest; Mary McGrory, staff writer for the Washington, D.C., *Star-News;* Wayne J. Eberly of Elizabethtown College in Pennsylvania, Ronald L. Clark, pastor, Muncie, Ind., and Irene Burk Harrell, a free-lance writer, mother, and homemaker. — The Editors

Wanda Button: "We need to love each other"

Wanda Button relishes just about every activity she sets out to do.

Energetically she takes on assignments in local, district, and national church settings (she chaired the nominating committee of Standing Committee last year); teaches children with learning disabilities in the Conrad, Iowa, schools; parents, along with Dr. Glendon Button, a family of five; campaigns for passage of a school bond issue; studies the Bible. Her enthusiasm seems boundless.

To her rural Iowa community she brings a unique mix: growing-up years in Chicago; a keen appreciation for academia (she was almost a Danforth scholar); a summer's service at Elgin State Hospital; two years in Germany with Brethren Volunteer Service.

The "view outside myself" to which these experiences contributed allows Wanda to accept and, more, to appreciate diversity.

Wanda wouldn't care to be called "Ms." Button, for example. And she sees a mother's task as hub and coordinator of a family. But she sympathizes with many issues in the women's movement, and as a woman, "I have been discriminated against, and I'm angry about that."

A modest person, Wanda nonetheless feels compelled to accept offers of leadership when they come her way. She values the visibility of more women in church structures.

Her ability to see beyond herself extends in another way to a school bond controversy in Conrad, which has divided folks there and in two nearby communities in the consolidated school system.

"If we have differences in opinion, we're justified in trying to convince one another and to help one another understand why we feel as we do.

"But those differences shouldn't affect our respect or love for each other. We need to love each other."

Spiritedly Wanda cites what keeps her going — commitment both to Christ and the church and to social action which grows from that commitment. We can get caught up in the Gospel's personal message to us and lose sight of expressing to others what that means, she says. "But in our hurry to get the school bond issue passed, or to support a political candidate, we can lose our commitment to Christ or Bible study. Then we have no base either." We can't separate acting out our faith and feeding it.

Energy and commitment and love in the midst of differences. Wanda Button's life is rich with these.

intouch

Ray Nefzger: Montana

One full-time job is enough for most people. But Ray Nefzger is the postmaster at Vida, Mont., operates two grain ranches, and serves as lay pastor of two small churches.

The churches Ray serves are the McCabe Baptist Church and the Grandview Church of the Brethren, located on the prairie close to the North Dakota and Canada boundaries. This is grain and cattle country, and most of the members of the two churches are active or retired farm families.

Ray started preaching at McCabe on a Sunday supply basis. The next year he was called to be pastor of the church.

In 1970, Ray started preaching at the Grandview church. Again, it was on a trial basis for some months to see if an agreeable working relationship would develop. It did. The two churches have since shared in baptismal and communion services, Easter and Christmas programs and harvest festivals.

When asked what Sunday was like for the Nefzgers, Ray said, "It starts early! I get up at 4:30 A.M. and finish the sermon I've been working on at slack times during the week. At 6:30 we start the 70-mile drive t Cubertson where we stop to have breakfast. Then we have about a 20-mile drive out to the Grandview church for their worship service at 9:30. In good weather it's a 12-mil drive to the McCabe church, but if the roads are bad, it's 22 miles. The service at McCabe is at 11:00,

tor

so there's not much time to spare."

But the church experience of the folks at McCabe and Grandview is more than a two-hour "Sunday School and Worship." Last summer, for instance, these two churches were part of a strikingly successful vacation church school, held in Froid for 75 children. The Froid American Lutheran Church, Roman Catholic Church, and United Church of Christ joined the McCabe and Grandview churches in sponsoring this truly ecumenical event.

Families from both churches meet every other Sunday evening in homes o engage in group Bible study and nformal sharing.

And people from both churches articipate in a community living oom dialogue program.

"A small church can make it vithout full-time professional leaderhip," Ray affirms. "We have many mall churches that will probably ever be able to support a full-time astor. It comes down to this — lay eople themselves are going to have o pitch in and do the job. I think his is particularly true in sparsely opulated areas such as ours."

Commitment to Christ and his hurch takes many forms. For Ray Ietzger it means long hours of deoted service to two small churches n an out-of-the-way corner of Iontana. — Lawrence A. Nelson

Dallas Oswalt: A gift of life

When the US Agency for International Development (AID) announced last September that a team of Purdue University plant researchers had identified sorghum lines containing twice as much lysine — that is, improved protein quality — as average sorghum, the work was hailed as a scientific breakthrough in the war against malnutrition.

At a Washington news conference AID administrator John A. Hannah was moved to say that the work "will amount to a gift of life, especially for children. . . ."

An important member of that Purdue project team and its assistant director, Dallas L. Oswalt, an active Church of the Brethren layperson and former Nigeria mission teacher, adds another dimension: It represents one of the first "breakthroughs" in improvement of what he calls "poor people's food."

The Purdue research on sorghum takes on added meaning, says Oswalt, because unlike similar work done for corn, wheat, and rice, sorghum is not considered a major commercial crop. Rather, it is largely consumed by the same people who raise it. All the more impetus, Dr. Oswalt believes, to carry the improved high-protein sorghum directly to the world's poor.

After a trip a few weeks ago into the rural interior of famine-struck Ethiopia with other members of the research team, Dallas is convinced more than ever that the seven years' research is but a start toward the obvious goal: A better diet for protein-deficient peoples.

It was in Ethiopia, by the way, where the research team earlier discovered strains whose high lysine gene could be incorporated into commercial varieties. In the process 10,000 varieties were screened from the world's sorghum bank.

Dallas is credited with coordinating a second phase of the research, a genetic correction of the tannin compounds in the thin outer layers of the sorghum kernels. But since this modification leaves the grain more susceptible to the ravages of hungry birds, considerably more study must follow.

The 46-year-old agronomist, a native of Darke County, Ohio, became interested in the sorghum problem during 11 years as teacher and principal of Waka School in Nigeria. Though in its native climate there, sorghum yielded but a fraction of what it does in the USA.

Dallas currently chairs the congregational board at Lafayette, Ind., where he and his wife Jean and children Karen, a Purdue sophomore, and Kris, a high school junior, reside.

If the newly improved sorghum is to become a reality as a "gift of life" for the world's poor, Dallas is aware many questions need to be answered. As a start, he is dedicating his own "gift of life" to finding these answers.

outlook

Through anguish, a dream something would be done

Dean Kahler is a gentle, redhaired, young man of 23 who moves around in a wheelchair. He can do anything but climb stairs, and he can even do that if he's strapped in and the staircase has two banisters.

Until May 4, 1970, Dean Kahler expected to be a physical education teacher and lead a quiet life in his native Ohio. A farm boy, athletic and strong, he stood at 6-foot-3. Now his long legs are as thin as pipestems and immobile.

"I still dream I'm walking," he explained to an interviewer after submitting testimony on the nomination of Sen. William Saxbe, R., Ohio, to be attorney general. "So I guess I haven't accepted it, but I have adapted to it. They tell me my attitude is good."

Dean Kahler is one of 13 Kent State University students shot by Ohio National Guardsmen during the campus disturbance that followed the invasion of Cambodia. Four students died. After 3½ years of insisting there was no case, the Justice Department dramatically reversed itself with a Dec. 11 announcement by Assistant Attorney General J. Stanley Pottinger that a federal grand jury would be convened.

Dean Kahler — "being the idealist I am" — always thought something would be done. He is not now and never has been a campus radical. He's out of Middle America, an East Canton, Ohio, youth who thinks Richard Nixon is "50 percent wrong about Middle America — half will succumb, but the other half respects the law and expects justice."

He had been at Kent State just five weeks that day in May. He attended the protest rally as a matter of course. He is a devout member of the Church of the Brethren and was registered as a conscientious objector.

He heard the first shots and fell to the ground. A bullet slammed into his spine, shattering three vertebrae.

"I was conscious the whole time," he recalls. "I knew it was wrong. And I was sure it would be taken care of properly. People would be considered accountable for their actions. I really thought there wouldn't be any hassle."

Dean Kahler: "The idealist I am"

Four days later, when he came to in the intensive care unit of the hospital, he got his first hate letter: "You Communist radical, I hope you are dead by the time you get this. You got what you deserved."

He was "upset" about Nixon's Kent State statement about what happens "when dissent turns to violence."

But that October the summary of the FBI report was published and Kahler thought the system was working. The Scranton Commission report called the shootings "unncessary, unwarranted, and inexcusable."

Nothing happened after that except that Ohio governor James Rhodes called a state grand jury, which was to blame students and faculty members.

In January 1971 Dean Kahler returned to Kent State and enrolled in social sciences.

"For some reason I wanted to go back. I thought if I didn't, I'd be running away from the problem. My friends were great. They still accept me as a person, not as a handicapped person. It was very learning for them and learning for me. And it's given me something I never had before. I can make decisions much better."

At Kent State, he discovered two students, Paul Keane and Greg Rambo, who had the idea of petitioning Richard Nixon for a grand jury. He met Peter Davies, the English-born American who couldn't accept the killings and who went broke trying to find out about it. He met Steven Sindell, the young Cleveland attorney who worked for nothing while the state of Ohio gave the guardsmen $50,000 in legal fees. He met the families of the dead students.

In August 1971, Attorney General John Mitchell announced that no action would be taken because of the "lack of evidence of a conspiracy."

Dean Kahler accepted his first speaking engagement at South Dakota State University, and realized during the question period what Nixon and Agnew had wrought in American public opinion.

The students asked him: "Were you throwing cement blocks? Did you guys have rifles? Was there really a sniper out there?"

October 1971 was a high point. The Rev. John P. Adams of the board of the United Methodist Church came from Washington to a meeting of the families and their lawyers.

"He gave it a spark," says Kahler. "He was committed and ingenious, and he knew people. He got us going writing letters to Congress and lobbying."

Keane and Rambo collected 10,000 signatures from Kent State, presented them to the White House, which sent them to Justice, and nothing happened. The families and Kahler brought a civil suit.

May of 1973 brought another low point. Kahler came with Keane and Rambo to present to White House counsel Leonard Garment 50,000 signatures. Garment wasn't there. His assistant coul stay only a few minutes. William O'Connor of the Justice Department argued against a grand jury, and Kahler said to him, "How can you say that to me when I went last night to Jefferson's Tomb and read that writing on the wall?"

Garment wrote a letter. The answer was no.

But Watergate intervened. Attorney General Richard Kleindienst was swept out with the tide. Elliot Richardson was named as his successor and at his confirmation hearings promised to look into Kent State again.

In August he announced a new investigation, and Kahler got a hate letter: "What are you doing to the government?"

Richardson's resignation was a blow. So was the statement by his successor-designate, Saxbe, that he would be "distressed" by a Kent State reopening. But two investigators of the civil rights division of Justice came to see Kahler, in the hospital, where he was having one of the numerous operations his condition requires, and told him the "investigation would go full-speed ahead."

The Kent State Group "got out a lot of information on Saxbe" — his ties with Gov. Rhodes and the National Guard unit that fired the shots. In mid-December, Saxbe removed himself from the case.

On Dec. 11, the night the news so long deferred about the federal grand jury came in, Kahler was with a friend at Greg Rambo's in Kent. The three of them celebrated until 3:30 in the mornng.

When he finishes school, Kahler hopes o write a book and then to become a eacher — preferably of American hisory, of a system which he happens to believe, in spite of some people in the administration who he feels have tried to destroy it, is still viable and working. — Mary McGrory

Cameroons and Ireland among new placements

Cameroons, Ireland, Nigeria, Puerto Rico, and New Windsor, Md., are points f operation for Brethren workers recently enlisted in a variety of ministries.

Training at the Heifer Project Ranch n Arkansas are Roger and Cora Rowe, n preparation for a two-year assignment n the Cameroons. Retired dairy farmrs and members of the Welty church at mithsburg, Md., the Rowes were memers of last year's post-30s Brethren Volunteer Service unit.

In Belfast, Northern Ireland, for a two-year term is BVSer Marguerite Earhart of Grantham, Pa. While she is the third Brethren worker currently in Belfast, her assignment is unique in that she is assisting a Catholic social worker, Paddy McGuire, in the Ligoniel area of the city. Ms. Earhart is the daughter of the J. Stanley Earharts, a graduate of Elizabethtown College, and a former caseworker with the Ecumenical Flood Recovery Team in Harrisburg, Pa.

In a cluster of short-term involvements several doctors once again are donating time and skill in programs abroad.

Among them are Drs. Irene and David Stayer, Irving, Texas, who left in January for their tenth service-vacation period as volunteers with Lardin Gabas in Nigeria. For a month at Ngoshi Hospital Dr. David Stayer trained workers in eye surgery for the removal of cataracts. Dr. Irene Stayer, a pediatrician, is working with "under fives" and assisting in surgery.

Dr. Raymond Stayer, Denver, Pa., a dentist and brother of David Stayer, also returned to Nigeria in January for his eighth service-vacation period. Since joining a mobile team of health workers visiting villages, Dr. Stayer's dental load has more than tripled since his first periods of service in Nigeria.

Dr. and Mrs. Lee Smith Jr., South Bend, Ind., combined work and vacation at Garkida Hospital in Nigeria and visited their daughter Carol, a teacher at Waka Schools. The Smiths have formerly served at Castañer Hospital in Puerto Rico.

Dr. and Mrs. D. Stanley Houser, North Liberty, Ind., are completing a six-week term in Puerto Rico at Castañer. The Housers had served there formerly.

Homer and Marguerite Burke of Milford, Ind., among the earliest of missionaries in Nigeria, plan to return for a year's work with the Lafiya public health program. The Burkes, who first went to Nigeria in 1923, have also been volunteers in Puerto Rico and Chicago.

Among recent BVS appointees stateside are Israel and Edwina Gorden, retired from the pastorate in Northern Indiana and now based at the New Windsor, Md., Service Center. Three days each week the Gordens engage in maintenance-processing tasks. The balance of the time they are available to spend with churches in a four-state area interpreting Brethren Volunteer Service for the post-30 level.

Additional Church of the Brethren appointments are under consideration for Poland, Portugal or Spain, and Ireland.

Editor raps judgments of prophecy fulfilled

Attempts to judge such events as the Middle East war by relating them to the fulfillment of Bible prophecy have been criticized by the editor of a nondenominational monthly.

Although parts of the world "appear to be somewhat out of the prophetic mainstream," a conflict in the Middle East "causes an immediate outbreak of exposition, explanation, and justification by those who claim to be prophetically knowledgeable," observed Kenneth L. Wilson, editor of *Christian Herald* magazine.

Middle East as fulfillment of prophecy: "Sadistic satisfaction that end is near"

Mr. Wilson criticizes this approach on two grounds: "First, it presumes that it is possible to fit current events with precision into the prophetic picture." Second, "To accept the premise that an event fits a prophetic projection tends to remove it from any scrutiny of the everyday moralities of the event."

"Some prophecy pushers evidence almost sadistic satisfaction that 'the end time' is near or at least nearer, and that the Battle of Armageddon is shaping up nicely," a *Christian Herald* editorial declared. "If that's the way it has to be, their philosophy goes, there's no point in trying to bring peace, not to mention justice — or even to explore what constitutes justice — for to do so would be to tamper with the divine will."

By contrast, Mr. Wilson said, "The Christian is not in the Armageddon business. For him, hope springs eternal. When his obsession becomes the destruction of all the supposed ungodly, he is a sulking Jonah not only out of touch with those whose deliverance is his mission, but with God."

The editor added that he sometimes wonders "why the prophetic bad guys at any given time seem to coincide so neatly with our own self-interest. Anti-Christ always belongs to some other race or political party or nation than our own. I have not heard of a fair-haired, blue-eyed anti-Christ, though I could be wrong on that, for the list of nominations down the years has been long."

Mr. Wilson appeals for a new approach: "Perhaps in the Middle East, as elsewhere, we could get a just and compassionate and therefore Christian perspective, prophecy or no, if our first question was not 'Who is right?' but 'What is right?' "

Coalition to mobilize for abortion rights

A national coalition has been formed to mobilize support within Christian and Jewish communities for what is termed "abortion rights."

Specifically the Religious Coalition for Abortion Rights is committed to safeguarding the right of women to use individual freedom of conscience in deciding whether to seek an abortion. Sixteen agencies have joined in the coalition, among them the Washington Office of the Church of the Brethren.

Joel K. Thompson, executive of the World Ministries Commission, commented that involvement of the Washington Office stems from the 1972 Annual Conference position statement on abortion.

"First, while the statement essentially opposes abortion, it does not condemn those who do not share this view. Rather, it reads, 'We support persons who, after prayer and counseling, believe abortion is the least destructive alternative available to them, that they may make their decision openly, honestly, without the suffering imposed by an uncompromising community.'

"Again, 'laws regarding abortion should embody protection of human life, protection of freedom of moral choice, and availability of good medical care. Brethren should work for laws that uphold these principles even though there is differing opinion as to how such principles may be achieved.'

"This stance," Mr. Thompson continued, "suggests clearly that it is within the mandate of the World Ministries staff to work with our government regarding laws related to abortion."

According to Ms. Ray M. S. Tucker, who chairs the interdenominational coalition, "RCAR's special contribution is to help the public realize that in our pluralistic society, the state should not embody into one law one particular religious or moral viewpoint on which widely differing views are held by substantial sections of the religious community."

"We will work vigorously," she added, "to prevent adoption of any amendment which will prohibit the performance of safe legal abortions and will fight efforts to nullify the Supreme Court decision o last year."

Among other agencies aligned with the coalition are units of the American Baptist Churches, the Unitarian Universalist Association, the United Churc of Christ, the United Methodist Church the United Presbyterian Church in the USA, several Jewish groups and an

Benefit performance

A benefit concert by the touring Far Family occurred close to home, at Hershey, Pa., netting $3,500 for Tee Challenge. Nick Farr II presented th check to Ron Horting, Teen Challenge director, while family members Joy, Nick I, and Joyce looked on.

The eight Farr musicians, who already have performed in scores of Brethren congregations on cross-country tours, are planning concerts the eastern states in early summer ar in western areas, including Californi in August.

From the Palmyra, Pa., Church o the Brethren, the Farrs have record eight albums of religious music.

ganization known as Catholics for a
ee Choice.
Ann Warner of the Washington Office
ves on the policy council of RCAR.

eadiness for ministry: an it be measured?

e there ways of enabling persons who
ter the ministry to avoid faulty read-
gs of themselves and their calling?
Can a congregation be helped in de-
mining the readiness of a minister to
rform effectively?
Can seminaries realistically move be-
nd recognition of academic achieve-
ent in certifying graduates as compe-
nt to minister to people?
These are among the questions
ompting the American Association of
eological Schools to launch a three-
ar research project centered on ways
measuring readiness for ministry. The
al is to devise specific instruments of
aluation in the nearly 50 groups —
angelicals, mainline Protestants, Ro-
n Catholic, Eastern Churches, and
wish — whose seminaries are related
AATS.
Part of the effort will involve discov-
ng what criteria seminary leaders, the
ty, and both prospective and experi-
ced clergy presently use in assessing
nisterial work. Specifically, the re-
rch will seek to have participants
ine how they apply spiritual criteria
evaluation ministerial performance.
While acknowledging the statement,
ou can't put the Holy Spirit on com-
er tape," the AATS researchers hope
evolve instruments that may be re-
ly drawn upon by congregations, de-
ninational leaders, and theological
ools to aid in the evaluation process.
Earle W. Fike Jr., associate general
retary of the Parish Ministries Com-
sion, is representing the Church of the
thren in the Lilly Endowment funded
ject. A sampling of Brethren will be
tacted to share input.
member of the Church of the
thren, Jesse H. Ziegler is the chief
cutive of AATS, an ecumenical edu-
on agency headquartered at Dayton,
o. Dr. Ziegler also chairs the General
rd's Parish Ministries Commission.

underlines

EVENTS '74 ... Persons attending the *Brethren Congress on Evangelism* April 17-20 should make their travel reservations early, advises Matthew Meyer, Brotherhood consultant for evangelism. Once in Dayton, attenders can use a shuttle bus service between the convention center and downtown hotels.

A New Call to Discipleship--Calling the Brethren to Christ. That theme will keynote the tenth annual *Pennsylvania Retreat* March 16-17 at Mechanicsburg, Pa. Sponsored by the Men's fellowship, the gathering will include addresses by Art Gish, itinerant minister, and Robert Neff of the Bethany Theological Seminary faculty.... Dr. Neff participated also in the 57th *Mid-Winter Bible Conference* in January at Sebring, Fla.

Brethren Revival Fellowship will sponsor a *Brethren Bible Institute* July 29--August 23 at Elizabethtown College in Pennsylvania. Courses on Old and New Testaments surveys, the books of Genesis and Romans, biblical theology, personal evangelism, practical homiletics, and Brethren history will comprise the curriculum. More information? Secure from BRF, 246 Fruitville Pike, Manheim, Pa. 17545.

From the Mid-Atlantic District Conference comes a query asking another study of the *length of tenure* of General Board Members. Recommendation is that tenure be extended from three to five years. Roanoke delegates will consider ... In 1976, by the way, Annual Conferencegoers will gather in Wichita nearly a month later than usual--*July 27 to Aug. 1*. This change is in line with the flexible guideline adopted by Standing Committee in Fresno, allowing Conference schedule to vary any week from mid-June to mid-August.

Students and teachers of the former Daleville Academy are planning a *first reunion* June 24, the Monday before Conference begins, in Roanoke. The Brethren Academy, Daleville Academy, Boutetourt Normal School, Daleville College--the name changed during the years though the school remained at Daleville, Va. For reservations contact Virginia Crumpacker Peters, 1931 Braeburn Dr., Salem, Va. 24153, or Ann King Nies, Route 1, Reinholds, Pa. 17569.

PEOPLE YOU KNOW ... Elected president of the St. Joseph County Clergy Association was *Leonard B. Carlisle*, pastor of Crest Manor church, South Bend, Ind.

Enos B. Heisey of Agway, Inc., Syracuse, N.Y., will host a Pennsylvania delegation of agricultural leaders on a 21-day Goodwill People-to-People inspection mission throughout Scandinavia and Eastern Europe.

Former executive secretary of the American Protestant Hospital Association, *John C. Eller*, became director of planned giving for the Board of Benevolence, Evangelical Covenant Church of America.

A new post at Elizabethtown College, director of religious activities, will be filled by *Gerald Greiner*, who resigned the directorship of Camp Swatara for the college position.

MEDIA ROUNDUP ... Two specials to watch this month, *Free to Be...You and Me*, March 11, ABC, a celebration of freedom for all people. ... *Birth and Babies*, March 20, ABC, understanding the miracle of birth.

underlines

CONGREGATIONAL COLLAGE ... *Beacon Heights* Church of the Brethren, Fort Wayne, Ind., will be one of nine sites in the city at which low-cost hot meals will be served during the week to senior citizens. The federally funded program is scheduled to begin operation before April 1.

Broadfording church choir announces a recording of gospel songs, *Joy in Jesus*. The forty-voice chorus, under direction of Sue Freed, selected such songs as "At Calvary," "A New Name in Glory," and "The Old Rugged Cross" to tell the message of the Good News. Records, at $5 each, or cassettes at $4 each, may be ordered from Broadfording Church of the Brethren, Route 4, Box 262, Hagerstown, Md. 21740. Or call 301-739-1848.

In the district of Illinois-Wisconsin, *Dixon* Brethren marked the burning of their mortgage at special services in November. ... And at Goeff, Ill., the *Martin Creek church* refurbished its building with new pews and carpeting.

IN MEMORIAM ... *Andrew K. Moore*, 18, of Dayton, Va., died in a car-truck collision Jan. 20. He was the son of the H. Kent Moores, both professors at Madison College, and the grandson of Bridgewater College president emeritus Dr. and Mrs. Warren Bowman and Bradford, Ohio, pastor Harry Moore.

A missionary to India from 1918 to 1958, *Lillian E. Grisso*, died Jan. 24 at Timbercrest Home, North Manchester, Ind. She was 82. She took degrees at Manchester College and Bethany Biblical Seminary and attended the Illinois Training School for Nurses.

George L. Detwiler, who chaired the General Brotherhood Board, the Fraternal Relations Committee, and the National Music Committee of the Church of the Brethren, died Jan. 17 after a brief illness. The longtime pastor was 70.

Cancer, discovered while he was on project at the Brethren Home, Neffsville, Pa., took the life of *Steve Detwiler* Jan. 8. He was 21. His parents are Chester and Gladys Detwiler, Nappanee, Ind. Steve was the sixth family member to work with Brethren Service.

MATERIALS FOR YOU ... *Change and Challenge*, by Elmer Q. Gleim, tells the story of the Brethren in Southern Pennsylvania. A study guide including sociological and theological trends is available also. $6 from Southern Pennsylvania District office, Box D, New Oxford, Pa. 17350. *Roots by the River*, by Marcus Miller, recounts early German Baptist Brethren activities in Miami County, Ohio. Inquiries may be addressed to the author, 7770 W. Marlin Rd., Covington, Ohio 45318.

Church of the Brethren Directory--sent free to all Brethren pastors, district moderators, board chairpersons, and to executive secretaries, General Board members, and retired pastors who request it--is off the press. Any Brethren minister not in one of these categories may obtain a free copy by writing General Services Commission, 1451 Dundee Ave., Elgin, Ill. 60120. Cost for others is $2.25.

outlook

Corporate responsibility: Four banks forego loans

Four of ten American banks involved a recent series of loans to the racist South African government have reveal they are pulling out.

The action by the banks — the Merchants National Bank and Trust C of Indianapolis, the City National Bank of Detroit, the Central National Bank of Chicago, and the Wachovia Bank and Trust Co. in North Carolina followed publication of report by the Corporate Information Center docume ing the banks' involvement in a loan series totalling $70 million.

In the four cases, the banks announc a policy shift either of withdrawing fr present loan plans or refraining from involvement in future loan commitme In several instances, bank officials acknowledged the action was due to concerns brought by religious groups and their own weighing of conscience.

For example, the Indianapolis bank was approached by representatives of 1.4 million-member Christian Church (Disciples of Christ) and the Justice a Peace Committee of the Roman Cath Priests' Association, among others. A support group known as the Indiana Southern Africa Committee had announced plans to picket the bank but called off the protest on receipt of a le from Merchants National Bank presid George Tanselle. In it Mr. Tanselle sa "We have adopted a policy of no furt involvement in credit to the Republic of South Africa and have refused furt participation. In addition, arrangeme have been made to dispose of the cre at the roll-over date."

The other American banks involve the series of loans are: the United Vi ginia Bank of Richmond, Maryland N tional Bank of Baltimore, Wells Farg Bank of San Francisco, Bank Leumi New York, First National Bank of Louisville, Ky., and the Republic National Bank of Dallas, Texas.

The Corporate Information Center research agency for church and othe groups concerned for corporate responsibility — indicates that banks st participating in South Africa loans c tinue to feel pressures against their policies. In Virginia, the City Council of Petersburg recently voted to threaten withdrawal of city funds totalling $1.5 million from the United Virginia Bank of Richmond should the bank not end its loan to South Africa. In Maryland the Inner City Federation of Federal Credit Unions recently withdrew its $470,000 account from the Maryland National Bank of Baltimore as a protest against the latter's South African loan policy.

"We are greatly encouraged to see that these banks recognize that such loans are in effect a subsidy to the white supremacist government in South Africa," stated U. Sterling Cary, president of the National Council of Churches. "I urge the other banks involved also to recognize the corporate irresponsibility of doing business with South Africa's racists."

Peacebuilders urged to look at schools

While an international service at Hiroshima will symbolize the global observance of World Day of Prayer March 1, the appeal of the sponsors is that local educational systems be the place where church women zero in on peacebuilding.

Under the theme, "Make Us Builders of Peace," women in 168 countries are invoking the annual services of prayer. The Hiroshima "causeway" experience will involve an American group from Church Women United meeting with counterparts from Asian churches.

Concerned that the kingdom of the Prince of Peace is obscured not only by gunfire but by such social forces as hunger, illness, and oppression, the Church Women United planners urge that international understanding be a key goal of this year's observances. An Education for Global Living Project is underway in local communities.

More specifically, the planners suggest that as an approach to peacebuilding, church women use their influence to discover what the local schools are offering in global understanding.

A model pointed to is in North Dakota, where church women learned hat American Indian mothers resented he fact that textbooks separated them rom the rest of American society. The Indian women felt the contribution of their people to American life was denigrated in the schools. Together church women of Indian and white cultures alerted school authorities to the inequities.

In calling for prayers and action, Church Women United declares, "Jesus was involved in peacebuilding. He was engaged in breaking down walls that separated people. Where society erected them, he tore them down.

"He is still tearing them down — through us, wherever we are working to affirm his spirit in us."

"Such radiant gems..."

Lord, how Thy wonders are displayed
Wher-e'er I turn my eye
If I survey the ground I tread
Or gaze upon the sky.

Amid the abstract art of winter MESSENGER reader Ronald H. Orr, Nampa, Idaho, photographed this cross etched in ice.

Threat to magazines seen in postal hikes

Reader's Digest has warned in an editorial that Congress could kill the periodical industry — which would include hundreds of religious publications — if new postal rates increases are allowed to stand.

Noting that second-class postal rates which affect some 30,000 publications will double or triple within the next few years, the magazine said, "There is no doubt whatever that the rate rise will force a large number of magazines to stop publishing."

Specifically, the *Digest* editorial urged Congress to space the postal increase out over an eight-year period and to change its position that periodicals must pay their "full share" of postal costs.

A representative of the religious press, John F. Fink, president of the Catholic Press Association, lauded the *Digest* editorial for pointing to the urgency of the concern over the scheduled increases.

"However," he noted, "the article doesn't tell the whole story because, as serious as the matter is for secular publications, it is far more serious for the religious press and the publications of nonprofit organizations." He added that the percentage of increase is higher for nonprofit than for secular publications.

The Catholic Press Association, the Associated Church Press, the Evangelical Press Association, the American Jewish Press Association, and other nonprofit groups have been seeking Congressional assistance in forestalling second-class postal rate increases.

The *Reader's Digest*, observing that the US postal service is "simply obeying the law" in carrying out the hikes, said it is up to Congress to act in the matter.

"Nobody — and especially not the (postal) law's sponsors — dreamed that three years after the Postal Service came into being the price of a first-class postage stamp would jump from six to ten cents, that mail service would be substantially the same or worse, that the cost of running the service would be increasing nearly 14 percent this year, and that . . . this the service would be demanding rate increases of 200 or 300 percent on second-class mail."

To wait in the trembling, booming, lulling, infinite silence is to be invaded and filled

The language of silence

by Dean M. Miller

"My life is a listening. God's is a speaking. My salvation is to hear and respond. For this, my life must be silent. Hence, my silence is my salvation." — Thomas Merton, Thoughts in Solitude

As Christians we plan, promote, and implement experiences for persons to talk, rap, and discuss. Communication is our big emphasis; small sharing groups a frequent technique. Renewal has come to congregations through Mission Twelve, church school electives, home visitations. In efforts to reach out to the community we have established hotlines and counseling centers.

"There is a time to speak . . . " and both through nurture and witness our congregations have worked to fill that time full. What we in the Church of the Brethren have yet to discover is the renewal that awaits us in "the time to be silent . . . ." We were formed in the silence of the womb; we will someday journey into the silence of death. Could it be that one reason we have feelings of detachment, apathy, and despair is that we have lost touch with the profound silence of our beginnings and of our ultimate destiny?

For the past two years the York Center congregation has provided an annual silence retreat. The setting has been a Roman Catholic retreat house, The Cenacle, in nearby Warrenville. On spacious grounds near the DuPage River, participants have explored communication between the outer world and the inner self. Meeting there in the springtime has brought to these Brethren an awareness of the parallels between nature's rebirth and the rebirth of the human spirit.

Gathering on Friday evening for a meal, the participants begin to share their reasons for coming apart to enter into a prolonged period of silence —

— "To renew my confidence in and awareness of the great mystery: 'Christ in me.' "

— "To be more philosophical and not so self-analytical."

— "To open my fogged vision, rid myself of some of my fears and inhibitions . . . to discover some of the all-encompassing love around me."

— "To return to the Great Silence — the source of my beginnings — to discover my purpose for this lifetime *now*!"

— "To become more aware of and sensitive to those close to me."

A visual poem is projected on the screen, "They Shall See," a film by Nicholas Frangakis. The images of the film reveal the inner patterns of ordinary elements — water, air, light — and their roles in the dynamic growth process of nature. Quietly, poetically, the visuals and music build to an experience of affirmation, of joy in perceiving "the immense simplicity of things" (Teilhard de Chardin).

A candle is lighted and the group gathers around it for guided meditation through periods of silence extending for fifteen minutes. A Roman Catholic sister tells about her 34 days of silence when the only spoken language was in the form of unison readings from the Psalms. She declares it to be a profound experience that changed her entire life. An article by Jane Howard in *Life* is presented, relating her pilgrimage to growth centers and to persons who are nurtured through periods of silence. Among such persons is a man in New York who practices silence every Monday from 7 A.M. to 7 P.M.; those who know him relate experiences which testify to his depth of soul.

After a brief orientation to the weekend and fellowship over coffee, the discipline of silence begins and will continue until 4 P.M. on Saturday afternoon. There are individual rooms at The Cenacle, providing the participants a setting for personal meditation and reading.

Saturday morning begins with breakfast where no words are spoken. Recorded orchestral music blends with the bright sunshine streaming into the large picture windows and each one inwardly affirms, "My Lord, what a morning!" As a pad of paper is passed around, expressions of thanksgiving are written down.

The next two hours are spent by each person alone and apart from the others. Some walk through the woods and along the river. There is utter joy and ecstasy in running free through the meadow, relishing the sun's warmth and soaking up the sights of spring in bud and leaf. A common passage of Scripture has been selected for the weekend, with some persons going to the library or to one of the small chapels for personal Bible study.

About midmorning the participants come together for group interaction under the discipline of silence. An imaginary ball is passed from one to another. The earlier awkwardness is gone now. There is freedom in just be-

The
is joy in perceivi
the inner patter
of ordinary elemen
water, a
lig

ing together, with caring looks and warm smiles being exchanged, along with a gentle touch. Written instructions are given for a trust-walk in which, two by two, participants go out to explore the outer world and the reality of trust with another person. In silence one person with eyes closed is led around by another person for fifteen minutes and then the roles are reversed. Trees, bushes, grass, flowers, statues are explored by touch and smell with a heightened sense of awareness as eyes are closed. Trust is experienced as the "blind" partner lets another keep harm or danger away.

During the lunch hour participants share written feelings of the morning with one another. Around the table nonverbals and sign language generate group solidarity. Grace, peace, and hope are affirmed in the nonverbal ways first introduced to the Brethren at the Lincoln Conference in 1970.

The afternoon is free for creative expression. The group meets in one room still observing silence. Some make collages and others paint or write. From small items collected from forest or meadow, worship centers are made for table use at home. Occasional music is played, along with recorded readings from Psalms. Late in the afternoon participants join with the Catholic sisters for a chapel service and the silence is broken with joyful hymns and Bible readings. Then for an hour before the meal, the group assembles to share what this weekend spiritual pilgrimage has meant. From their journals come these thoughts:

" 'Mother, you'll never make it,' she declared as I grabbed my jacket and left. Dear Lord, does she have no inkling that I would truly love not to talk so much? 'Do this . . . . Don't forget . . . . Have you . . . ? Will you . . . ?' and so on. Who gets more weary, Lord, me talking or my family listening? A very hard question!"

"There is in me a pressure to chatter on and on about any sort of intellectual trivia. Which reminds me of the cartoon of William who was asked, 'What do you know?' William replied, 'The formula for water is H_2O; $5 \times 8 = 40$; light travels at the speed of 186,000 miles per second; sound travels . . . ' His friend grunted, 'Chees . . . ' as he walked away."

"What becomes of one who spends all one's time in a retreat, be it a physical retreat or inside oneself? Do we always need a silence in ourselves to which we can draw into to save our sanity and renew our strength? What about those who never do? Do they eventually just go through the motions of life, leading empty lives, always searching for a meaning for what they are doing and in the process doing incalculable harm to themselves and others around them?"

"On my own, I feel silence isn't right; I should be doing something — go, go, go. Recently I have sometimes even dreaded silence. But this weekend was a time of refreshment, coming together and love. . . . I have found there is something about silence that really does make it golden, a statement I have always had trouble believing.

Soon vespers and then words again. I really find it such a painfully short time, this retreat; Lord, let me know if it is selfishness or your promptings that urge me to arrange a whole week. At least three days, Lord. I need a resurrection."

There is healing, renewing power in the silence. Perhaps this is why Jesus and the disciples practiced that rhythm of engagement with persons and withdrawal for prayer. To wait in the trembling, booming, lulling, infinite silence is to be invaded and filled. The issues and demands of personal existence begin to sort themselves out and fall by their own weight into patterns of perspective and priority. God breaks through in the silence to bring a sense of wholeness and refreshment of spirit. In the silence we know each other in new, fresh ways that will produce a greater level of caring and mutual bearing of burdens. The inexplicable depths have been searched and there is new peace and freedom. Deep has called unto deep with personal commitments to make "the time for silence" a part of the rhythm of each day.

"Therefore we have to remember that we look for solitude in order to grow there in love for God and in love for others. We do not go into the desert to escape people but to learn how to find them: we do not leave them in order to have nothing more to do with them, but to find out the way to do them the most good. But this is always only a secondary end. The one end that includes all others is the love of God" (Thomas Merton).

"For God alone my soul waits in silence . . . the Lord is my rock and my salvation, my fortress; I shall not be shaken" (Psalm 62:5-6). ☐

Everybody is a part of everything

Read 1 Corinthians 12:12-31, Romans 12, Jeremiah 31:31-34

by Lyle I. Lichtenberger

Could it be that *everybody* is a part of The Body — the body of Christ — only they don't know it or, knowing it, won't accept it? Before we tackle such a question, let's look briefly at Paul's analogy of the church and then ask what its implications are for the whole world.

Paul's analogy of the body being like Christ's community places a strong emphasis on how the whole body is dependent on and effected by each of its parts. Are we also able to say, for the sake of Paul's analogy, that whatever the body is dependent upon or affected by is also a part of the body? Perhaps not, if we stay strictly with Paul's use of the human body as the analogous tool. If I stumble in the dark over a misplaced toy, it certainly has affected me, but it is not a part of my body. And the small infant in the crib crying for her mother's arms is certainly dependent; but no longer are the bodies of mother and child one.

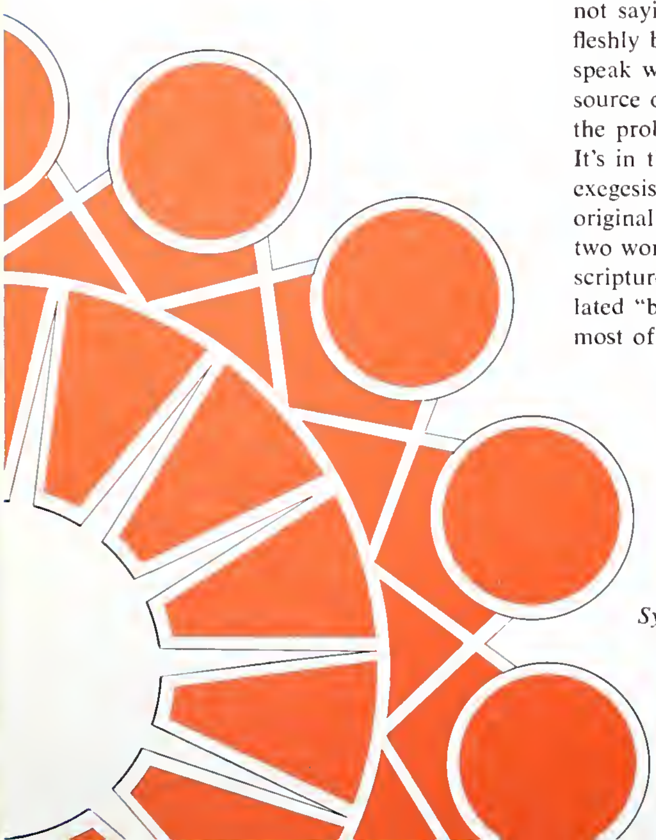
But wait — if this is the meaning of "body," then how can Paul apply it to the community of faith? Surely Paul is not saying that the church is like a fleshly body. Paul of all people did not speak well of the "flesh." So what is the source of our confusion? First of all the problem is not to be found in Paul. It's in that longtime bugaboo of biblical exegesis — the Greek language of the original text. Our problem involves the two words "soma" and "sarx." In our scriptures "soma" is most often translated "body" and "sarx," "flesh." For most of us any use of the word "body" (eye, hand, foot) immediately calls the actual "fleshly" body to our minds. But it is obvious that Paul is not referring to the "flesh." And he does not use "sarx" in any way in the twelfth chapter.

His concern, instead, is relational. The "body" is made up of relational parts that effect the whole and upon which the whole is dependent. And this same word "body" can just as accurately be used for any living organism that is made up of and dependent upon many parts. Thus the church is a "body" whose members have their identity as a vital part of the whole.

But Paul is concerned with the problems of the flesh, since it is in "sarx" that sin finds its strength and power. The problem for us lies in the fact that since each person is in the "flesh," it is tempting to believe that there is no need of the larger body. The flesh makes it possible for me to see myself as "wholly other" than anything and anyone else. There is no longer any visible connection. I need no one else or anything else. And they do not need me. The result is, of course, that I also owe no one anything. What I do is my business! It is my task to care of myself. I am number one! And thus the cult of individualism finds its strength and power. For Paul such an individualism exists only in the mind. Our dependency lasts as long as we are alive and the effect upon others is unavoidable. To be alive makes us a part of *a* body for good or ill — and there is no escape short of death.

Paul insists that the highest body to which we can belong is the body of Christ. The uniqueness of this body is the fact that Christ is this body's spiritua power. He is its integrative force. He decides the body's mission and purpose. He gives the body its identity and its destiny. He is the head.

Now, let's return to our first question Could it be that everybody is a part of *the* body — the body of Christ — only they don't know it or knowing it won't



Symbol for the 1974 National Youth Conference, for which the theme, "Everybody is a Part of Everything," keynotes this meditation accept it? To state it another way: Is the whole world slowly but surely becoming so interdependent that in order for it to exist the world will have to become Christ's community or die? Are we seeing even now perhaps that Jeremiah's words are not that of a dreamer of Irsael but rather the words of a realist who saw that the time would come when all other alternatives would be gone? Either Christ or death.

Is there any doubt any more? Community (Christ's or some other) is no longer a luxury to be chosen freely and developed by those persons who are so inclined and have a flair for such things. Each year moves us closer to the obvious fact that community is an absolute necessity. It is increasingly a matter of life and death. Each year draws all humanity closer to what appears now to be an inevitable day when all persons everywhere will know that each person has a finger on the doomsday button. In that great and terrible day we shall be concerned for our neighbor with an everlasting concern. In that day we shall know that community is not simply persons living in close proximity to one another but instead community will be known as persons living in a realization of interdependency. And the only interdependency that will form an eternal community must be empowered by Christ.

The nature of that community is what will designate it as Christ's or not, and not simply the title we give it. We dare not allow ourselves to be sold on most any form of community, since the power of the flesh is very capable of disguising itself as community while still seeking its own selfish gain.

Christ's community will be marked by three vital elements of personhood: freedom, creativity, and responsibility. Christ's community is not a community where freedom is dissolved into slavery, creativity into sterility, responsibility into apathy. It is an empowered community where freedom is protected, creativity nourished, and responsibility is engrained. Christ's community is not empowered by the cult of individualism that places its emphasis on each person doing his or her own thing in isolation. Or each person doing what "feels good" regardless of the "feelings" of others. Or each person using whatever or whoever is available for personal gain regardless of what or who gets hurt or is diminished.

Christ's community is empowered by the same Spirit that was in Jesus, who knew the power and the joy of doing what had to be done and choosing to do it freely and creatively. Who knew the power and the joy of creative thought and action and could exercise it freely and responsibly on behalf of the whole of humankind. Who knew the power and the joy of being able to choose freely to act responsibly and creatively regardless of the cost. Who knew that such power was of God and to so act was to be like God.

Such an empowerment does not come from a faith that exists only on the immediate approval of family, friends, or peer group nor by the approval of one's own personal emotions schooled by life's experiences. Rather, such an empowerment comes from being grounded in a faith that has been tested by experience, developed by meditation, schooled in the light of revelation and history, and shared in the midst of the caring community as well as the uncaring world — that others might enlighten as well as be enlightened.

To such a community empowered by Christ, received and developed by faith, is given the mission to be the instrument of salvation for the whole of mankind. Such a salvation does not exist in isolation. It is a community affair, a community concern. Such a community is not *of* the world but certainly is *in* the world. Such an empowered community by its very presence judges the world's efforts to save itself since all of the world's efforts result in more division, separation and alienation. Such a community judges the world's efforts to produce peace *only when* no other alternative appears feasible. Such a community judges the world precisely because as Christ's community it seeks peace by freely, creatively, and responsibly building bridges across chasms of fear, mistrust, and hatred; by knocking down the walls of separation; and by loving the alienated and alienating into an awareness that somebody cares for and accepts them. Therefore, it judges the world by living in the midst of the world as a community where freedom, creativity, and responsibility are not words but deeds, not a creed but a style of life.

Christ's community of faith is able to so live — freely, creatively, responsibly — because its unity in faith in Christ allows for diversity and pluralism to exist side by side. It knows that any community that seeks uniformity will not last, for such a community is only the extension of the selfish and deceitful ways of the flesh. Uniformity will destroy freedom, sterilize creativity, and strangle responsibility.

Thus, faith finds its fulfillment and the world its salvation in Christ's community. And the community of faith finds its unity, its peace, its joy in the knowledge that Christ created, freely chose and responsibly sent it to be his expression of love and salvation for the whole of mankind.

Could it be that everybody is a part of The Body — the Community of Christ — only they don't all know it or knowing it don't accept it? Has the body of Christ been destined to be the whole of mankind all this time or is God doing a new thing in our time and fulfilling the prophecy of Jeremiah that the time shall come when "no longer shall each man teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34)?

Everybody is a part of every thing; and we are in a life or death struggle. Christ's Community is no luxury; it is an absolute necessity. Is God writing this now upon our hearts? ☐

Alvin F. Brightbill — Still pointing the way

During all the years that I have known Alvin F. Brightbill — more than 30 at this writing — I have never succeeded in catching up with him. Yes, there were times when we worked side by side; we visited in each other's homes; the tape recorder was employed to document his wide-ranging interests; and I have bulging files on hand to tell of his activities. But neither the years of retirement nor recent serious illness does much to modify his busy schedule. And it is hard to pin him down on paper — even if the editor of MESSENGER *puts three pages at your disposal.*

The best this reporter can do is offer some glimpses and side glances that may reveal something of the expressive personality and the multifaceted career of Alvin F. Brightbill.

On a late December day a brisk fire brightened the fireplace of the Brightbill home in Boulder Hill, near Aurora, Illinois. My wife and I learned immediately from Alvin and Mae — the Brightbills have been married more than 50 years — that he had just walked already 2¾ miles that day, for "walking therapy" is a treatment recommended by his doctor.

On September 12 Alvin suffered a serious heart attack, a "massive thrombosis" that placed him in intensive care and forced him to cancel commitments he had made for many fall activities. So we were hardly prepared to find him so much his usual self, his face as full and expressive as ever, the intensity of his interests as vivid as ever, his flowing gestures still accompanying his articulate speech.

There were some evidences of caution. His doctor had told him to be alert to the indications of fatigue that he must now observe. And even the teaching schedule he was permitted to resume in January would be limited to about three days a week. For a man who was 71 on January 4, Al impresses you as one who is still in the prime of life. If it takes a series of miracles to keep him going, then one simply has to believe in miracles.

Knowing how cheerfully Al can take over an interview and carry it into all sorts of interesting by-paths, I was content to listen to him, making a few notes, but chiefly recalling silently so many things I already knew about him.

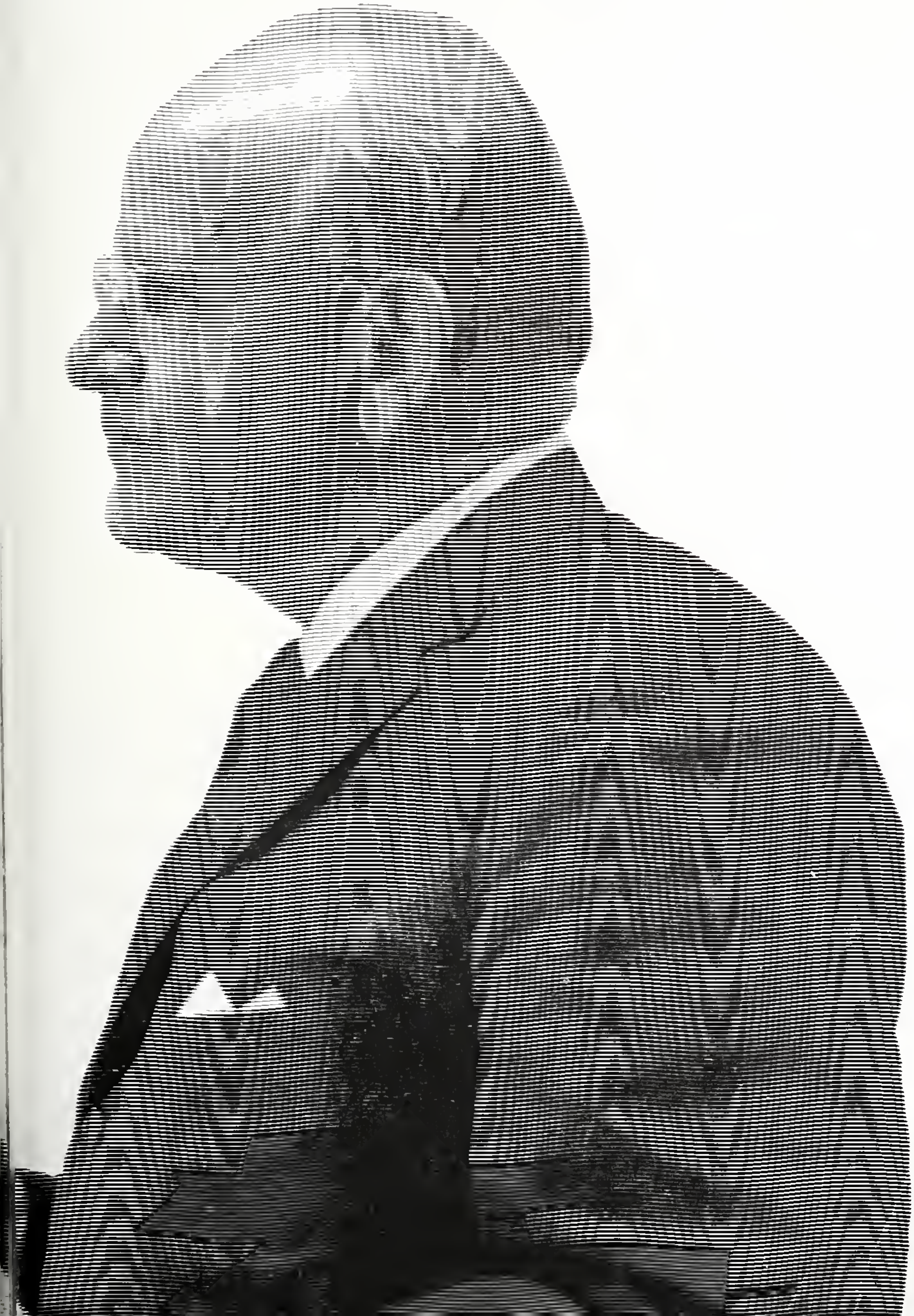
Take, for example, his lifelong devotion to singing. He says, "People have sung hymns like puppets." But putting life into that kind of congregational puppet show has been a challenge to Alvin for more than 50 years. I think of him traveling often by train or car, later by plane, to spend a busy Sunday at a small church. He arrives the day before, begins at once to plan with pastor and choir (if there is one) for the next day's celebration. He discovers a reed organ in the church that has not been used because it needs repair and attention.

He will work with the organ until two o'clock in the morning, repairing it, discovering in it resources that were never before realized. The next day, along with preaching, leading a congregation in worship, rehearsing choirs and soloists, Al will sit at that reed organ and demonstrate to a congregation thinking itself musically deprived that actually they have a treasure. As one woman wrote with more truth than poetry, "For that little organ now we have respect and pride. Its outer shell is out of style, but it's up to date inside."

Or Al may meet instead with a group of 20 young people who have come to sing and to accompany themselves with guitars. They want to sing "Blowin' in the Wind," but how much more that song means when, at Al's suggestion, they read again the story of Jesus telling Nicodemus that "the wind blows where it wills." The young people discover new meanings in their songs. And Al reflects that the youth are ready to tell the church that it has neglected the necessity of being born again.

"Some worshipers are hurt when they are first confronted by changes," Al says. But then he persuades them to take their favorite hymns and to discover what happens when the familiar words are used with different tunes. Or they see the sparkling new life a hymn takes on when neglected stanzas are lifted up or familiar words are interpreted in a new way. Whether the setting for such a discovery is a single congregation, an experienced choir, the throngs who come to a scheduled hymn festival, or the mass audience that enjoys singing together at Annual Conference — whatever the circumstances, new insights and new appreciations are encouraged because a song leader, resourceful and imaginative

I was churched one time because I introduced four hymns before my first sermon.... I was convicted of changing the order of worship.... I couldn't confess that I had done wrong



and full of dynamic leadership, does everything he can to make sure that puppets come to life.

Hearing Al talk about hymns brings back vivid memories I recall of the intensive editorial effort four of us applied to the 600 hymns selected for the 1951 *Brethren Hymnal*. Others could vouch for accuracy of music and the text of hymns. What Alvin Brightbill contributed to the editorial process was a sensitivity to the way each stanza of each hymn would sound in congregational singing. There were times when the music would be accurate and the words would be grammatically correct, but if the hymn was not singable, if there was some awkwardness or strain involved in its use by a congregation, it must be improved. For Al, the usefulness of a hymn in worship was the most important criterion of all.

Hymns are intended to be sung, but singing them does not exhaust their worship possibilities. On at least several of those Sundays when Al Brightbill was not conducting a music institute in a Brethren church, he could likely be found helping a Lutheran or Methodist, a Reformed or a Presbyterian, or a Seventh Day Adventist Church dedicate its new carillon. Throughout the middle west, he has participated in programs celebrating the installation in churches of Schulmerich carillonic bells. A typical program would include a prelude and postlude on the bells devoted to familiar hymn tunes, an offertory or meditation illustrating a theme by Bach, and a

by Kenneth I. Morse

author

use of the carillon with organ in congregational singing.

Apparently Al Brightbill's involvement with music started quite early in his life. Born into a Pennsylvania German family in Lebanon, Pennsylvania, in 1903, he has been told by members of his family that even when he was just a few years old he was developing original tunes and songs. His early acquaintance with German hymns helped to equip him for participation in German celebrations in several communities. In 1971 he participated in the 100th anniversary of the Bucher Meetinghouse in Pennsylvania, leading the congregation in German and English hymns and writing two hymns especially for the observance.

It is impossible to look at Alvin Brightbill today without thinking of his long years of association with Bethany Theological Seminary. Quite soon after he came to the seminary as a beginning student, the music teacher, Cora Stahley, became ill. He took over her courses. A year later he was asked to substitute for another teacher who was unable to complete her work as instructor of music. By the time he was a senior his name appeared on the faculty list of the seminary, a responsibility that he continued until the time of his retirement 45 years later.

A career so intense and varied would seem to be enough for one person. But the Alvin F. Brightbill story continues with some changes in scene. Al recalls vividly a conversation he had with the late Rufus Bowman. The former seminary president advised him to consider launching out at the age of 50 in what would be almost a whole new career. He felt that the understanding and insight that Al had obtained with regard to song leading and preaching should be developed with more intensive study into the physiology and nature of the human voice. Therefore, Dr. Bowman advised him to begin a research program relating to the human voice.

"People have sung hymns like puppets"

In 1956 the president of Chicago Theological Seminary invited Al to institute a speech lab which would provide an opportunity for experimentation and which would have immediate practical value for seminary students. In recent years, along with continuing contacts with seminary students and in-service training experiences for Brethren pastors at Bethany, the Brethren educator has increasingly devoted his skills in working with students from a number of seminaries located near the University of Chicago. Thanks to his recovery from his recent illness, this work will continue on a limited scale both at Chicago Theological Seminary and at the Evangelical Theological Seminary at Naperville, Illinois.

There are not enough pages in MESSENGER to describe the remarkable discoveries that Al Brightbill has made in the area of speech research. Many seminary graduates testify that his speech lab becomes for them "a place of self-discovery." There they see and hear themselves as others see and hear them. There they can perceive their strength and weaknesses in speaking. There they learn how to translate their academic and professional study and convictions into spoken words.

Naturally the success of the program depends partly upon the use of modern technological equipment. There are lecterns, microphones, backdrops, screens, a soundproof tape-recording and editing control booth, a complete closed circuit TV set-up, and amplifiers and monitors for playback. But all of this fascinating equipment would probably accomplish little without the intense personal interest that Al has in each of his students. He enables them to discover for themselves the thrill of being creative. His own research has indicated to him that "none of us has a voice until the existential moment when we need one." He says also, "Who we are and what we are determines what our voices will be." For Al the human voice, like each person's body and personality, is just another one of God's great miracles.

You cannot think about Alvin Brightbill without sooner or later calling on the word "miracle." It is a word that he uses, mostly to describe the discoveries he helps others make regarding themselves, but also as the only explanation he can give for his own survival through circumstances that to others would have been disastrous.

A few short years ago, for example, Al learned that he needed to enter the hospital for an operation related to a malignant tumor. It was a serious time for Al, obviously. At his request the pastor of his church brought together six laypersons, from his community but from various church backgrounds, who studied the biblical basis of the anointing service and who agreed to anoint him.

The power and extent of the supporting Christian fellowship became evident to Al at this time of physical crisis when he learned that 80 persons involved in a seminar at Chicago Theological Seminary joined in prayer for his recovery, as did groups of persons at Temple University, at Evangelical Theological Seminary, at Meadville Seminary, and at Bethany Theological Seminary. These, plus many of his friends both in this country and overseas who learned of his need, joined in intercessory prayer on his behalf. From that time on he has not been threatened by cancer and even in his most recent illness there has seemed to him and to others to be something of a miracle in his steady progress toward recovery.

When we left the Brightbill home following our visit in December, I asked Al to give me directions for reaching Randall Road, a convenient way for us to return home. Characteristically, instead of giving spoken directions, Al insisted on getting into his car and leading us across town by way of back streets and short cuts so that we could find our route without any confusion. By all rights he should have remained in the comfort of his home and let us proceed on our own. But once again he was out in front, pointing the way. ☐

Our mission is the same mission Jesus undertook, a mission of peace, good news, wholeness – both deep within persons and their communities

The mission of the Church of the Brethren

A provocative play by Luigi Pirandello is called "Six Characters in Search of an Author." The title intrigues me: characters in search of an author! In many ways the Church of the Brethren is a character — a corporate personhood — searching to make sure it is in harmony with its author. Some call it a search for identity. Others call it a search for mission. At its simplest level of experience, it is the felt need to know who we are and what we are doing.

What are we supposed to be? Jesus took the scroll in Nazareth and read, "The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

The mission Jesus accepted is not unlike the understanding of the Hebrew word *shalom*. When we admiringly say of another person, "That person has it all together," we are talking about something like shalom. It means wholeness — unity — harmony — a semblance together between faith and experience. For the Hebrews, altars were built of whole stones — unbroken. A house was made shalom when it was completed and someone was living in it. A promise to a king became shalom when it was fulfilled.

Shalom is not only the fact of being whole but also the one who is whole. It is an inseparable union of persons and activities. The opposite of shalom is breach — brokenness. "He who has no peace in the soul is a broken spirit." Healing the broken is bringing wholeness — destroying the breach.

The mission of Jesus must not be separated into personal and social. Any effort to do that is our own imposition on the New Testament. Any effort that emphasizes one over the other is our own preference, not the New Testament's. Any effort to say one comes before the other is our own interpretation. Jesus' mission is inseparable in its wholeness.

Our mission is the same mission Jesus undertook; a mission of peace, good news, wholeness — both deep within the person and in the communities and relationships in which persons live. It is replacing brokenness with wholeness, spiritually and physically, individually and corporately. And for us, there is real power in the fact that the one who is our peace gives to us his mission of

by Earle W. Fike Jr.

peacemaking. Through him, the Good News, we may offer the good news.

Are we doing what we are supposed to be doing? Some ask that in terms of amount. A recent issue of *Agenda* noted that the sun almost never sets on Church of the Brethren missions. At the time of this writing there are 217 persons (158 volunteers) serving in 14 different countries. One out of five serves outside of the United States. While the government's decision to discontinue the draft in late 1972 has reduced the number of volunteers, the program is being expanded to include those over 40. The number of volunteers should increase again as the opportunity for service is broadened.

In 1972 the Parish Ministries Commission staff made, on the average, two field contacts per working day with local churches and districts in this country.

There are other examples. As you look yearly at the report to Annual Conference, you are aware that your program through the national church is large and comprehensive for our size. Given more resources, we could do more. But what we are doing presently is significant.

I suspect the question also involves a concern about the rationale or the way we are doing mission. Let me then make three observations about the ministry of Jesus and the way his ministry is reflected in our own mission and witness stance.

Jesus' ministry was by assent. By that I mean he did not force it. He offered it and allowed it to be received. An example is in the feet-washing service. Jesus wanted to serve Peter but would not wash his feet unless Peter was willing.

Our witness and mission stance as the Church of the Brethren is a ministry by the assent of those being served. We initiate the possibility of service; others must give assent. That principle is at work whether the ministry is in Africa or in a local church here in the United States.

The Parish Ministries Commission can share a prepared list of programs and services available to districts and local congregations. The commission has approved those programs and resources, but the congregations must give assent by asking for help and by allowing persons to assist them.

> **Nothing in the New Testament says we should wash the feet of the world with a towel monogrammed Brethren**

Last year there were 23 evangelism workshops held, 17 local church workshops on community witness. There were 17 consultations on church-pastor relationships. Forty ministers were assisted in professional growth opportunities. Six districts participated in conferences on the use of arts in worship. We took the initiative to offer these services. Others gave their assent to them.

The World Ministries Commission operates in a similar style. Some felt we ought to have entered immediately into Vietnam reconstruction. The World Ministries Commission staff worked for over two years to open channels for this to happen, on the premise that any real reconstruction program must have Vietnamese participation and assent. Several months ago a young man appeared on the *Today* show who had served in International Voluntary Service in Vietnam. His fear was that our reconstruction aid might be like our political aid, overpowering and inconsiderate of persons. He pleaded for Vietnamese participation in any kind of reconstruction in which the United States participated. The program which the World Ministries Commission is working under in behalf of the Vietnamese reconstruction is composed of primarily Asians and Vietnamese.

An earthquake occurred in Nicaragua. We sent immediate financial assistance. But some felt we should have sent a plane load of volunteer persons to do spade and wheelbarrow work. Roger Ingold, the denomination's Africa representative, has rightly said, "We need to understand the difference between volunteer work in Forty Fort and in Nicaragua." He went on to note that what is menial labor that no one particularly likes to do in Forty Fort turns out to be bona fide employment in Nicaragua. Sending a plane load of persons to Nicaragua could have put some local persons out of employment which they desperately needed.

The point is this: Our response needs to be more than good intentions. Brethren currently have openings for personnel in Algeria; Greece; Haiti; Israel; Lebanon; Morocco; Poland; Baltimore; Mendenhall, Mississippi; Cairo, Illinois; Jordan; Vietnam; Berlin; the Dominican Republic; Nigeria; Kentucky; Tennesse. At the time of placement for a recent BVS unit there were requests for 130 workers — and 18 volunteers to fill the openings.

But the point is that those who need help have also indicated what kinds of persons will be most helpful to them; agriculturalists, social case workers, community organizers, construction supervisors, skilled carpenters, electricians, regiistered nurses, therapists, and teachers. For some of the openings you might be required to learn Arabic or to teach in French.

We cannot force our peacemaking. Our mission requires the assent and participation of those whom we want to serve.

Jesus' ministry was incarnational. God's gift of peace in Christ came as a person — one of us — joined with us in our humanity and therefore able to serve us and to be acceptable to us. Our witness and mission stance includes convictions about joining with persons, becoming one with them in their need, and working with them in answers. The Parish Ministries Commission uses what is called a consultation style of programming. It begins where the congregation is and tries to get the resources within the congregation geared into programs for local/district people to be involved in describing the need; and in planning events which seek to meet the need. So a request from Florida for leadership training ends up being a lab experience with three focuses: teachers'

Jesus' ministry was by assent. It was incarnational. And it was based on the needs of others

skills, the congregation as a caring community, and life directions. It was a high point for many participants because they described their need and helped to develop the kind of experience which might meet their need. From letters received we know shalom occurred for some.

The necessity of being one with persons before an effective mission can occur is confirmed by Dr. Leonard Blickenstaff, who served nearly a lifetime in India as a public health doctor. He said one time, "You can never be a success in public health until you know the name of every dog in every community you visit — not only every adult or child, but also every dog." He was saying you must become part of the community. And when Dr. Blickenstaff became one with the community, acceptable to them, they asked him why their children's hair was yellow rather than black. And he told them if their children would eat peanuts and peanut butter the problem with light hair would be solved, and it was. Others asked him why they couldn't see after dark, and he got them to make tea out of pigweed and plant the pigweed in small gardens and use it. They began to be able to see at night. The point is Dr. Blickenstaff was asked if he could help after he had become one with the people. His ministry became shalom for them.

The mission of Jesus was motivated by needs of others rather than by his own need. Because his ministry was by assent and incarnation, others were the focus of his life mission.

Ten years ago, before I was employed by the General Board, I heard persons saying, "We don't like Elgin telling us what to do. It's as if those guys need to feel good about what they think we should be doing, without really understanding who we are." The feeling that came through in that kind of statement was that persons in Elgin were taking care of their own needs rather than focusing on the concerns of others.

Or a man says to Joel Thompson, "Come to us to climb our mountains, or attend our universities. Come to learn, but don't come to help us." In other words, there have been times when we have been taking care of our need to do good as we go out to others, and that has preempted our real concern for the others. Let me carefully point out that this is not so much a criticism of the past mission, as it is a recognition that we are living and emerging into an entirely different world of local awareness than existed a generation or so ago. Somehow, the United States mission has conveyed our strong need to feel good about what we are doing. And so a man from Ecuador says bluntly, "Don't send us persons whose primary concerns are serving us, so people back home can feel good about the way they are helping us."

If the ministry of Jesus was toward the needs of others rather than his own need, ours should pattern that priority. There is a subtle way in which we may still fall into this trap. We have a strong need to know what we are doing so we can genuinely participate in it. I understand that need. But I am concerned about the number of us who want what we do to be uniquely Brethren. We want it to be our thing because we can feel better about it if it's our thing.

A flood hit West Virginia. We gave $5,000 and became part of a $100,000 program of rebuilding homes and people. We underwrote a counseling/pastoral ministry to those who lost their loved ones in Buffalo Creek and need spiritual and personal support. The staff included a Church of the Brethren minister. Shalom — wholeness — houses for the homeless, and healing for the broken in spirit occurred in that ministry. But some were unhappy because it was not exclusively "our" program; others participated in it.

You, members of the Church of the Brethren, put $24,000 into Nigeria after the end of the civil war. One Church of the Brethren missionary distributed in three months $434,000 worth of materials including yam seedlings, 1,473 bags of seed corn in rations of two and three cupfuls at a time, peanuts, melon seeds, and tapicoa root cuttings. How could all of that happen through a Church of the Brethren missionary? By working together with others in the mission of Jesus. But there are some who feel that what Von Hall did is not as significant as if he had been able to do it only as a Church of the Brethren ministry.

I understand the need for us to know what we are doing so we can authentically participate in it — be deeply involved. But I am afraid of that urge within us which wants something to be ours so that the good feeling we have in doing it is because it is Brethren. There is nothing in the New Testament which says we should wash the feet of the world with a towel monogrammed "Brethren" so others can see it and we have deeper joy in doing it. There is no need to be ashamed of our family name, and in sharing it others know we are participating in the significant ministries. But making it ours for purposes of pride or identity is certainly not New Testament. It should be sufficient for us to have the joy of using the towel and knowing we are doing it in the name of Jesus. It should be sufficient to bring wholeness to heal brokenness, to make peace, for that was the mission of Jesus.

The Church of the Brethren: a corporate character in search of being in harmony with its author. In search of one who said in Nazareth, "The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

That is his mission, it is also our mission. As long as we are doing his work in his style, we are who we are supposed to be, and we are doing what we are supposed to be doing. ☐

The Church of the Brethren in mission: Managua

Reaching out to a people remaking their lives

José Camino, working in Managua for the Evangelical Committee for Development

by John G. Fike

The people seem to have suffered a lot of trauma. They are like boats without rudders."

The soft voice of José Camino warmed to the thought of quiet care needed by a troubled and uprooted people. On December 23, 1972, a severe earthquake reduced the city of Managua, Nicaragua, to a rubble of broken cement and twisted steel. A city of half a million suffered 300,000 homeless and 10,000 dead. Now the rebuilding of life has gone on for more than a year; José, building and teaching, performs a ministry of patient understanding. "Some don't seem to care one way or the other about life. They have many needs, but are numb to them."

In a response to a call for skilled craftsmen to come to Managua after the earthquake, José left schooling and a carpentry trade in Quito, Ecuador, to come to Managua. He has been involved in rebuilding houses with wood and cement, and renewing persons with training and understanding. About leaving his first year of secondary school, he said simply, "Life is a center of learning." He would willingly be educated in the school of life even if it means putting off a degree from school in Quito. Leaving a trade and clientele as a cabinetmaker surely was not easy, yet he smiled and remarked, *"El ojo del dueño hace gordo su caballo,"* the eye of the owner makes the horse fat.

Volunteering himself and his skills for use by persons in distress is a new experience for José Camino. "The truth is that I've always had the desire to preach the gospel, not from the pulpit, but doing something different. A Christian, trying to improve the condition of others. Not giving a fish to the poor, but helping them to learn to fish." His manner is quiet, his approach low-key, his style simple. Supporting these traits are strength of mind, power of decision, and inventiveness.

In the earthquake many small shops, and the tools, of craftsmen were destroyed. The work José is doing to make furniture and home furnishings helps replace this needed skill. In addition, he is able to teach his skill to several students. Now José is supervising the building of a job training center. Later he will direct the center and will involve more students in a variety of crafts. In the meantime, José has also worked to finish out and make furniture for a temporary children's home.

In the face of lack of tools with which to work, he manufactured his own bandsaw and table saw out of wood and spare parts. Later, when power tools became available, he mounted these on tables and stands he made himself. Other persons are learning how to make their own tools, furniture, houses. And gradually the crafts of carpentry and cabinetmaking become available again.

This style of ministry through a person of another country is new for the Church of the Brethren. The General Board, through the Brotherhood Disaster Fund, pays salary and expenses for José while he is working in Managua. José, an Ecuadorian Christian, is seconded by Brethren dollars to a locally run organization for relief and development. This is CEPAD, the Evangelical Committee for Development.

The environment in which José Camino and the staff of CEPAD work is one of desolation and destruction. In three violent tremors the quake shook to rubble 300 blocks of homes, offices, shops, restaurants, and hotels. Cement walls and floors crumbled; steel twisted and broke. The fire station fell against the vehicles it housed; the city burned. The hospitals crumbled, trapping or killing their patients; the wounded went without care. Many dead were buried in mass graves beneath the fallen debris.

In the midst of the destruction and confusion following the earthquake, emergency relief supplies of food, materials, and money began arriving from other Central American countries, and from the United States. Many of the church of Managua began receiving materials from their counterparts in the United States. As the churches began to realize that these materials were for all the people, not just for each church group, they asked how they could organize for equitable, efficient distribution. Through the efforts of Dr. Gustavo Parajon, representatives of the Managuan congregations were invited to meet together to form an organization to give structure to the disaster relief effort. Eventually 32 churches were involved in the Evangelical Committee for Development: CEPAD. Within a year this group would develop a program which would move from efficient and caring disaster relief to a full-scale program of community development.

The genius of CEPAD is cooperation among the denominations and agencies which are a part of it, and which fund it. Nearly all the Managuan churches participate, some of which had never before joined an ecumenical project. Many of these churches had, however, participated on their own in community development tasks and in Alfalit, a program to combat illiteracy.

The person behind the outstanding cooperation in CEPAD is Gustavo Parajon, physician, churchman, diplomat. As international director for Alfalit, Dr. Parajon had the essential contact with major church groups and agencies which could be possible sources of funding and relief. The support of local churches was enlisted on the basis of a prior network of persons and organizations working on the problem of illiteracy. Parajon's warmth and caring, his sharp political sense, his way of offering a challenge to another person, produced the leadership and the cooperation needed to effect a disaster relief network.

The effort of CEPAD, however, has not stopped with relief, cleanup, and food distribution. One year later, the program continues to reach out to a people remaking their lives, engaging in building new houses, establishing credit and agricultural cooperatives, assisting the temporary children's home, sponsoring an urban clinic, providing family orientation, working at job training.

Funds for these projects are contributed by many organizations around the world, among them Church World Service, Mennonite Central Committee, the Christian Reformed World Relief Committee, Mision Britanica, World Vision, and the TEAR fund. Together, these agencies and their individual members and churches are expected to contribute nearly a half million dollars this year for the ongoing work of rebuilding and rehabilitation. The Church of the Brethren participates in this effort, not only through sponsoring José Camino, but through contributions to Church World Service as well. Another volunteer, Robert Rodriguez, La Verne, Calif., last year took leave of police duties to work two months in Managua.

For many Brethren, the sponsoring of an Ecuadorian to work in Nicaragua may seem an unusual way of ministry. In other situations we have been quick to send in our own personnel and materials. But we are coming to understand that inserting white North Americans in an overseas situation, even though they have very adequate skills and high motivations, may not be the most helpful approach.

One of the reasons seconding José Camino to CEPAD was appropriate is that he is from a Latin American country and knows the language and the culture intimately. His basic carpentry and cabinetmaking skills are enhanced by his ability to converse with and listen to inner, subtle meanings as well as outward words. He has the ministry of motivation as well as the ministry of doing. To a people troubled and uprooted, José's ministry comes without need of the cultural adjustment a North American volunteer might encounter.

In another way, too, this project represents a new way Brethren can serve in the world. Rather than being involved in the initial cleanup and emergency relief of the disaster, Brethren became involved with CEPAD and Church World Service to assist in providing ministries that reach the many deep problems that existed in Nicaragua before the earthquake and since. Hunger, unemployment, poor health care, lack of education and adequate housing, rapid and unplanned population growth: These have been highlighted by the earthquake, but they are not new.

Though we do not shun the cleanup and emergency relief effort, we are finding that government and social agencies in many places are better equipped than Brethren to do some of these tasks in the early stages. Where we can be most effective is in the rehabilitation and development of persons and communities on a longer term basis.

In these terms, Managua is a compelling model for Brethren response. ☐

José Camino directs the job-training center carpenters built under his supervision; CEPAD offices; with hand tools, from spare parts, José fashioned a band saw; two-family houses, made of wood, are temporary shelter provided by US government funds

Can the New Kingdom set the rules?

by Marie Stewart

Ramona Smith Moore has little patience with US citizens who feel deprived because of the present energy crisis.

The Purdue University home economics gradute is now in Bangladesh where she has cold running water and electricity some of the time, but modern appliances, ready-prepared foods and similar "necessities," never.

In fact, she considers it "immoral" that North Americans use 60 percent of the world's resources while having only 6 percent of the world's population.

"Compared to the rest of the world, you are rich, indeed," she wrote to the Lafayette, Ind., Church of the Brethren where she and her husband Duane are members. "Here we are seeing a part of life which previously we'd only read and heard about, and it is making us reexamine our ideas and values."

"At home we wanted to, and at times really tried to, limit our consumption voluntarily. But we found it extremely difficult in a society which puts so much emphasis on consumer wealth and consumption."

Even in Maijdi, a small town in the heartland of the delta 10 miles from the Bay of Bengal, the Moores express discomfort over the relative wealth and security they sense in contrast to the people they seek to serve.

"Being in a non-Christian culture has brought the Christian faith into a different light. Here we see the best and the worst of Christianity. While some groups are doing excellent work, it's sometimes frustrating to observe others who seem primarily interested in getting people to say words, but do nothing to encourage people to try to live out the life of Jesus.

"And, it's saddest of all when Christians themselves insist on living behind big walls in a little America with freezers, air-conditioners, and imported furniture."

The Moores: "You are rich indeed"

From the very beginning of their three-year term in Bangladesh, the Moores have seen much misery, disease, and poverty. Ramona herself had a month-long bout with meningitis. For the Bengalis, death is so much the rule and for many it appears the only relief.

"However, we find that this experience — instead of making us regard life as worthless — has made us realize all the more how precious and sacred life is."

As members of a Mennonite Central Committee unit with their personal support funded by the Church of the Brethren, the Moores are using their skills in home economics and agronomy to help the Bengalis toward nutritional self-sufficiency.

Ramona has been doing research in the nutritive value of locally-used vegetables as well as a new vegetable being introduced. Her findings are simplified for use of the people in a pamphlet given to families in the crop-diversification program. Menus and recipe suggestions encourage use of more nutritious products such as the soybean. In the future, she may assist a doctor who is developing a food supplement to improve the diet of children and pregnant or lactating mothers.

Duane in one phase of his work is summarizing the protein content, bird resistance, and other traits of 23 sorghum varieties he brought from Purdue University. "The final selection of the right varieties for Bangladesh will come after more plots are grown and more observations made. However, several lines look very promising and trends are starting to show between varieties," Duane reported.

Other facets of his work involve research and demonstration plots with soybeans, corn, rape seed, sunflower, wheat, barley, and triticale, aimed at helping diversify crop production.

A unit of American volunteers in a developing country face baffling questions, the Moores observe. How to show support for one another, to make Christian community real. How to grow spiritually, applying the resources of professing Christians. How to avoid categorizing team members as directors, fieldworkers, single, female, even while acknowledging that distinct roles are necessary. How to be helpful to the people being served without becoming "advice givers." How to avoid flaunting wealth and security, even while on maintenance support. How to say no to a request and handle the tinge of uneasiness. How to give not merely of one's surplus but of one's substance.

In the midst of such service the Moores continue their examination of Christian life-styles and Christian community. "We are challenged," they write, "by a question Art Gish has posed: How to let the New Kingdom set the rules and morality for life instead of letting the Old Kingdom (the 'reality of life' and 'human nature') set the rules for us."

For Ramona and Duane, their entry into the third world only intensifies the search for values and faith. ☐

A drought, a perishing way of life

A traditional way of life in the Sahel region of Africa may perish because of a six-year drought.

Two or three million people are already dead. Millions more — the numbers are uncertain — starving, press southward like refugees, the Sahara Desert at their heels. Eighty-five percent of their cattle are dead. And a blight of date palms threatens to decimate an important economic resource.

The six countries most affected by the drought — Mali, Chad, Mauritania, Niger, Senegal, and Upper Volta — have been without significant rainfall for six years. The Sahara creeps across once-grassy meadows of the Sahel at the rate of 15-30 miles a year.

Rains which did come last summer proved a mixed blessing, creating difficulties for overland transportation and passage. They ended early, in amounts well below record lows for 1972, according to a United Nations report.

Without their cattle the nomadic dwellers of the Sahel who have fled southward have lost their traditional livelihood. They are deteriorating physically under threat of cholera and measles epidemics and the specter of malnutrition.

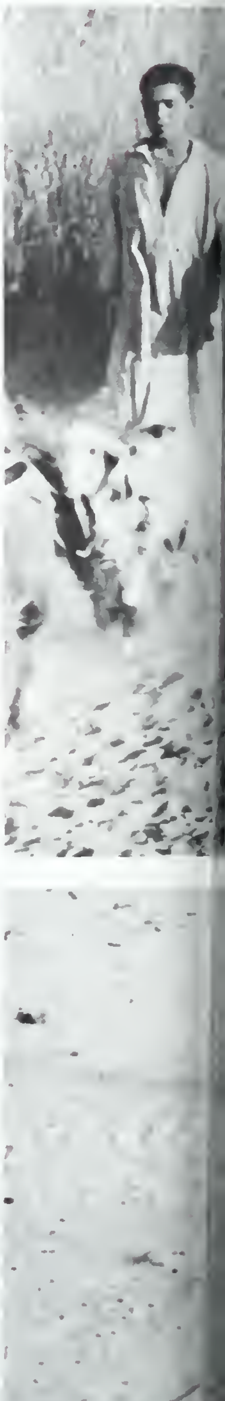
Initial surveys by the UN's Food and Agricultural Organization called for 700,000 tons of food. Now that estimate has been revised to 1.2 million tons, nearly double the needs forecast earlier.

Programs outlined by leaders of the affected countries last summer may cost as much as $827,000,000 for emergency relief and long-range rehabilitation and development.

Response by churches has included providing food and medicine and establishing a self-supporting hospital unit at the request of the Niger government.

Looking ahead to a time when refugees might become settled farmers, Church World Service, the relief agency for the World Council of Churches, sent a water survey team to the Sahel. CWS also is the agency through which Lutheran World Relief imported ladybugs to control the date palm blight.

The Church of the Brethren has contributed $5,000 from the Emergency Disaster Fund for Sahelian relief. ☐



Fighting the desert: On these two pages, clockwise from top left, a Mali refugee carries water; Suez families search for water; food rushed into Niger by international agencies is distributed at Agadez; hay used to feed cattle in dry seasons proved insufficient; Upper Volta lost 80 percent of its cattle; a refugee's face mirrors Sahel tragedy

Where the real blessings are

Randall Roose:

On October 28, I sensed some of the misgivings of man hundreds of years ago who, at the call of God, left the familiarity of home to build a new nation. I would make no comparison with Abraham as to the extent of faith. But I would be able to identify with the apprehensions which accompany an unknown venture. Starting out on a rainy afternoon, I really had no idea of what lay at the end of an 18-hour journey.

Little did I know of the discomforts of riding the first 150 miles with six people crowded in a five-passenger car plus a suitcase, backpack, duffle bag, and other miscellaneous items on our laps. But this was a form of service also. Three Brethren young people needed a ride to Manchester.

By 8 o'clock Monday evening we arrived at our home for a week in Rodney, Miss. Our home, an old Baptist Church, reminded me of a migrant camp. A small sign on the door informed us that this was the Brethren Service unit. It was a comforting sign because we knew that though we were 1,100 miles from home, here were people who would welcome us. The night air was chilly and damp. Inside the old church the air was about the same, and a small group of people sat close to the only heating facility, a small gas stove.

The project director, Dave Knepper, showed us the sanctuary that was to be home for the week. It contrasted sharply with the motel the previous night. There we had relaxed with plenty of hot water in the shower and with a full-sized bed. Here, the only hot water was in a teakettle, hardly sufficient for a bath of any kind. The bed was a simple cot.

The shower installed for the workers was outside, and of course the water was unheated. Just right, we were told, the week before when the temperature was in the 90s. Though a trailer house was setting next to the church to house the women volunteers, and also the unit's only community hot shower, it was two days before I was fortunate enough to be there at the right time to use it. Shaving was put off until I returned to Michigan.

Over a cup of coffee, we learned that breakfast would be served at 6 and the day's work would begin at 6:30. After a restless night in a cold room, trying to sleep on a cot, we arose to the beauty of a new day. Of course we had been awakened numerous times previously by barking dogs and crowing roosters. Those roosters never went to sleep. And there was an abundance of dogs running around.

We (Russell Hartzler and Carl Haarer from the Lansing church and Randall Roose from the Shepherd church) scrounged around the small dining room to find enough chairs for 25 people to sit on so that we could eat together. After a good meal, the assignments were given and work began.

The day ended by 5 or 5:30 and supper was at 6. After supper I was introduced to a number of muscles I had completely forgotten about. The soreness reminded me of their presence. I was not conditioned to laying roofing shingles, but four of us had managed to shingle three fourths of a 24 x 60 house that day.

By 7 on Tuesday evening, I was a ripe candidate for returning to Michigan. Thankfully, Russ did not agree with me. Each day was the same, long hours, sore muscles, but a growing fellowship. By Thursday night I felt like getting away from the group so I called on the family for whom we were building a new house. I thought we had poor accommodations at the church. Since the flood, this family of 10 had been living in an old lodge hall that only by providence had remained erect after the flood.

At the end of the week, I could go back to my original comforts. For James and Mary Robinson, this had become almost a way of life.

The streets of Rodney seemed like an impossible dream. It was like a poor rural American community located in what used to be a river port town. Many of the families had pigs and chickens, plus many dogs, who were free to roam wherever they pleased, and slowly scattered when a car would pass by. The pigs and dogs would make regular visits to the center for any scraps that might be lying around. And no way did you hurry them off before they had accomplished their mission.

After becoming acclimated to the conditions, one could notice something else that permeated this community. Everyone was very friendly. When the Brethren Service unit opened in August, this was not true. The people, most of whom were black, viewed the unit with a lot of skepticism. They feared the consequence of government-subsidized help, and the service unit, by working with government agencies, was also suspect. However, as the work progressed, the people realized that this was an authentic program and that they were the sole recipients of the benefits. Later on, when the young BVSers arrived, the youth began to warm up, and the children would tease and joke with the volunteer as if they had been longtime friends.

This response carried over to the elderly as well. One noon hour, I was touring the town and came across two BVS men talking with a 90-year-old woman nicknamed "Honey." I stopped just outside the fence, which encircled the small weed infested yard, to make some kind of friendly gesture. She welcomed me in, then properly introduced me. The fellows were joking with her while she sat and ate her lunch on the porch; she was delighted to have them notice her and be her very special friend. Honey insisted that I look inside her dwelling to see what a remarkable job the volunteer workers had done to her home.

There was a friendliness established with these people that will last for a long time, I'm sure. Their appreciation was shown in a number of ways. For instance, the woman who ran a small store sold us pop at a few cents discount as a way of saying, "We're glad you're here." Those whose homes had been repaired as well as those who received new construction, insisted that we newcomers look through their homes to see what had been done. The family for whom Russ, Carl, and I worked took the week off from work to work along with us. With eight children, the father needed the wages, but this was his way of showing appreciation for the help he was receiving. His children would come around and want us to give them jobs so that they could share in the building of their new house. Mr. Robinson would stop and admire the progress and express his appreciation for the help. It was hard for him to imagine that before too long he could move his family back into decent dwellings.

A community honesty prevailed. Every night we left tools and materials lying around, but the next day, everything would be where we left it.

After a week in Rodney, all the drabness, the inconveniences seemed insignificant. The blessings far surpassed the loss of comforts, and this is what God has promised us on faith journeys. Perhaps the significance of the trip, for me, was to get away from present comforts and realize where the real blessings are . . . not in things but in serving.

Over 40 hours of hard labor and 36 hours of traveling made up the week. I was impressed with the way the Brethren Service unit functioned. It did not give money, but it gave the people what they needed most — time and compassion. I was equally impressed with the dedication of the young volunteers; they were great. I believe, more than ever before, that the Brethren have a valid ministry to perform in the world, and need to be humbly proud of their calling. □

Howard Miller:

A week at Rodney, Mississippi is:

Stuffing 10 people, tools, and sleeping bags into a Ford van and bumping along through a rain storm for 1,200 miles' nonstop driving.

Arriving in a village of 124 people and 40 houses with the number of occupants ranging from one to fifteen.

Living in a drafty old church with a segregated balcony for slaves.

Trying to chase away the chill with an old stove about to collapse in the middle.

Preparing meals and eating in the church vestibule, where new tile on the ceiling kept crumbling plaster from falling into the soup.

Living with the unmistakable odor of hogs next door under the house.

Responding to townspeople who toot the horn and wave when they go past.

Sipping — slowly — coffee so strong the spoon stands up in it, the offering of a grateful neighbor gratefully accepted.

Rodney: Relationships along with houses

Drinking tea and eating pecan and apple pie at 10 P.M.

Ten persons from Maryland, six from Westminster and four from Columbia, went to Rodney the week of November 4, a week which started out chilly and ended up hot and humid. We arrived in time for the Monday noon meal after driving 22 hours. Sleep came easy that night after a full afternoon's work at the project.

My story, however, is not about the work, significant though that was in its quantity and quality. It is about impressions. Before going to Rodney I wondered if this was just another paternalistic gesture toward the "poor and underprivileged"? Was it only a salve to our conscience already torn by the sight of injustice and poverty right in our own community?

Following my experience at Rodney, my feelings about the work there are positive. This comes from several observations: There was a continuing primary relationship between the workers on the project and the townspeople. The longer term volunteers on the project maintained that continuity into which short-term volunteers could join. For us, as short-term volunteers, our primary work contract was with the longer term volunteers rather than the townspeople. The volunteers lived in an old church building rather than modern living quarters with air-conditioning and indoor plumbing, an important move toward relating effectively to the town. The living conditions of the volunteers were very much like those of the townspeople.

It was also important to note that the people helped with the rebuilding. They made a financial contribution to the work using the meager payments which they received from the government as their share in the disaster relief following the flooding of the Mississippi. The Brethren Service workers made conscientious attempts to stay within the budget in buying materials for the rebuilding.

Rodney is but one small spot on the map and one small effort in the relief of human suffering. But real people live there and real relationships were built, along with new houses. I was glad to be a part of Brethren Service in Rodney, Mississippi. □

book review

Stories of faith becoming

Glen Sage:

People against overwhelming power

DEATH AT BUFFALO CREEK, by Tom Nugent. W. W. Norton & Co., 1973. 191 pages, $5.95

On February 26, 1972, at approximately 8 A.M., a mammoth mine refuse pile collapsed and unleashed 132,000,000 gallons of water and a mountain of slag on the residents of 14 communities, scattered along a 17-mile-long valley. The 30-foot-high wall of water swept through the valley in less than one hour, leaving behind 118 persons dead, seven missing, and 4,500 homeless.

This was the first of a long series of disasters that were to occur across the United States in 1972. As the national press shifted its interest to the more current disasters, there remained at Buffalo Creek a reporter, Tom Nugent, from the Detroit *Free Press*. Mr. Nugent seemed to sense that the larger story behind this disaster, the worst in the history of West Virginia, should be compiled. This conviction prompted his writing *Death at Buffalo Creek*.

Tom Nugent explores not only the mechanics of the disaster but the political and industrial situation that contributed to the fate of these mountain people. The book interweaves historical data concerning the development of this area of Logan County with the here-and-now situation. This is helpful to the reader who has little or no knowledge of the struggles of the coal miner.

It was only a few miles from Buffalo Creek that the "Battle of Blair Mountain" took place in 1921. It was here that 4,000 miners marched to Logan in an attempt to free themselves of virtual slavery imposed by the coal operators. The sheriff, who was controlled by coal interests, hired an army of several thousand men and several airplanes to drop bombs on the rebellious miners. The US army had to be called in to halt the battle after a number of people were killed.

Fifty years following this historic battle, were the people of Buffalo Creek really free of the overwhelming power of the coal industry? A letter was sent from one of the local residents of Buffalo Creek to the governor of West Virginia in 1967. This letter warned the governor of the danger of the dam and also made a plea for help. But this dam — constructed without any engineering standards or planning — was allowed to stand.

After the dam broke, it was declared "doomed from the beginning" by investigating engineers. In the year preceding the flood, the coal company that owned the dam was charged with fines of $1.3 million in safety violations. At this writing they have paid less than $300 in penalties.

When word of the disaster reached the home office of this corporation, a representative of the company declared the dam break "an act of God." (See MESSENGER, May 1972, "Mammon Gives God an Assist in West Virginia Flooding.") The song "Blowin' in the Wind" raises the question, "How many years must some people exist before they are allowed to be free?" This question is real to the residents of Buffalo Creek Valley.

Tom Nugent's book is more than just a story of systems of political and industrial power. It is a story of people, their communities, and their faith. The book deals with a number of families that I was involved with during my year of ministry with the people of Buffalo Creek. My first contact with the people of the valley came on the evening of the flood and I was later assigned there for a year.

This book gives us a close look at the development of these communities along Buffalo Creek, from the turn of the century to the present. We are allowed to relive this disaster experience with these people, minute by minute and from community to community. By his writings, Tom takes us back to the cold night of February 25 when people were uneasy and fearful of the dam break. We have a picture of others that felt that the destructive force of a dam failure would be slight. We can sense the lack of governmental and company responsiveness in the hours preceding the disaster. Then we are allowed to sense the horror and helplessness, as the wall of water and abrasive coal refuse pushes a gigantic pile of homes, automobiles, and human bodies from community to community, pounding its way to the mouth of the valley.

Within each of the communities in the path of the flood, we hear the account of several families as they talk about the loss of all that is familiar and has meaning to them, in a valley that has been "home" all of their lives. Some of the accounts are from people that were the sole surviving members of a family. Not only do we hear the account of people as their homes collapsed around them, but we are allowed to hear them share their feelings as well.

There is the feeling of helplessness as a small child is swept away from the arms of its father, as he attempts to swim to safety. We are made aware of the shock of these people as they look at an empty valley floor, where a few minutes before their communities stood. We learn of the frustration of a people that depended almost totally upon a corporation for survival, then suddenly

Glen Sage: Horror and helplessness

became aware the company had created a situation that destroyed them.

Through this book, the people of the valley also share their faith. The author contends, "One who wishes to understand the people of Buffalo Creek and their response to the killer flood of 1972 must first go to church with them." Most of the people's feelings about the flood are clothed in theological language. So it is important to understand the religious thinking of the people in order to understand their feelings.

I feel that *Death at Buffalo Creek* is an accurate account of the West Virginia disaster.

The book is contrary to much of the literature written about Appalachia, in that it treats the people in a realistic but kind way.

It all happened at Buffalo Creek, but it could be "Anywhere USA" unless we sense that we are our brother's keeper. ☐

Wayne J. Eberly:

Self-confident, but not self-sufficient

ABRAHAM LINCOLN: THEOLOGIAN OF AMERICAN ANGUISH, by Elton Trueblood. Harper and Row, 1973. 149 pages, $4.95

In a period of contemporary political anguish Elton Trueblood's study of the thought of America's leader during her greatest turmoil has particular interest. Trueblood has written an intellectual history of Abraham Lincoln and put it into the framework of theological thought. Other approaches may also provide insight into the thought and character of Lincoln; Trueblood makes a convincing case for the uniqueness and definitiveness which the theological context offers.

This approach provides us as much or more insight into the character of Amerca as it does of Lincoln. Though the author recognizes the ambiguity of Lincoln's beliefs by describing him as neither an atheist nor an orthodox Chrisian, he finally concludes that the martyred president was "the chief theologian of civil religion" in America. In this respect Lincoln both reflected and shaped the American faith. He embodied ideas that were present in earlier leaders such as Washington and Jefferson but applied them to the contemporary situation in a way which gave them new meaning.

Trueblood recounts the influences which helped mature Lincoln, the beliefs that steadied him in the midst of crisis. His "spiritual pilgrimage" led him to a sense of the reality of the guidance of God and to a belief in his own and the nation's mission under that guidance.

This developing belief came under fire during the first eighteen months of his presidency in what Trueblood characterizes as "The Agonizing Interlude." By mid-summer of 1862 Lincoln had formulated his theological position and conducted the remainder of his presidency with a firm conviction of his own role as an instrument of the divine will. Though the president did not profess complete knowledge of the end result, he felt God intended "some great good to follow this mighty convulsion which no mortal could make, and no mortal could stay." Only his doctrine of "divine vocation" kept this from being mere fatalism.

On the Bible and prayer Lincoln held rather orthodox views. On the church, he was friendly to all denominations but adhered to none. He was influenced, however, by various religious leaders, particularly through the visits and letters of Quakers during the presidential years.

The president appreciated the visits of those who understood the complexities of the problems he confronted. While he held the institution of slavery to be totally evil, he also believed that all earthly decisions were imperfect. One had to choose the least damaging course among possible alternatives. His decisions, thus, were frequently displeasing to those who saw only one issue.

This view ought not to surprise anyone, since Lincoln did hold the politician's dedication to the possible. He could implement the divine will, he felt, only by achieving action. This required

Now in Paperback...

Bible Story Book

Egermeier's
Bible Story Book

A favorite for generations is now in paperback . . . for only $1.95. This unique volume of 312 stories and 121 pictures covers the Bible from Genesis to Revelation.

For nephews, nieces, sons, daughters, grandchildren, Sunday School classes, friends . . .

Now, no child need be without Egermeier's. $1.95

At your bookstore

WARNER PRESS
P.O. Box 2499 • Anderson, Indiana 46011

DICTIONARIES
WEBSTER
Library size 1973 edition, brand new, still in box.
Cost New $45.00
Will Sell for $15
Deduct 10% on orders of 6 or more
Make Checks Payable to
DICTIONARY LIQUIDATION
and mail to
Messenger Box D
1451 Dundee Avenue
Elgin, Illinois 60120

C.O.D. orders enclose 1.00 good will deposit. Pay balance plus C.O.D. shipping on delivery. Be satisfied on inspection or return within 10 days for full refund. No dealers, each volume specifically stamped not for resale.
Please add $1.25 postage and handling.

getting the best possible solution under the circumstances.

If Lincoln made a politician's decision, why do we honor him above all other politicians? Trueblood's book provides some convincing answers that we might well study as we try to rescue the political process from the hands of amoral decision makers. One suggestion is that though the decisions were relative, the personal principles which Lincoln held were not. Lincoln was aware of and responsive to people and events, interpreting them as guides to the divine will. He did not magnify his own role but saw it as subservient to a larger plan. He was self-confident but not self-sufficient.

While the book raises many questions for those of us who have a perfectionist heritage, it also raises questions for those who hold that there are no absolutes. We may all come to some deeper understanding of how to survive and maintain our integrity in a world where paradox confronts us in every decision. Though the historian or theologian may find much of interest in the book it will appeal to the general reader as well. ☐

Ronald Clark:

Christian weaponry: The persuasive Word

THE CHRISTIAN AND WARFARE: THE OLD TESTAMENT, WAR AND THE CHRISTIAN, by Jacob J. Enz. Herald Press, 1972. 95 pages, $1.95

If you take pacifism seriously then *The Christian and Warfare* must be taken seriously too. Dr. Enz, professor of Old Testament and Hebrew at Mennonite Biblical Seminary, Goshen, Ind., places in proper perspective the argument that war is condoned in the Old Testament. He perceives pacifism in the very fabric of biblical thought.

For the Christian life is a deep decision about time. And time has meaning only in the Christ event. The New Testament sees Christ at work from the creation to the final consummation. He is sovereign over all time. His reign extends far from the cross, back to creation, and forward as our calendar reflects.

Therefore, the war that Jesus is in is with Satan and not persons. He rejected the old power technique when he spoke of his triumph in terms of death. But the disciples were still looking to a kingdom of force and arms after the resurrection (Acts 1:16).

When preaching in Nazareth Jesus laid down his platform for ministry (Luke 4:18-19). Here he quotes from Isaiah where he identifies himself with the central issue of the prophets and the law, i.e., deliverance or salvation of the people.

Dr. Enz perceives that the foundation of our responsibility to others begins when God willed society. "The command to man in relation to nature involves subduing or authority," he observes; "the command in relation to persons is unity, equality, and creativity (but not destruction)."

Humankind's fall began our attempt to place the blame. The escalator carried us quickly from denial of responsibility generally: "Am I my brother's keeper?" Humankind is at the bottom of sin's descending escalator when God calls Abraham to begin again. Out of the Exodus experience Israel began to call the Lord a god of war (Exodus 15:3).

But through Moses and the Ten Commandments God's message is that Israel is to be a kingdom of priests, a holy nation. Its people are to be instruments of ministry — as priests — and of mediation — as participants in the holy nation. Here is separation, yet identification. In the Ten Commandments human discipline and warfare are secondary.

Enz sees the great defeat of Egypt as a weaponless victory. But during the Monarchy the army became a tool of the monarch. It was the prophet Jeremiah who called for submission rather than the use of force. The urgency for both John the Baptist and Jesus was to "repent . . . believe . . . follow," not "arm yourselves and train."

The Gospels present the Christ of the second mile. Matthew 5:44, 45 tells how Christ taught his enemies. In the incarnation we see the "ultimate concentration upon the cruciality of the personal. . . . " The sword of the Spirit which is the Word of God are the instruments of personality rather than the physical instruments of destruction; they alone have the promise of victory.

Enz sees the New Testament church in the business of demilitarizing Old Testament battle songs. It was through the nationalistic poetry that the Jews were bound into a firm militant unity.

Two examples of these Old Testament songs are Psalms 2 and 110. There are two dominant New Testament motifs which are traceable to these psalms: in 2, "Thou art my son" and in 110, "the right hand." The New Testament writers took these metaphors out of the context of nationalism, earthly power, and brutality and used them to compose a new hymn of imperialism, the imperialism of love and truth and righteousness and judgment.

Enz sees the Christian involved in a type of Christian warfare if one models one's life on that of Christ. Jesus in quoting Isaiah 61:1, 2 accepted Isaiah's rejection of physical might and warfare repeatedly with the "Spirit of the Lord." Because Christians are in a unique type of war, they break completely with earthly strategy of combat.

The Christian's weaponry is not the ultimatum of the gun that divides, destroys, and perpetuates the very evil to be eliminated. The weaponry of the Christian is rather the persuasive word of the gospel issuing in compassionate concern for liberation, reconciliation and celebration for the approaching Christ-ordained age of peace.

The major strength of *The Christian and Warfare* is that it openly and honestly approaches the subject of war and pacifism. It tackles the difficult question and passages in the Old Testament.

If there is a weakness in the book, it i that it was not published several years ago. For it is a study well worth the time of every person seeking to reconcil pacifism with the alleged support in the Old Testament for war. ☐

Abingdon caters to a variety of needs

PENTECOST IS DYNAMITE
W.T.H. RICHARDS
THEY DARED TO SPEAK FOR GOD
STOP PLAYING PIOUS GAMES
Jo Kimmel
WE CAN HAVE BETTER MARRIAGES IF WE REALLY WANT THEM
DAVID & VERA MACE

books

Muddy Sneakers and Other Family Hassles
Free verse prayer-talks by Irene Burk Harrell express opinions, frustrations, emotions, and love as family hassles are turned over to the Lord. $3.50

My Third Reader's Notebook
Preachers and lay persons will find this book of illustrations an aid to their speaking, their thinking, their devotions, and their writing. The selections are fresh and thought-provoking. Compiled by Gerald Kennedy. $7.95

They Dared to Speak for God
Charles M. Laymon studies the motivations of biblical writers and preachers in their desire to communicate God's Word and move people to action. Powerful. $5.95

We Can Have Better Marriages
If We Really Want Them
Two leaders in the field of marriage, David and Vera Mace, present marriage enrichment, a new type of growth experience in and for marriage. Their book is a counter stance to the dissolution of marriage. $5.95

Stop Playing Pious Games
In simple, believable terms, Jo Kimmel speaks to those persons who are playing pious games rather than living their spiritual lives with fullness and power. Boldly written. $3.95

Pentecost Is Dynamite
W. T. H. Richards offers invaluable advice concerning the charismatic renewal and the doctrine of the Holy Spirit. A hard-hitting message the contemporary church dare not ignore. Paper, $1.75

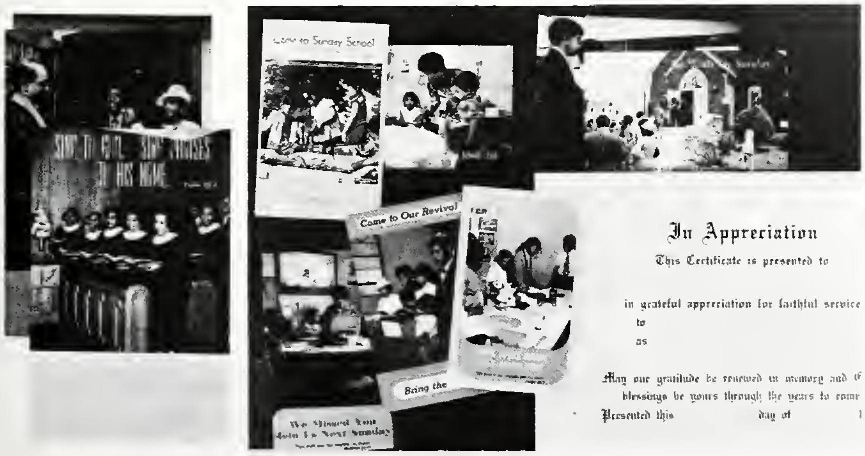
Try the World Out
Handbook for Leaders of Small Groups
This helpful handbook by Maurice D. Bone has been prepared for the small group leader who uses *Try the World Out (Camping Resource for Early Teens)*. A CPA text. 25¢

supplies

Special Bulletins
Three special bulletins on the themes of Music, Mother's Day, and Family at Church are designed especially for black churches. Colorful and attractive. $2.75 per 100; $11 per 500; $20 per 1,000

Special Postcards
Depicting black people in church-related activities are seven new, colorful post cards for Sunday School absentee-invitation, invitation to attend revival, and children's birthday and convalescent remembrances. $1.95 per 100

In Appreciation Certificate
This steel-engraved certificate is an excellent means of showing gratitude to individuals contributing much of their time, talents, and efforts to the church. Suitable for framing. Includes a white envelope. Each, $1.50


Come to Sunday School
SING TO GOD, SING PRAISES TO HIS NAME
Come to Our Revival
Bring the
We Missed You
Join Us Next Sunday

In Appreciation

This Certificate is presented to

in grateful appreciation for faithful service
to
as

May our gratitude be renewed in memory and the blessings be yours through the years to come
Presented this day of 1

at your local bookstore
abingdon

Notice:
New York Life Insurance Company
Endowment Contract
The Ministers Life and Casualty Union
Farm Bureau Life Insurance Company
Columbus, Ohio
Presbyterian Ministers' Fund
Philadelphia, Pennsylvania
The Equitable Life Assurance Society of the United States
Metropolitan Life Insurance Company

Why do people give life insurance policies?

Q: *Is it really true that many people give life insurance policies to worthy charities, and if so, why?*

A: Yes, it's true, and there are several reasons. For one thing, organizations want them, they are delighted to get them. For another, it is often painless for donors; that is, it requires less sacrifice for most people than giving cash. And it's available. Almost everyone has life insurance policies, and many people have policies that are obsolete.

Q: *What do you mean by obsolete?*

A: The policies have outlived their original purposes. They were bought initially to protect children now grown or a business now secure or a relative no longer living. So they are serving no real purpose.

Q: *Isn't it awfully complicated to turn them into gifts to a worthy organization?*

A: No, it's very simple. You just change the beneficiary. It's quite routine. And even people whose policies aren't obsolete can consider giving them eventually, and conditionally, by making a worthy organization a co-beneficiary, or a secondary, remainder, or residual beneficiary.

Q: *What are the differences?*

A: A co-beneficiary simply shares in the policy proceeds with one or more other co-beneficiaries. All are primary beneficiaries. The secondary beneficiary receives the proceeds if the first beneficiary precedes him in death. The remainder beneficiary receives the proceeds if the primary and secondary beneficiaries precede him in death. And the residual beneficiary gets the proceeds of a supplementary contract that's been set up as a settlement of policies at retirement.

Q: *Does that cover all methods of giving life insurance?*

A: No, not at all. Many people take out a policy initially for the benefit of a charitable organization. For example, Mr. Smith is 50 and qualifies for new life insurance. He buys $10,000 of ordinary life insurance for about $450 per year, deducting each annual premium on his federal income tax return as a charitable gift.

Q: *Are there other ways of giving related to life insurance?*

A: Yes, some people assign their annual dividends to a charity. The dividends can be deducted as gifts on the income tax return. In fact, there are many ways to give life insurance, but there is room here to only touch on them.

Q: *You mentioned tax deductions. Are those available on most gifts of life insurance?*

A: Yes. If you're interested in giving a life insurance policy, and have other questions write to:

☐ Please send me "Giving Through Life Insurance."
☐ I would appreciate having a personal conference.

Name ______________________
Address ______________________
City ____________ State ____________ Zip ________
Telephone ______________________

The Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120

turning points

Deaths

Mary Koontz Andrews, Hollsopple, Pa., on July 11, 1973, aged 33

Laura E. Backenstoe, Harrisburg, Pa., on Nov. 23, 1973, aged 87

Agnes Baird, St. Petersburg, Fla., on Oct. 27, 1973

George Balsbaugh, North Manchester, Ind., on Oct. 5, 1973

Flavia M. Baugher, Mechanicsburg, Pa., on Aug. 29, 1973, aged 70

Robb W. Bingaman, Harrisburg, Pa., on Nov. 3, 1973, aged 58

Charles Boarsl, Richmond, Mo., on Sept. 10, 1973, aged 80

Preston Bortner, Brodbecks, Pa., on Oct. 28, 1973

Iva Elizabeth Bower, Winter Park, Fla., on Dec. 5, 1973, aged 86

Jesse Brantner, Dixon, Ill., on October 31, 1973, aged 84

D. W. Bright, Greenville, Ohio, on Aug. 5, 1973, aged 76

Maude Brown, Peru, Ind., on Nov. 7, 1973, aged 86

Lillian Bruner, Rockwood, Pa., on Sept. 22, 1973, aged 65

Fossie M. Buckingham, Prairie City, Iowa, on June 22, 1973, aged 81

Carrie Burkholder, Chambersburg, Pa., on Aug. 6, 1973, aged 80

Elmer Burkholder, McPherson, Kans., on Oct. 21, 1973, aged 90

Merle Calbeck, Richmond, Ind., on Nov. 9, 1973

Menno M. Carpenter, Lititz, Pa., on Aug. 23, 1973, aged 83

Millard (Tom) Eakle, Harrisonburg, Va., on Sept. 26, 1973, aged 85

Russell W. Etter, Chambersburg, Pa., on Nov. 15, 1973, aged 80

O. F. Foley, Harrisonburg, Va., on Sept. 28, 1973, aged 83

Harrison Freeman, Leeton, Mo., on Nov. 24, 1973, aged 81

Nathaniel M. Gottshall, Royersford, Pa., on Nov. 21, 1973, aged 80

Daniel M. Haldeman, Greencastle, Pa., on Dec. 5, 1973, aged 86

Fanny Hood, Flora, Ind., on April 7, 1973, aged 88

Rufus Hood, Flora, Ind., on Nov. 11, 1973, aged 92

Ronald King, Peru, Ind., on Nov. 20, 1973, aged 19

Elmer Kiracofe, Lima, Ohio, on Oct. 28, 1973, aged 80

Anna Lee, Harrisonburg, Va., on Nov. 5, 1973, aged 75

Lucy Martin, Gettysburg, Ohio, on Oct. 11, 1973

Earl Miller, Norborne, Mo., on Aug. 23, 1973

Mae Miller, La Verne, Calif., on Oct. 7, 1973

Ella Ogg, Preston, Minn., on Nov. 15, 1973, aged 69

Hershel Ogg, Preston, Minn., on Oct. 28, 1973, aged 73

Freda Oliver, Roaring Spring, Pa., on Oct. 9, 1973

Nora E. Ross, Norborne, Mo., on June 2, 1973

William C. Royer, Roaring Spring, Pa., on Nov. 25, 1973, aged 32

John Shull, Harrisonburg, Va., on Sept. 2, 1973

Woodrow Stevens, Roanoke, Va., on Oct. 22, 1973

Orville Waddell, Grand Rapids, Mich., on Aug. 30, 1972, aged 75

Samuel A. Warner, Englewood, Ohio, on Feb. 12, 1973, aged 86

Earl K. Wheeler, Grand Rapids, Mich., on May 27, 1973, aged 76

Mrs. W. A. Willoughby, Bridgewater, Va., on May 25, 1973, aged 80

Eva Blue Witter, Flora, Ind., on June 5, 1973, aged 67

Blanche E. Hardy Younce, Lindsay, Calif., on Aug. 22, 1973, aged 88

Wedding anniversaries

Mr. and Mrs. Lester Baum, Camp Hill, Pa., 50

Mr. and Mrs. Roy S. Brandt, Campbelltown, Pa., 50

Mr. and Mrs. George Brightbill, Camp Hill, Pa., 50

Mr. and Mrs. A. H. Bucklew, Englewood, Ohio, 63

Mr. and Mrs. Victor Byerly, Decatur, Ind., 50

Mr. and Mrs. Hiram Fulmer, Lancaster, Pa., 60

Mr. and Mrs. Samuel Keller, Bringhurst, Ind., 50

Mr. and Mrs. Percy Klepinger, Peru, Ind. 56

Mr. and Mrs. Herbert Lawrence Sr., Peru Ind., 50

Mr. and Mrs. John Leight, Chambersburg, Pa., 60

Mr. and Mrs. Jacob Stauffer, Mt. Joy, Pa., 59

Pastoral placements

Ralph W. Johnson, from Hickory Grove, South/Central Indiana, to Rossville, South/Central Indiana

Waldo Kinsel, from Acrian-Fairview, Northern Ohio, to LaPlace, Illinois-Wisconsin

Robert Miller, to Markleysburg/Asher Glade, Western Pennsylvania

Harry R. Moore, from secular position to Bradford, Southern Ohio

Clarence M. Moyers, from Troutville, Virlina, to Barren Ridge, Shenandoah

Roy Ritchie, from retirement to Long Beach, Pacific Southwest, associate minister of visitation and education

Dean C. Rohrer, from New Paris, Northern Indiana, to Peace Valley, Southern Missouri and Arkansas

Albert P. Rogers, from West Richmond, Virlina, to Lanark, Illinois-Wisconsin

William K. Roop, from Canton, First, Northern Ohio, to Midland, Michigan.

Jerome Schuster, from County Line, Western Pennsylvania, to Worthington, Iowa-Minnesota

Conrad Snavely, from Nigeria assignment to resident minister of camping in Michigan

Glenn R. Stanford, from Boise, Mountain View, Idaho, to McFarland, Pacific Southwest

Andrea Tawney, to Modesto, Pacific Southwest, as co-director of Christian education and youth

David Thompson, to County Line, Northern Ohio

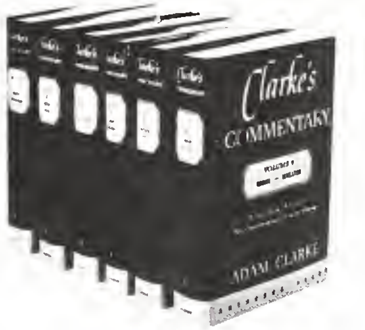
Richard C. Wenger, from Clover Creek, Middle Pennsylvania, to Westmont, Western Pennsylvania

Jerry Witt, from Warrensburg/Leeton, Missouri, to Owl Creek, Northern Ohio

Gorman Zook, to Phoenix, First, Pacific Southwest

More than 140 years have made this achievement of detailed and informative material about the Bible a classic in the literary field.

CLARKE'S COMMENTARY ON THE ENTIRE BIBLE



Clarke's Commentary remains popular today with Bible enthusiasts everywhere. It stands unrivaled in the English language for its ease of use and excellence of scholarship. Six attractive volumes guide you through the entire Bible. Volume I, Genesis to Deuteronomy; Volume II, Joshua to Esther; Volume III, Job to Song of Solomon; Volume IV, Isaiah to Malachi; Volume V, Matthew to The Acts; Volume VI, Romans to Revelation. Buy one volume or the complete set. Each volume, $7.95; set of six volumes, $42.95.

order from your baptist bookstore

abingdon

CLASSIFIED ADS

WANTED — Part-time caretaker for Camp Springlake located near Cordell, Oklahoma. Desire someone who has administrative ability in addition to maintenance skills. Nearly new 3 bedroom house provided. Needed by May 25, 1974. Contact G. A. Burger, Route 1, Perryton, Texas 79070. Phone: 806-435-2108.

FOR SALE — Conn organ, console, electronic, 2 manual, 25 pedal, for church or home. Write Mrs. Victor M. Click, Route 2, Box 64, Bridgewater, Va. 22812, or phone 703-828-2201.

FOR SALE — Mobile Home in Sebring, Florida. 12 x 60, two bedrooms, 1½ baths, Contact Mrs. Paul Rhoades, 110 E. Milner, De Kalb, Ill. 60115. Phone 815-756-5685.

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

ANNUAL CONFERENCE TOUR — Travel with fellow Brethren by bus to Roanoke. After Conference visit Gatlinburg in the Great Smokies. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

BRETHREN TRAVEL — Three-week tour of Europe leaving Aug. 5, 1974, including Amsterdam, Paris, Swiss Alps, Venice, Schwarzenau, and Kassel. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

Muddy sneakers and other family hassle

City dump

Lord
I'm orbiting —
numb
absolutely numb
that my sweet-sixteen
would rocket off
into such a tirade
at MY unreasonableness
for gently suggesting
that she hang up her clothes
left lying in the heap
cascaded from her suitcase
over a week ago
It baffles me
Lord
I'm out of control
weightlessly adrift
at her inability to acknowledge
the RES IPSA LOQUITUR reasons
WHY
her clothes should be
hung up
or
folded away
instead of left
towering precariously
in a volcanic mass
sporadically erupting
from the room's only
comfortable chair
She keeps wanting me
to tell her WHY
Lord
You know I don't have
any whys
satisfactory to her —
That the clothes
need to be
ready for wearing
isn't a reason
she buys
nor neatness for its own sake
nor for the sake
of finding things
when she's in a hurry
She thinks I should avert my eyes
when I chance past her door
not to be staggered by
the eloquent evidence
of earthquake there
Lord, I'm not the only mother
who's wondered
who's failed to comprehend
the necessity for
supercolossal
cataclysmic
catastrophic
disaster areas
in kids' rooms
What's the answer
Lord?

Lord
you know I don't like
having my room look
like a tornado just went through
it
any more than she does

But I've been busy
And which is more important:
having a neat sanitation-grade-A room
or being a friend
the kind who writes letters to somebody
the kind who plays tennis with
somebody
the kind who's not too busy
to let somebody cry on her
shoulder?
And by the way, Lord
The clothes haven't been there a week
yet
just a few days
They were getting back in circulation, too
Gradually
Every time I needed something
I'd haul it out and wear it
and put it in the dirty clothes basket
when I took it off
It'd all reach the closet eventually
And they weren't towering precariously
Why, I don't have enough clothes to
make a pile
sufficiently towering
to be threatening to anything
except a curious puppy maybe
And we keep the door closed
so curious puppies
and marauding little people
can't wander in
No one has to go in our room
except me, my sister, and our friends
And if they're really friends
they'll love me in spite of my
sloppiness
and maybe offer to help clean
it up
and it'd be easy for Mama to steer clear
of chancing past my doorway
altogether
It's at the far end of the hall
All that Mama's over-and-over mentioning
ever does
is make me mad
more inclined to let the
r
e
w
o
tower t
for half of forever

by Irene Burk Harrell

From the forth-coming book *Muddy Sneakers and Other Family Hassles* by Irene Burk Harrell. Copyright 1973, 1974 by Abingdon Press. Scheduled for publication March 11, 1974. $3.50.

t really, Lord
any fool can see that it does need
cleaning up
(just because my room looks like a
pigpen
doesn't mean I have pigs' brains)
but I prefer to be neat on my
own accord
nd since Mama hasn't bothered me
about it
for a few hours
I think I'll go exercise my own
accord
and move the mountain

at head

rd
I'm not pretending to be
just the right size
or anything like that
t this son of mine
who's forever bugging me
about my weight —
ke care of him, Lord
can see
that he may be
eventually
of elephantine proportions
ot because he shows any
tendency
in that direction
t because he is so highly intolerant
of those who do
has something yet to learn
about acceptance of others
exactly as they are
without condemnation
without if-only reservation
, Lord
we all have so much to learn
above loving
and not judging
rd
I know you can teach us
fat or thin
now that if we feed on
your sweetness
we'll all become
precisely the right size
for your glory
, give that son to know
hat every sin not manifested in his
flesh
is not absent by his goodness
but by your mercy
n't make him learn it
he hard way ☐

WITNESSING FOR JESUS

The Herald Press
Summer Bible School Theme for 1974

Youth need help in studying the Bible and in discussing ways they can share with others.

This closely graded Summer Bible School curriculum reaches each pupil on the level of his understanding and uses Biblical and everyday experiences to demonstrate practical ideas for witnessing.

Write today for a free Leader's Guide.

HERALD PRESS
Scottdale, Pa. 15683

EXPLORING JESUS LIFE

An Exciting New Approach To Christian Education

The Herald Omnibus
Bible Series

***EXPLORING THE JESUS LIFE** is a multi-purpose curriculum. The organization, flexibility, and approach to teaching make it an ideal curriculum for a variety of uses in your Christian education program.
***EXPLORING THE JESUS LIFE** will help your pupil understand the world and how a Christian should and can respond to it. Graded lessons available from Nursery to Grade 10.
***EXPLORING THE JESUS LIFE** fits the needs of everyone.
- churches
- rural, urban, suburban
- trained or self-taught teachers

For additional information and sample materials, write to:

HERALD PRESS
Scottdale, Pa. 15683

editorial

Discovery in the green felt jungle

The images of secular life so widely hailed in the media often appear freeing and compelling. But on occasion a more penetrating portrayal comes through, one that bares the emptiness and destructiveness of life lived without cause or commitment.

Two items in a single issue of a metropolitan newspaper are a case in point. The first, a feature column, was a probing piece about the robber of a Chicago bank. The 32-year-old man was a customer of the bank; he even lived in the same building, 55 stories up. At closing time he entered the bank offices and requested access to his safety deposit box. Then he pulled two pistols from a canvas bag and demanded the cash from the tellers' cages. However, the drawers were locked. A silent alarm signaled the police. The building surrounded, the man retreated into a snack room for employees and held captive the three persons who were there. After responding to phone calls from the police lieutenant in charge, the robber released the hostages, put a gun to his head, and killed himself.

All that was the secondary part of the story which Chicago *Sun-Times* columnist Tom Fitzpatrick set out to tell. The more major development was on what preceded Bob Kujawa's robbery attempt on a Friday afternoon in January: his boyhood on Chicago's South Side, his parochial school days, his life ambition cited in the 1959 school yearbook: "To be a success." His college work, business training, regional sales managership. His wife, three children, suburban home. And his discovery of a place called Caesar's Palace in Las Vegas.

At crap tables in Caesar's Palace Kujawa learned that even losses could be handled in a businesslike fashion — by signing an IOU and hastening home to raise the money. And, as Fitz described it, he learned something else — that a Caesar's Palace debt takes importance over all other bills, over everything else in life. Kujawa paid the gambling debt, but by stealing from his employer. He paid, but at the cost of a divorce and separation from his family and home. He paid, but through a grand jury indictment and two weeks in jail. Two more weeks and his case was to come up for a hearing.

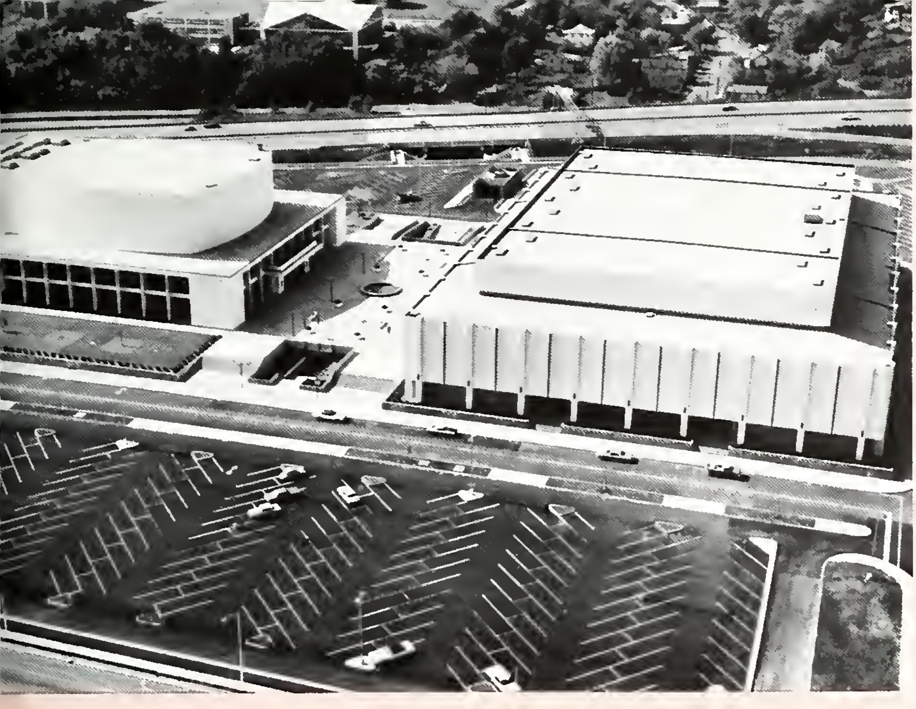
But instead, the columnist reported that Monday services for the bank suicide were scheduled at his home parish on the South Side, with family and friends in attendance. "I wonder," Fitz mused, "if the people who run Caesar's Palace will send a representative."

Earlier in his treatment Fitz had commented that Caesar's Palace really wasn't hard to find: "There isn't a day goes by that the average man or woman doesn't hear the name of some Las Vegas gambling casino mentioned in the entertainment columns or by disc jockeys on radio or by Johnny Carson on the late night tv show."

Almost as if responding by cue, further back in the same newspaper, entertainment columnist Irv Kupcinet carried this bit of tidings:

"Caesar's Palace in Las Vegas, probably in anticipation of the high rollers Frank Sinatra will attract, has raised its betting limits to record highs. Now the big-money players can wager as much as $8,000 on the roll of the dice, $2,000 on a box in blackjack. . . ."

Tidings? Hardly to the survivors of Bob Kujawa or to the families and friends of gambling addicts anywhere. Who better than they know the lie that is in the glib and enticing propaganda: that the stakes in the green felt jungle are far more than money. — H.E.R.



Roanoke Civic Center

CHURCH OF THE BRETHREN

ANNUAL CONFERENCE

JUNE 25-30, 1974

to be held at Roanoke, Virginia

"LET THE WORD BECOME FLESH"

Opportunity for involvement in the corporate life of the Church of the Brethren.

Business will focus on such items as: The Ministry: Ordination and Family Life; Major Reports; Life-Stewardship; the Farm Issue.

Major presenters include Moderator Wayne Geisert, Mary Cline Detrick, Shantilal Bhagat, DeWitt L. Miller, T. Wayne Rieman, Martha Thornton, Gene Wenger, Robert McFadden, the Rockingham Male Chorus.

FELLOWSHIP . . . WORSHIP . . . STUDY . . . CHALLENGE . . . INSPIRATION . . . YOUTH ACTIVITIES . . . CHILDREN'S SESSIONS . . . INSIGHTS '74

CLIP AND MAIL TO:
Annual Conference Manager, Church of the Brethren General Offices,
1451 Dundee Ave., Elgin, Ill. 60120

PROGRAM BOOKLET

Please send ________ copies at $2.00 each of the 1974 Annual Conference Booklet (available May 1)

Name ____

Address ____

____ (Zip)

Amount Remitted $________________

(All delegates sending their delegate authorization form and registration fee will automatically receive a program booklet, the cost of which is included in the fee.)

HILDREN'S ACTIVITIES

r school age children, ages 6-11 years
lease enroll my child (children) for the following days at Annual Conerence:

_____Wednesday _____Thursday _____Friday _____Saturday

ame of Parent ____

ome address ____

ames of Children Grade Completed

________________________________ ____________

________________________________ ____________

________________________________ ____________

E: $1.75 per session per child. Hours: 8:30 a.m. to approximately 10 nutes after the close of the forenoon Bible study session of the Conferce. Total fee is to be paid when child attends first session. **Only children o have been preregistered will be accepted.** Six-year-olds must have mpleted first grade. Deadline for preregistration is June 1, 1974.

VOLUNTEER HELPERS

NOTE: Each year Conference depends on many volunteers to help with tasks vital to its effective operation. YOU CAN HELP US. Please use this form to indicate your availability.
I will be available to help with the tasks I have marked below (Mark them in order of your preference). I plan to arrive at Conference on June _____

_____ Registration (Type badges, collect fees, sort cards)
_____ Ushers (Business and general sessions)
_____ Child Care Service
_____ Count Offerings
_____ Messengers (Standing Committee and Conference business sessions)

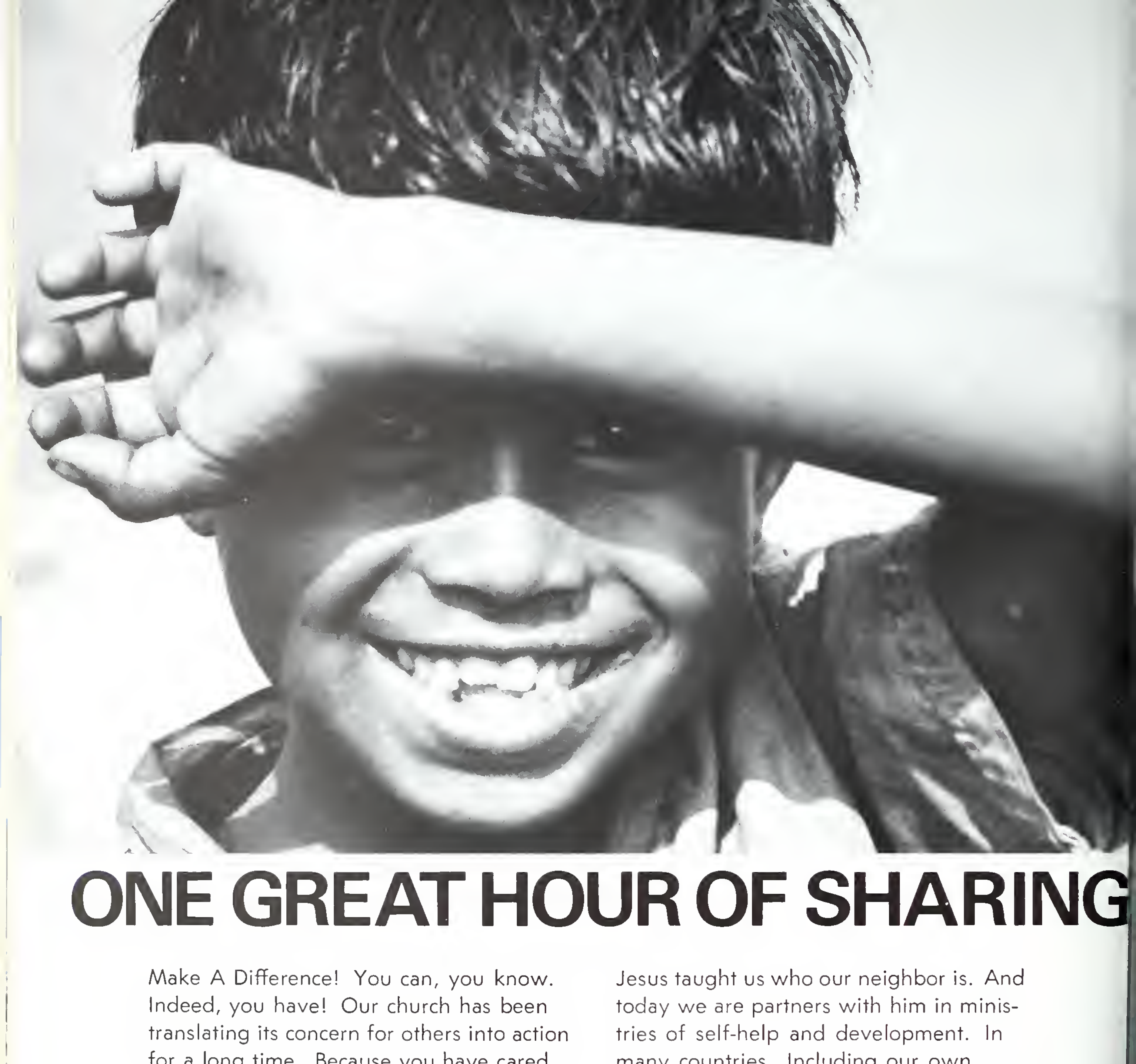
_____ Tellers (Standing Committee and Conference business sessions)
_____ Information Desk
_____ Ticket Sales
_____ Mail Distribution

Please circle approximate age:
16-22 22-30 30-40
40-50 50-60 60-70

Name ____

Address ____

Additional volunteers may indicate on another paper their interest in serving.



ONE GREAT HOUR OF SHARING

Make A Difference! You can, you know. Indeed, you have! Our church has been translating its concern for others into action for a long time. Because you have cared.

MY GIFT FOR ONE GREAT HOUR OF SHARING

Church of the Brethren General Board
1451 Dundee Avenue, Elgin, Illinois 60120

Amount $________________

Name ______________________

St. RFD ______________________

City __________ State ______ Zip ______

Congregation __________ District ______

Jesus taught us who our neighbor is. And today we are partners with him in ministries of self-help and development. In many countries. Including our own. Through the Church of the Brethren and Church World Service which greatly extends our reach.

We can't do it all. But that is no reason for doing nothing.

Translate **your** concern into action. Send your One Great Hour of Sharing gift today. It will Make A Difference.

make a difference!

messenger

CHURCH OF THE BRETHREN APRIL 1974

'I know the Lord is always with me. He is helping me. God's mighty power supports me. No wonder my heart is filled with joy and my tongue shouts his praises! For I know all will be well with me in death . . . You will give me back my life, and give me wonderful joy in your presence.' — Acts 2: 25-26, 28 (The Living Bible)

contents

10 **The Retreat, a Lenten Meditation.** A contemporary interpretation of the Upper Room experience. by John Gillies

12 **My Name Is Thomas . . .** A disappointed disciple comes to a new understanding of Jesus and his kingdom. by Noah S. Martin

15 **Father, Forgive.** A prayer from a series of poems based on Luke's gospel. by Kenneth I. Morse

16 **We Stand Before the Risen Lord.** A Bible study reflection on the relevance of the resurrection. by Donald E. Miller

18 **Being Bound to Be Free.** From a campus context a treatment of what it means to be free to live in the world, to change it, but not to be controlled by it. by Galen R. Snell

22 **One Congregation's Sharing of the Loaves and Fishes.** The story of the Lancaster church's "Daybreak" venture. by Judith A. Kocher

In Touch profiles Allen Breidenstine, Chauncey Shamberger, and Lolita Cortez (2). . . . Outlook reports on the Heritage Learning Program, CWS Clothing Appeal, Chilean refugees, hiring of women and minorities, Day of Repentance, Ohio school case, rights of nonsmokers, normal control volunteers, demonic possession, a Maryland church coffeehouse, and Brethren Action Movement (beginning on 4) . . . . Update reviews General Board developments (8) . . . . Ralph Smeltzer discusses, "Can the Crisis in Confidence Be Resolved?" (24) . . . . Feedforward previews an April 7 tv special (26) . . . . Tom Ryan assesses three Brethren books on the simple life (28) . . . . Ira W. Moomaw suggests resources on "Development at Home and Abroad" (30) . . . . An editorial points to "Symbols of the New Society" (32)

EDITOR
Howard E. Royer
ASSISTANT EDITOR
Linda K. Beher
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 123, NO. 4 APRIL 1974

CREDITS: Cover, 2 (left) Harrisburg, Pa., *Patriot-News.* 3, 4 John Fike. 5 Religious News Service. 6 Richard W. Roller. 9 Hagerstown, Md., *Morning Mail.* 10 "The Last Supper" by Ivan Mestrovis (RNS photo). 13 "The Incredulity of Thomas" by Rembrandt, courtesy The Art Institute of Chicago. 15 "Descent From the Cross" by Denys de Solere, Cincinnati Art Museum (RNS photo). 16 "Arise!" by Henry Rox, courtesy of the artist. 19 Wallowitch. 22, 23 selections from "Daybreak." 26 Cultural Information Service. 29 Woodcut by Iowa Kuehl. 30 "Wheat Field" by Ben Shahn, courtesy National Gallery of Art, Washington, D.C.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill. April 1974. Copyright 1974, Church of the Brethren General Board.

---

letters

KEY 73 IN CHURUBUSCO

Chauncey Shamberger in his February letter implied that Key 73 was a failure and that the failure was due to unrealistic goals and inadequate materials. That seems to be an unfair generalization.

Many wonderful happenings took place in our community because of Key 73. Pastors of differing denominations who did not know each other became good friends and exchanged pulpits. Pastors and laypersons who would not have otherwise had contact learned to know and love each. Better communication developed among eight denominations as we became Christians instead o Methodists, Lutherans, Baptists. . . .

Much of the Key 73 program called for creative planning which involved a grea deal of work in adapting materials and methods to meet the needs of the persons involved. I believe it is too soon to judge the success or failure of Key 73, but if i failed it is because we as local congregation or as individual Christians did not exer enough effort to assure the achievement o our goals.

LORELE YAGER

Churubusco, Indiana

WHAT ABOUT THE GREAT COMMISSION?

In "What to Do With a Conversion" b Inez Long (January), I think perhaps th article tends to put down the true biblica part of conversion.

I feel Ms. Long is right in saying we d not have to go to great lengths of publicit and overtures in proclaiming our conversion However, perhaps she has overlooked th scripture in which Jesus said when he le the world, "Go ye into all the world an *preach* the gospel to every creature." Thi to me, certainly means that you cannot kee your conversion to yourself if you hav *really* found Christ as personal Lord.

The apostle Paul not only lived his dramatic conversion, but also showed it to th world around him by going on his missio ary journeys and establishing Christia churches throughout the whole area so others would come to know his Lord as h knew him.

HARRY E. WENGER

McConnellsburg, Pa.

TIME TO GET STARTED

This is in response to the article by Wayne Rieman ("Simple Living: A Ne Necessity," September). This is late but received my copy late.

After being in BVS for two years on project in Woffard, Ky., I had become awa of how tragic the difference is between t haves and the have nots. Also how the U rapes herself through strip mining, poverty, affluence, and pollution.

For these reasons I felt I could not live a life-style of bigger and better and more. I felt that I could do something to correct this by staying in BVS.

Being in Italy is opening my eyes to the unfairness of the US to the world. When we have more than we need we are thieves of our brothers and sisters.

Please reexamine your values, read the Rieman article again, and this time put it into effect. We have a long way to go and its very late to be getting started.

LARRY BARKDOLL
San Sebastiano, Italy

THE NEED FOR PRISONS

I could hardly believe what I read in Letters under the heading "Release to the Captives" (February) written by Bob Gross. I note that he offers no suggestions as to what to do with the murderer, the rapist, the robber . . . other than to turn them loose to repeat their dastardly acts against a defenseless society. . . .

I would advise Bro. Gross to come down off of Cloud 9, get his feet on the ground, and face the realities of the world in which he lives. I do not condone inhumane treatment of prisoners, under any circumstance; nor am I saying that our prison system is a model system. However, when one commits a heinous crime against society he both deserves and needs to be removed from that society for its best welfare and protection. I shudder to think what our towns and cities would be if Gross's ideas were enacted.

N. W. CRUMPACKER
Roanoke, Va.

ON PAYING THE PRICE

It was interesting to read the letter by Brother Clyde Carter, "Persecution: A Response" (February).

My understanding of persecution, too, is very limited; much more limited than Brother Carter's due to the fact I don't know anyone who has witnessed for Christ behind he Iron Curtain. I do have several books by ministers telling what happened to them as they preached in Communist countries.

These books are by men whose bodies bear scars of years of torture in prison camps. For preaching the gospel to fellow prisoners they were beaten and isolated and kept thirty feet underground. One of the men wrote, "To serve Christ is wonderful but to suffer for him is an even higher privilege."

In contrast, we have it easy, too easy, in erms of attendance, Bible study, commitment. How do we as Christians get "on fire" for God? How many of us are willing to pay the price of persecution if that's what putting Christ and his church first requires?

PATRICIA BRATE
Naperville, Ill.

INCOME, TAXES, OBEDIENCE

We are happy to share with MESSENGER readers that we have again been able to keep our income below the taxable level of $2,800 for the past year. It has not posed any financial problems for us, but instead has been a very freeing experience.

We took this conscious step initially because of what we felt to be a Christian responsibility to refuse to pay taxes when such a large portion of those taxes go to hurt and destroy others of God's children here and around our world. In addition, we felt that this might be a small way for us to attempt to correct the injustice of our small population in the United States using and controlling over 50 percent of the world's material resources. We can't be sure at all that these actions will have any positive effect, but we continue them because of a call to try to be obedient to the life and teaching of our example, Jesus Christ.

We invite you to take a similar step out of obedience. We do believe that for you this decision is a viable option because over 85 percent of our world population lives well below this level. If you do face problems after making such a step, *please* feel free to contact us for help.

CLIFF AND ARLENE KINDY
Oak Brook, Ill.

MESSENGER ON TAPE?

A challenge: I am wondering how many there are in our Brotherhood who, because of physical eye impairment, would like to read MESSENGER but cannot?

I still get MESSENGER regularly as I have for 60 years but have been unable to read it for two years. I live alone and feel people are too busy to come read to me.

Could some arrangement be made to make each MESSENGER available on cassette tape? I get records and tapes from several sources.

Also books and sermons from other church-related groups, all free and postpaid. Yes, I know we all use the same Bible but so many cooks vary the seasoning and preparation of the food.

Perhaps if persons interested in obtaining MESSENGER on cassette would contact the editors, arrangement for taping might be worked out. I'll give $5 a month for this service if necessary!

S. J. NEHER
Jasper, Mo.

page one

One of the joyous things to happen to Messenger over the past seven years is to have had Linda Beher on the editorial staff. Her vibrant and imaginative reporting has taken her and readers to Appalachia, Bethany Seminary, the Valparaiso National Youth Conference, Antietam Battlefield, and Belfast, Northern Ireland, to cite a few of the assignments she has covered. Her work has often encompassed the graphic arts: A Christmas cover in stitchery depicting an acclamation from Isaiah; a profile of a sister artist memorably headlined, "Your Dinosaur Doesn't Have to Be Gray"; and issue after issue for which she was copy editor, headline typositor, layout artist, and production liaison.

Linda Beher

Come April 1, Linda has asked to be relieved of her position as assistant editor. She anticipates a time of reflection for shaping future plans. For one who has given of herself with such intensity and in such measure, these moments are due.

Due too are the thanks of all who have been given a lift or a lilt from the refreshing, perceptive way Linda has crafted her journalism and art. And from those of us who have been teammates in communications, our thanks for the presence, concern, and radiance she has brought to her work and ours.

Guest writers in this issue include former CROP communications director John Gillies, Elkhart, Ind.; Moxham Colonial church pastor Noah S. Martin, Johnstown, Pa.; Bethany Seminary professor Donald E. Miller, Oak Brook, Ill.; and McPherson College president Galen R. Snell, McPherson, Kan.

Also English teacher Judith A. Kocher, Ephrata, Pa.; Washington Office representative Ralph E. Smeltzer; high school economics and social problems teacher Tom Ryan, Elgin, Ill.; retired Agricultural Missions executive Ira W. Moomaw, Sebring, Fla., and Sunday Patriot-News correspondent James B. Innis, Harrisburg, Pa. — THE EDITORS

Allen Breidenstine: Chair-caner, hobbiest

Only when he checks his handiwork does Allen Breidenstine sit down on the job. Otherwise, he is in continuous motion, plying a craft that has few practitioners nowadays — chair-caning.

Born without sight, Allen learned his trade in the late 1940s through the State Council for the Blind. It has helped support him since.

Though chair-caning is not as popular as it used to be, he gets as much work as he can handle through local antique dealers who are hard put to find as thorough a worker as Allen Breidenstine.

"I have never missed sight," says Allen, "because I never had it. My optic nerve never developed and from birth I have had only light perception. After attending Overbrook School for the Blind in Philadelphia for nine years I quit in the fourth grade to learn a trade and work on my own."

The member of the Midway Church of the Brethren lives with his widowed mother on a farm on the outskirts of Lebanon, Pa. In his spare time he pursues his hobby of tape recording. He exchanges taped letters with "tape pals" from many parts of the country through the Voice-Spondence Recording Club. He has tape pals in Sunnyvale and Long Beach, Calif., Kingston, Mass., Buffalo, N.Y., and Reading, Pa.

He also tapes radio programs for an extensive tape collection during the evenings while his mother watches their new color television set.

"I've tried to listen to the television but it makes me nervous," he says, adding, "I really miss the good radio programs we used to have before television. I don't care much for the rock 'n' roll fare offered on the radio now."

Allen is also grateful for the talking books which he receives regularly from the Library for the Blind in Philadelphia, and counts as one of the highlights of his year the Christmas party for the blind sponsored by the Lebanon Lions Club.

Another hobby Allen has taken up is cycling. He recently purchased a tandem bicycle. When he can encourage a member of his family or a friend to cooperate on the front end he enjoys a ride in the country; "except going down hill; I prefer the straightaway."

The blind are well known for developing their other senses to compensate for their handicap and Allen Breidenstine is no exception. "To me hearing is the most important of my senses. Just think, Helen Keller not only could not see but didn't have her hearing either. Now she was really handicapped." — JAMES B. INNISS

intouch

Chauncey Shamberger

"Swing low, sweet chariot." The song is a spiritual, known to several generations of campers, perhaps most cherished by those whose memories take in the early days of camping in the Church of the Brethren. But it has a special meaning for Chauncey Shamberger, one of the small group of dynamic leaders who traveled each summer from camp to camp around the Brotherhood, working with youth and launching the camping movement among Brethren. They rode together in Chauncey's used car, appropriately called Sweet Chariot.

The time was the early 20s. A young person then, Chauncey Shamberger had been suggested by M. R. Zigler as one to guide youth work at a time when most churches had few activities for youth beyond the Sunday school.

There were active student volunteer movements on Brethren college campuses which the young director visited in his first year. Learning about youth camps from interdenominational contacts, he helped arrange the first Brethren camp at Winona Lake, Ind.

As camps were started in those years, they welcomed the annual visi of persons with such specialities as recreation (Perry Rohrer), music (A Brightbill), and peace and life-styles (Dan West). Later there were others who rode in Chauncey's Sweet Chariot. Those who are still around recall quite vividly not only their travels bu the interaction among themselves — especially the sessions when, at the

ıeer in youth work

end of the summer, they evaluated and criticized each other.

Recalling those days comes easily for Chauncey Shamberger, even though five decades have passed since the beginnings of a movement that touched the lives of so many persons in the church. Chauncey notes that his own career has seemed to take a different turn with almost each decade.

The newest of these is his involvement as secretary-treasurer of a mobile-home park being developed close to Fruitland, Idaho, his home since 1951. Though born in Missouri, Chauncey thinks of Idaho as home territory, since he spent many of his early years there and was active in what he calls a Brethren "emigration-church." After his service as youth director and after many years in business, he returned there, to become an orchardist and rancher.

Living in the Northwest, Chauncey knows better than many Brethren the particular needs of small churches. He feels that Brethren have never developed a philosophy for helping such hurches. He once thought that hurch merger would offer help in ıreas where Christians desperately ıeed each other. But rather sadly he bserves that "basically we love other Christians, yet we find it hard to work ogether."

There must be persons today who ould give small churches the kind of ıelp Chauncey and his friends once rovided for struggling camps. Perıaps all they need is another "sweet hariot."

Lolita Cortez: "I love all my work"

Lolita Cortez is a public health nurse at Castañer Hospital in Puerto Rico. Participating in clinics for maternity and obstetrics patients and for well babies; going to outlying areas of the community to administer tuberculosis skin tests; and teaching schoolchildren about good health and parents about birth control are some of her assignments.

The tv glamour of medicine does not show up in Lolita Cortez' work and life. But human warmth and caring do.

"I love all my work. I love all. When people come to the hospital very sick, and they improve their condition, I feel happy and satisfied."

Lolita came to the nursing staff of Castañer Hospital after schooling provided by a scholarship from Bethany Brethren Hospital in Chicago.

After such training many young people leave their quiet hometown for the excitement of the city. Not Lolita. Not only are her friends and church membership in Castañer, but also a dimension of hospital care she feels would not be possible in the city.

"Sometimes the spiritual help to patients in a community with many churches is more significant than a pill or a medical interview. In big hospitals in the towns, this kind of spirit is lost."

What fills a day's work for a public health nurse in Castañer? On "away-clinic" days, when the staff goes to patients in distant towns, "we leave from the hospital at 8:30 or 9 in the morning. With me are the social worker, one practical nurse, a boy who writes in the names of patients on the cards, and sometimes a doctor.

"When the doctor is with us he attends the patients, and my work is instructing mothers about their children's development and giving immunizations. When we see a patient who needs a medical referral, the social worker brings the patient to the hospital to see the doctor. And sometimes we need to deliver babies at home when the family lives far away from the hospital."

In addition to regular away clinics the hospital provides clinics at Castañer and health education services for parents and schools.

In all her work, Lolita Cortez expresses care and concern for persons, even in troubling circumstances.

"Sometimes we visit homes to bring patients to the hospital —most of them kids. Last year we went to a home and saw a child nine or ten months old who weighed about six pounds. The social worker and I brought the baby to the hospital but he died in three or four days. When we visited that family the next time, we saw the mother was pregnant again. We talked with her and now she is coming here for prenatal care — with her a necessity. She is coming here, and I am happy with that."

Heritage Learning Program: Content and experience

A modular system with movable educational units characterizes the new Church of the Brethren Heritage Learning Program.

Developing approaches which emphasize present perspectives on history as well as past events, people, and dates is Wilbur E. Brumbaugh, editor of heritage resources for the denomination.

"The purposes of the Heritage Learning Program are to learn the significant facts, events, people, and dates but to see our history as part of our present, as an active force in the struggles of our generation," wrote Mr. Brumbaugh in a report to Parish Ministries Commission members.

Avoiding grade-level distinctions and using modules build flexibility into the program, said Mr. Brumbaugh.

In/Struct materials will provide opportunities for learning content. Con/Struct materials will provide experiential, attitudinal, and emotional learning opportunities.

In/Struct programs for two grade levels — junior high through adult and grades 4-6 — will be based on information in the books *Church of the Brethren Past and Present* and *Heritage and Promise*. No program is designed for younger grades.

Con/Struct books or leaflets "designed to raise awareness on issues related to Brethren heritage" likely will include materials on race, ministry, nonviolence, sexism, the arts, missionary activity, voluntarism, and church education.

Materials likely prepared this year for use in 1975? Here is a preview:

FORERUNNERS. A card game designed after "Authors," featuring eleven Brethren persons in each set. Four as uniquely identifying characteristics as possible for each person. Intergenerational. Contemporary persons included.

A HERITAGE HANDBOOK. A paperback book including a chronicle of Brethren history, a listing of significant happenings among Brethren up to now, time lines, maps, and a glossary.

SIMULATION GAMES. Experiencing some of the major struggles in Brethren history — Eder River baptism, negotiations to free Solingen Brethren, Beissel's split with Becker to form Ephrata Cloister, Annual Conference decisions on dress.

Why the emphasis on attitudes and experiences as well as content?

Goddard Lieberson wrote: "Too frequently history is known only as a set of isolated facts or dates. These are then apt to become ossified into a catalog of hollow phrases . . . and the whole made meaningless by a blind and thoughtless acceptance. Thus, many of us feel that we are thoroughly acquainted with our

CWS clothing appeal: Needs change, urgency continues

New models for clothing collection and distribution may develop in local parishes as Church World Service alters its own style.

The overseas relief agency of the National Council of Churches notes reduced demands for used clothing in overseas program, and projects an overall reduction in trucking and center operations during the next year.

For local congregations, that may mean trying such ideas as garage or thrift shop sales of used clothing with proceeds going to CWS for the purchase of new clothing in categories most urgently needed.

Why a shrinking need for clothing? Kenneth E. McDowell, community development consultant for the World Ministries Commission of the General Board, explains.

"In 1958, when the world was still in the process of recovering from World War II and the Korean War, Church World Service needed 10 million pounds of clothing. Brethren Service centers to handle about 90 percent of CWS collections and half of Lutheran World Rel volume, increased from three to nine."

Reductions, selectivity reshape clothing appeal

"But those years were peak years," M McDowell pointed out. "In the past fo or five years there has been a constant decline in requests from overseas for used clothing.

"Part of the reduction was due to p-gram areas changing from Europe and the Far East to Southern Asia, Africa, and Latin America. Clothing is a lov priority in areas that suffer from hunge and malnutrition more than from a lac of wearing apparel.

"And, we minister to the whole per son. While a used shirt is better than none, a new piece of clothing does mo to establish and maintain human dignit

In 1974-75 Church World Service anticipates that less than two million pounds of clothing will be needed for program around the world. Priority needs are children's and men's clothin and blankets.

Adjustments in the CWS clothing p-gram have closed all but three service centers — Modesto, Calif.; Nappanee, Ind.; and New Windsor, Md. Process for overseas shipment takes place at M desto and New Windsor. "With the further decrease in volume, all process own history when, in fact, we are not. It is as if we have come to know only the labels on a number of boxes without any knowledge of what those boxes actually contain."

The Heritage Learning Program may offer one way for Brethren to open the boxes.

Churches help relocate refugees from Chile

A crash program for resettling refugees from Chile has entailed heavy involvement by the World Council of Churches. As of Feb. 8, the deadline set for departure by the Chilean military junta, the number of foreign-born refugees to have left Chile was 6,000.

Some 4,500 who left under the protection of the United Nations were processed through church refugee centers. The remaining number were channeled through foreign embassies.

ll be done at the New Windsor center
1975," Mr. McDowell said.
"Perhaps we were prophetic when we
eed with CWS and LWR that our
ck pick-up routes would be reduced
areas within 400-600 miles of the New
indsor center," he went on. "When
agreement was made, we expected
wider area currently served would be
viced through June 1974. The energy
sis could force us to make other ar-
gements for distant points in the Mid-
st and on the West Coast prior to
proposed date."
How can a congregation respond?
ork groups from local churches will
urgently needed at New Windsor to
p with the sorting and packing of
thing," Mr. McDowell suggested.
ut garment packets are a continuing
ority and they may be secured from
d returned to either the New Windsor
ter or the Nappanee center."
'More than ever," he continued, "the
phasis is on quality. Increasingly our
ts of love should be new clothing if
are to be good stewards of processing
d shipping funds.
'This year it is two million pounds —
10 million — but for those in need
urgency is the same."

After the military coup last Sept. 11, which brought down the government of President Salvador Allende Gossens, the churches of Chile — Roman Catholic, Protestant, and Orthodox — formed a national committee to assist in the relocation of refugees. The committee was accorded recognition by the Chilean junta.

The largest number of refugees found asylum in four European countries, France, Sweden, West Germany, and East Germany. For the USA quota of 54 persons, placement was assured by various religious agencies, including Church World Service.

The first family to arrive in the US spent a week at the New Windsor, Md., Brethren Service Center in January, while awaiting placement by the Episcopal Church. Of the 20 additional persons under Church World Service auspices, only one was assigned for placement by the Church of the Brethren.

To support the World Council's work in placing the Chilean refugees on a global basis, Church of the Brethren General Board contributed $5,000 from the Disaster Fund. Altogether the WCC expended $600,000 in its efforts to assist the foreign refugees with food, clothing, shelter, legal costs, and transport.

Data sought on hiring of women, minorities

A coalition of church groups has filed stockholder resolutions asking eight major corporations for public disclosure of information on employment of women and racial minorities.

In identical resolutions, the corporations were asked to give shareholders data on the number of female and minority employees at each level, a statement about the corporations' equal employment policy, and guidelines for implementing the policy.

Corporations being contacted for the information, along with the church groups filing the resolutions, are: Ford Motor Company — Unitarian-Universalist Association. General Electric — Domestic and Foreign Missionary Society of the Episcopal Church and the Central Presbyterian Church in New York City. General Motors — American Baptist Home Mission Societies. Goodyear — the Catholic Friars of the Atonement. IBM — National Council of Churches. Polaroid — American Baptist Home Mission Societies. Sears — Women's Division of the United Methodist Board of Global Ministries.

This spring's stockholders' meetings: An increase of proxy actions by churches

In addition, the National Division of the United Methodist Board of Global Ministries was planning to ask Xerox executives for similar information and would file a stockholder proxy resolution if the data were not released.

The effort is being correlated by the Church Project on Equal Employment opportunity, in association with the Interfaith Center for Corporate Responsibility, an agency which continues the former Corporate Information Center and the Interfaith Committee on Social Responsibility in Investments. Formerly a part of the National Council of Churches, the Center as of the first of this year became administratively independent with the status of a "related movement."

Center task forces are also working on investments of corporations involved with strip mining, energy in South Africa, the Philippines, and Latin America.

In total, church involvement in the corporate responsibility movement during 1974 will apparently be considerably expanded over past levels.

The Church of the Brethren General Board, in support of research and witness on investments, currently is contributing $1,500 to projects on corporate responsibility and has named its treasurer, Robert Greiner, as the church's representative.

outlook

Legislators commend Day of Repentance

A National Day of Humiliation, Fasting, and Prayer on April 30 was adapted unanimously in a resolution before the US Senate. Introduced by Sen. Mark Hatfield of Oregon, the resolution takes as its model one issued by Abraham Lincoln in 1863, incorporating much of the same wording.

According to the Senate action, the people of the nation are called upon "to humble ourselves as we see fit, before our Creator to acknowledge our final dependence upon him and to repent of our national sins."

In remarks issued on the Senate floor, the Oregon sponsor commented, "Our government and other institutions would all cease business as usual, as I envision it, so we would be free to consider actions appropriate to a time that would symbolize national repentance."

One of Sen. Hatfield's fellow Baptists, W. Barry Garrett, who edits the national publication of the Baptist Joint Committee on Public Affairs, objected to the "presumption" of government leaders who see it as their responsibility "to call the nation into a favorable relationship with God."

"It is a violation of the nature of true religion for a nation to carry the form of God through a national ritualism of 'humiliation, fasting and prayer,' " Dr. Garrett responded. Fearful of "civil religion" which Sen. Hatfield has publicly deplored, the editor contended that a more appropriate approach would be for the legislators to appeal to religious institutions and families "to lead the nation to a return to God."

Action by the House was expected to be supportive of the measure.

The making of a ballot

In preparation for elections at the 1974 Annual Conference, seven members of Standing Committee have submitted an initial slate of 54 names. Before presentation to the delegate body, Standing Committee will pare the list to 26 — two names per office.

Shown in the photo above, left to right, are Annual Conference Secretary William R. Eberly and Nominating Committee members Doris C. Egge, Hollins, Va.; LeRoy C. Weddle, Peoria, Ill.; Grace Hollinger, chairperson, Harrisburg, Pa.; Barbara Enberg, La Verne, Calif.; Joan Deeter, North Manchester, Ind.; John C. Middlekauff, Sebring, Fla.; and E. Paul Weaver, Nappanee, Ind.

To be elected at Roanoke, Va., in June are the moderator-elect, nine to the General Board, and one each to Annual Conference Central Committee, Interchurch Relations Committee, and Bethany Seminary Board of Trustees.

Parents face May trial in Ohio school case

A trial date of May 7 has been set at Greenville, Ohio, for 15 parents indicted for sending their children to an unaccredited Christian school.

William B. Ball, a Harrisburg, Pa., lawyer who has provided counsel for Amish and Catholics in church-state cases elsewhere, is representing the indicted Darke County parents. He has been working to resolve the matter without going to trial.

Because the penalty at stake is relatively small, the case will not entail a jury trial but will be heard either by a single judge or a three-judge panel. The parents requested a collective trial.

The Ohio code requires children be sent to schools accredited by the state. The parents argue, however, that the right to send their children to the religious school rather than a secular school is protected by the First Amendment guarantees of religious freedom.

The particular school involved is operated by a congregation known as God's Tabernacle and enrolls 25 students from New Madison, Arcanum, and Bradford. Its principal is Levi M. Whisner, a minister ordained by both the United Missionary Church and Wesleyan Tabernacle Association.

Some observers feel the court case may develop into a landmark in church-state relations, widely affecting the future of religious schools.

Nonsmokers press right for unpolluted air

Smoking and nonsmoking areas in such public places as restaurants are expected to become increasingly familiar in Arizona since the enactment of a ban on smoking in public.

Under the new law, which went into effect last year, smoking is banned in elevators, indoor theaters, libraries, art museums, concert halls, and buses — except in designated areas.

A section of the law which would have banned smoking in restaurants, was removed in an amendment designed to increase its chances for passage. However, since passage of the bill, many major restaurants have voluntarily provided nonsmoking areas for their customers. One Phoenix restauranteur soon enlarged his nonsmoking section from 35 seats to 200 seats.

Motels and beauty salons are among other firms discovering that regard for nonsmokers is good for business.

Arizona is the first state to limit publi

noking for health rather than fire rea-
ons. Under terms of the law, violators
e subject to fines of $10 to $100.
One factor behind the nonsmoking
ımpaign in Arizona is the state's large
gment of retirees who moved there in
arch of clean air. But the crusade is
ossing Arizona's boundaries; at least a
ɔzen other states have similar legisla-
ɔn pending.
"Politely, and sometimes not so po-
ely, the nonsmokers of America are
king on the puffers and hackers with
ew zeal," commented *New York Times*
riter James P. Sterba. "Nonsmokers,
ice timid closet characters content to
mply leave a smoke-filled room, are
ɔw demanding, and getting, equal but
ıpolluted indoor air."

lormal control program nlists five retirees

udies to improve the health standards
r people of retiring age received a
ɔost from five senior volunteers from
e Church of the Brethren.
Following orientation led by Miller
avis at the New Windsor, Md., Breth-
n Service Center in January, the group
ıdertook four- to eight-week assign-
ents as normal control patients at the
ational Institutes of Health, Bethesda,
d. Two served in the Cardiac Institute
d three in the Eye Institute.
Participants included Mr. and Mrs.
ɔlla Etter, Pandora, Ohio; Eva Wright
d Emma Molnar, Dayton, Ohio, and
ıla A. Miller, Bridgewater, Va.
"We are looking forward to following
this pilot project with other volunteer
rmal control patients in the past-50
e," commented H. McKinley Coffman,
ector of Brethren Service Centers for
Church of the Brethren.
In line with the policy of the National
stitutes program, the normal control
tients were compensated for their time
d service. As volunteers, however,
five designated their allowances to go
a program of their choice within the
al Brotherhood ministry.
Persons interested in information on
ior volunteers in the normal control
dy program may write to H. McKinley
ffman, Brethren Service Center, P.O.
x 188, New Windsor, Md. 21776.

underlines

ALEXANDER MACK-STRASSE ... In honor of the founder of the Church of the Brethren, street signs and a memorial tablet on a new bridge over the River Eder will be posted in Schwarzenau, Germany. *Dale Ott*, Brethren Service director in Europe, is presenting village mayor Adolf Schmerer $1,000 from the General Board to provide the markers.

PEOPLE YOU KNOW ... As reported in Grit, *Ralph Logan Carson*, Church of the Brethren missionary in Nigeria 1965 - 1968, is the first black full-time professor in any of the nation's 50 Southern Baptist colleges. The blind professor and his family live at Boiling Springs, N.C., where Dr. Carson teaches religion at Gardner-Webb College.

Larry Stallings of the Sunnyslope church, Wenatchee, Wash., was ranked by Scholastic Magazine among the country's 100 top high school football players.

Two *Polings*, both ministers, have taken new assignments within the church. *Newton L.* is chaplain-administrative assistant of the Fahrney-Keedy Home in Maryland; son *Ed* is executive director of Camp Swatara in Pennsylvania.

Gary Montel, formerly with Timbercrest Home in Indiana, is the new administrator of Pinecrest Manor, Mount Morris, Ill. Former Pinecrest executive *Raymond Bowman* is director of a new home for the aging in Dixon, Ill.

An Aloha trip to Hawaii was presented as a farewell gift by the San Diego, Calif., congregation to pastor *M. Guy West* and his wife *Naomi*. The Wests will leave their charge of the past six years in June.

Ecumenical involvements: *E. Paul Weaver*, Union Center pastor in Northern Indiana, is recording secretary of the Indiana Council of Churches Board.... Western Pennsylvania pastors *Duane Lewellen* and *Cecil Hess* are on the executive committee for the Fayette County Crusade for Christ in June.

Harold D. Fasnacht, *S. Loren Bowman*, *Joel K. Thompson*, *Diane Bucher*, *Harold B. Statler*, and *Arlene May*, along with observer *Wayne F. Geisert*, participated in the Governing Board of the National Council of Churches convened in Los Angeles at the end of February.

IN MEMORIAM ... *Harry A. Brandt*, assistant editor of Gospel Messenger 1924 - 1947 died at La Verne, Calif., Feb. 23... *Maude Newcomer*, former children's editor and General Offices employee 1910-36, died at La Verne, Calif., Feb. 19. *Mark V. Lynn*, 18, son of former Christian education editor Ercell V. Lynn, died in Elgin Feb. 14, a cancer victim. *Guy N. Hartman*, former county schools superintendent, and *Edgar N. Gnagey*, retired dairy operator, were victims of an automobile tragedy in November. Both were members for more than 50 years of the Meyersdale, Pa., church.

MILESTONES ... 150 years, *Middle River church*, Grottoes, Va., marked by publication of a congregational history and upcoming sermons by *Wayne F. Geisert*, *Russell Bixler*, *Fred Swartz*, *B.J. Wampler*, *Curtis Coffman*, *Fred Cline* and *Dale W. Brown*... 75 years, *Nampa, Idaho church*, marked by upcoming address by *M.R. Zigler*, mortgage burning, original drama.

update/general board

IN DELIBERATIONS Feb. 12-16 the Church of the Brethren General Board or its units acted on the following themes:

HUNGER ... A proposal is to be drawn by June shaping a Brethren response to the world's hungry.

NONVIOLENCE ... Commended to congregations for study is the World Council of Churches statement on "Violence, Nonviolence, and the Struggle for Social Justice." As one follow-up, the Brethren are seeking to help spur an ecumenical project in nonviolent social change.

AGRICULTURE ... Reviewed was the Annual Conference bound report of the Committee on the Church and Agriculture, detailing 54 recommendations on various rural issues.

BETHANY SEMINARY ... A tentative look was given to integrating the Bethany Seminary Board with the General Board, adding an eight-member commission on theological education. Bethany trustees are studying this and other options.

EVANGELISM ... As of mid-February, registrants for the April 17-20 Congress on Evangelism in Dayton totaled 230. Planners anticipate more than 800 participants.

PARTNERS IN MISSION ... A strong, growing response to Partners in Mission allocations was revealed last year when 81% of the churches met or exceeded their goals. Board receipts were up $187,490 over program expenses. The gain fell short of fully offsetting the effect of inflation.

SHARE ... Newly-shaped plans were reported for enlisting $50,000 in direct gifts for minority programs in 1974.

CURRICULUM ... A new resource approach, EXIS, Educational Information Service, is being set up by the United Methodists with the Brethren Keysort Library incorporated.

INDIA ... Areas for strengthening mission involvements in India were outlined, among them peace education.

DISASTERS ... Recent Disaster Fund responses: $5,000 for resettling Chilean refugees; $1,000 to Blanchard, Okla. tornado victims; $500 to Panhandle Idaho flood victims.

PENSIONS ... Recent actions will enable the distribution of $101,000 in supplemental funds to 266 pensioners.

COMMUNICATIONS ... A survey of recipients provides the basis for shaping Agenda mailings to pastors, local leaders.

CITATIONS ... Among General Offices employees honored at five-year intervals of service were Alyce Percy, 45 years; Louise Ehrler, 40 years; Gerald M. Flory, 35 years.

UPCOMING ITEMS ... To be dealt with at the June meeting in Roanoke, Va., are a plan for Parish Volunteer Service, a request for a conference on the church and higher education, and a proposal for applying church extension funds to low income housing projects of congregations.

Film prompts reflection on demonic possession

With the showing of the controversial film, *The Exorcist,* in major cities around the country, demonic possession and exorcism have suddenly become conversational staples, jostling the energy crisis and Watergate tapes for public attention.

The film also has provided a platform for exposing a variety of religious opinion, not only on the question of the invasion of a human personality by a malevolent alien spirit, but on the more fundamental matter of the nature of evil.

"From the Protestant perspective," wrote James Wall, editor of the weekly *Christian Century,* "evil is a mystery that haunts our human condition; it is not an entity that occupies space."

In an editorial comment on *The Exorcist,* which he describes as "locating evil in a particular place — the body of a 12-year-old girl," Mr. Wall asserted that the film uncovers "an important difference in Protestant and [Roman] Catholic approaches to evil."

"The perspective that evil can be spatially located," Mr. Wall explained, is "compatible with Roman Catholic tradition, but unacceptable from our Protestant perspective. . . .

"The Protestant rejects the notion [of locating the devil in persons] because the concept violates his understanding of good and evil as relational terms."

Mr. Wall, a seasoned film critic, added that from "our relational understanding of good and evil, this picture must be seen as pornographic exploitation."

Not all Protestants would agree with Mr. Wall's assessment. *Christianity Today,* a conservative evangelical journal, in an editorial on the movie, asserted: "Protestant Evangelicals generally agree that demon possession is possible in the unbeliever, though there seems to be some doubt about the possibility of demonic indwelling of a believer."

The editorial gave a carefully qualified endorsement of the "eerie film" for showing "the reality of that which our secula society has scoffingly relegated to the superstitious Middle Ages."

In Cincinnati, interviews with Catholic theologians revealed they saw nothing of substantial religious value in *The Exor* *cist*. Terms like "a very serious distortion of Christianity" and "basically a commercial enterprise that exploits current interest in demonology" characterized the responses.

University of Dayton English instructor Tony Macklin, a critic for the Dayton *Journal-Herald*, used such terms as arresting, bizzare, lewd, violent, manipulative in describing the film, concluding that it is "a real mistake to take the movie seriously."

America, the national Jesuit weekly, described *The Exorcist* as a "puzzling and disturbing event."

"One danger of the current preoccupation with demonic possession is the refuge it offers from the demons that are of our making. The malice and bitterness that can sour our lives, as well as the oppression and injustice of social structures, are the dark forces we must wrestle with if we are to be children of the light."

The religious meaning of exorcisms from earlier days, *America* continued, did not lie in their magical effects, but in their revelation of the healing power of God's love — just as with the New Testament miracles. "What is magical astonishes and inevitably deceives. What is sacramental reveals and illuminates."

Declaring that the Christian's struggle for freedom from the "illusions of evil" is real, the editorial said that nevertheless "the first and last word is one of love."

Evil spirits were not originally evil but "their condition is the work of their own freedom," *America* commented. "They were created in love. They will be, in the end, overcome by love."

"It would be tragic if one film's version of the terror of the evil spirit would cause those most in need of it to forget that first and final word."

Living out the message: "We care about you"

A coffeehouse called The Purple Haze and gym nights are weekday activities bringing youth into a 100-year-old country church in western Maryland.

"On Friday nights, the Manor Church of the Brethren rocks," observed Hagerstown *Morning Herald* reporter Gloria Dahlhamer. "A juke box wails, French fries sizzle, and kids stream in by twos and threes to dance a little, rap a lot."

The Haze occupies two rooms, one with a juke box, tables made from telephone cable spools, and a glowing cross. The other room is a quiet place for talk. Its flat black walls are relieved with lines of poetry in psychedelic colors and the graffiti of guests.

Mostly the youth talk. Sometimes they play ping pong in the multipurpose room of the church's new education building. Some enter the sanctuary for moments of meditation.

The coffeehouse is open from 9 P.M. to 1 A.M., for 16-year-olds and up. An occasional adult night for parents and parish members also draws a good response.

Gym Night, on Mondays and Wednesdays, centers on physical education activities — volley, weightlifting, and wrestling among them.

"By making our church available to the community, we are reaching many young people who I am sure we were not in touch with otherwise," explained David K. Webster, pastor. "Several youth are attending church who first came to The Purple Haze or Gym Night. And this even though the primary purpose of the coffeehouse is not to bring youth of the community into church but simply to say, 'You are important; we care about you. God cares about you and the church cares about you.'"

The dedication of the church youth, especially of Randy Sprecher, 22, and Karen Frey, 18, who co-chair the coffeehouse project, and a third youth, Sally Draper, now at Bridgewater College, is what really has made the program go, the pastor stated. Plus the willingness of the congregation to be open to such a venture and to stand behind it.

Karen Frey, Randy Sprecher who chair The Purple Haze for neighborhood youth

The *Morning Herald* reporter discerned that some members still frown on secular activities in a house of worship, but they see The Purple Haze as preferable to the Red Shedd, a popular spot across the river in West Virginia where 18-year-olds can buy beer.

"Maybe the church isn't the place for this sort of thing," one mother told Ms. Dahlhamer. "I don't know. But I'm glad my kids can come here."

BAM restructuring: Focus on community, economics

A sharing fund for Brethren Action Movement members received approval at BAM's November gathering in Ohio.

Newly restructured, BAM chose the fund and several other focuses for task-group assignments.

"As BAM people seek to limit their incomes and their consumption, and to decrease their dependence on the evil institutions of this world, there will be an increased need to depend on each other," declared drafters of the sharing fund concept.

"Although financial sharing is the specific purpose of the fund, the sharing of time, energy, and emotional support must also be a part of the BAM community's response to the needs in its midst," the statement continued.

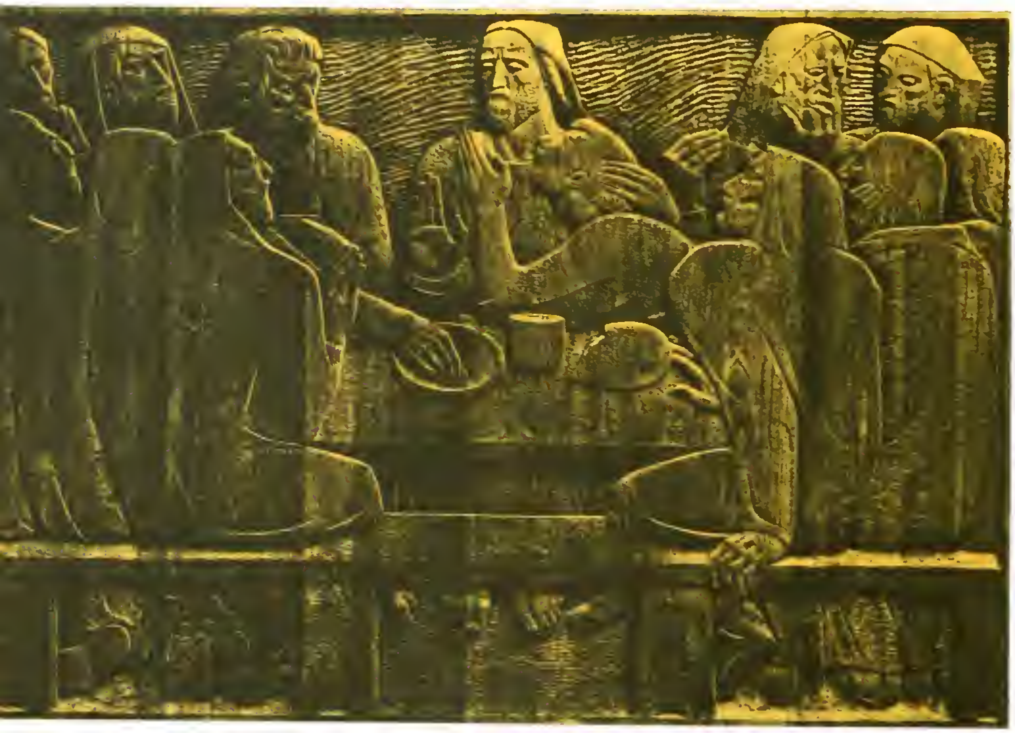
Contributions designated for use in the sharing fund will be distributed at requests of persons who experience such emergencies as "sudden hardship or loss, travel expense which would prohibit attendance at a BAM gathering, expenses due to consequences of a faithful witness, [or the need to be freed] for a vital, short-term ministry."

The sharing fund was developed as the 6-year-old BAM restructured to focus on ways of dealing with such economic patterns as materialism and consumerism.

Restructuring included also the forming of task force groups on farm issues, witness to the denomination, a hospitality exchange, tracts, and a newsletter.

The Upper Room experience: A contempor

The retreat, a Lenten meditation



The disciples were dressed casually and rather looked forward to a few hours of stimulating discussion, interspersed with the usual good food.

Even the Lord was smiling. It wasn't a broad, exuberant kind of smile but, at least, he was smiling.

"I haven't got a prepared agenda for this retreat," Jesus said, after they had settled themselves.

"Great!" shouted Peter, slapping the back of Nathaniel vigorously.

"We can put our theories of group process to work," said John. He said it quietly. John rarely raised his voice about anything. Most thought him timid.

"The last time we held a retreat was after the feeding of the five thousand," the Lord said. "We got into quite a discussion on the nature of our ministry."

"I said it then and I say it now." Andrew was standing and his face was crimson. "We should be preaching the good news of the kingdom, instead of feeding people!"

"Calm down, Andy!" whispered Peter to his brother. "Let the Master finish what he was saying."

Judas leaned over the table. "Andrew, it depends on what you mean by *kingdom.*"

"Let's not get political this early in the day, Judas!" exclaimed Matthew.

"As the only authentic former politician around here, Matthew, you've got no room to talk!" Judas may not have realized that he was shouting.

"Please, no arguments about semantics," pleaded John. "Surely we have adequate understandings about what we mean by *kingdom.*"

"Let's get back to the subject," the Lord said. "Peter?"

Peter arched his back and then tugged at his beard. "The subject is: do we keep on feeding hungry people. Right?"

Several faces nodded in agreement.

"And we certainly know that there are plenty of poor people," Peter continued. "Plenty of hungry people."

"Of course," sneered Judas. "Most of them seem to be following us."

"What's wrong with that, Judas?" asked Andrew. "The poor hear us gladly!"

"And why not, Andrew? Why shouldn't they follow us when they get bread and fish at the drop of a hat?" exclaimed Judas.

"At the drop of a *basket*!" Peter laughed deeply, injecting one of the little jokes he liked to make, hoping to break the tension of the group. Andrew, however, was still livid.

"And the poor are always with us," said Judas, apparently not hearing Peter. "Our Lord said so himself. They're too much with us, if you ask me."

"What I said, Judas, was that you have the poor with you always," said Jesus, "but that you won't always have *me.* I wasn't blessing poverty, man! My point was to establish some priorities. Besides,

terpretation by John Gillies

the poor don't always get bread and fish. They come to listen for any number of reasons."

"Well, if you'll pardon my saying so, Master, most of them come to see a miracle of some sort. And as far as I am concerned, there is a limit to miracles." Judas sat back, folded his arms, and pouted. Judas pouted a lot.

"Now, Judas Iscariot, you're going too far!" shouted Peter. "What a ridiculous thing to say." Peter was now as red-faced as Andrew, who had completely turned around in his chair, trying to control his anger.

"I agree with Judas," said Jesus. He was smiling again, this time quite broadly.

Peter was dumbfounded. "I don't understand you, Master." Anger was quickly transformed into consternation.

"I agree that most people come to see a miracle, some kind of sign," said Jesus. "I don't agree that there is a limit to miracles but I do agree that there is a limit to the amount of signs for a disbelieving generation." He motioned to Judas. "What do you think we should do for people, Judas?"

"I don't want you to misunderstand me, Master," said Judas as he stood up and began to pace the floor. "I'm not against feeding people. I'm not against feeding large groups of people. Actually, I think that was superb PR. Feeding five thousand people got five thousand people talking to their families and to their neighbors! I just don't want us to be limited to one group, to one class of people. If all people talk about is that we feed the rabble, then we're in trouble."

"Judas is concerned with our public image," said Phillip. It was the first thing he had said all morning, which was in character since Phillip did not say anything unless he had a good reason.

"Are any of the rest of you concerned about our image?" asked Jesus.

Everyone began talking at once. It seemed as though a dam had burst.

"We look like a bunch of disreputable beggars," said Bartholomew.

"I wish we didn't have to walk everywhere," said James.

"I wonder what people think when they see us camping out all the time," said Thomas.

"It would be nice to sleep in a clean bed with a decent roof over our heads," said Bartholomew.

"We started out by talking about the hungry," said Jesus.

The group became consciously silent.

"As John likes to put it, Master, you have the words of life," said Judas. "And you have great appeal. However, the movement will never get moving, will never have wheels, until we broaden our base, until we make contact with other classes of people."

"Whom do you have in mind, Judas?" asked Jesus.

"The rich. The decision makers." Judas was animated and smiling. "The decision molders. These are the kinds of people who can insure continuity for your ministry. And find the means to sustain it!"

"Obviously, you've given it some thought already," said Jesus. "How would you go about it?"

"Naturally, as treasurer of this organization, I've been concerned that we show a better balance," said Judas. "And I do have some ideas. Do you really want to hear them?"

"I already asked you to share them, Judas," said the Lord.

"First of all, we must become more ecumenical." Andrew was glowering at Judas. "I've made contacts with certain people in the Temple — and I can assure you that not everyone is opposed to us. We can make more headway — and do more good — if we'll just be willing to accept some of our compatriots in the Temple."

The disciples listened with amazement.

"At the same time, I would recommend that we mend our fences with Rome. I'm not saying that we should capitulate or compromise, you understand. I think I'm as nationalistic as any Judean. But I am a pragmatist and I know that we need friends. In the Temple. In the Garrison. And in the Palace. This is the insurance we need. Why, just having the names of a few top Levites and Romans on our advisory committee could make a real difference."

"How will it make a difference, Judas?" asked Peter. He asked it without sarcasm.

"Our ministry will survive only if we have been legitimized by the power structure. Furthermore, our movement will survive only if we find more support. You can't feed people without denari."

"How will we get that support?" asked Andrew, grudgingly.

"I'd like to talk to the Stewardship people over at the Temple; we talk the same language and maybe they could schedule a special offering for us. We might get a subsidy from the government; if not money, perhaps food or transportation from the legion." Judas forged ahead. "I think Matthew ought to be able to work up a sound annuities program; he's got the tax background for that! We might be able to afford a few illuminated scrolls, to give to prospective large donors. John's a good writer. He could give us some excellent promotional help in telling about some of the more impressive healings and miracles and so on."

Judas paused to pour a glass of wine. The disciples were still silent. Judas had made an impression. Each in his own way was considering what Judas had proposed.

Jesus stood up, stretched his arms in fatigue, walked to the window, and opened the shutters. The second-story room in which they were meeting had grown warm and stuffy. Jesus then walked over to a wooden cabinet.

"I've forgotten something gentlemen," said Jesus.

"Can't it wait, Master? It's nearly break-time," said Peter.

"I think it must be done now."

And Jesus walked first to Peter, carrying a basin of water, with a towel draped over his right arm. ☐

When Jesus arranged to enter Jerusalem
my heart quickened with hope and fear.
The time was at hand! The kingdom was coming!
It was just a matter of time now, I thought,
and my hopes of a lifetime would be fulfilled

My name is Thomas...

by Noah S. Martin

My name is Thomas. You've never heard much about me except that I am known as the doubting disciple. The Gospel narratives don't have much to say about me. I was never in the inner circle of the disciples. Peter was the spokesman and sometimes irrational leader. John and James were more quick to grasp truth than I was. The Bible refers to them, along with Peter, as the "Beloved disciples."

From the very beginning I was never one of the boys. I had a tendency to disbelieve things until they were proven to me. I was, you might say, sort of skeptical. More than once Jesus took me aside and tried to explain things to me. He talked always of the Father's love. He said he was sent to do a special work in God's kingdom, and that the kingdom was drawing near. He spoke of the reign of love, joy, and peace. I couldn't understand much of what he said. I thought he was speaking of an earthly kingdom. You see, I was a very practical man. I was ready to fight the Romans at the drop of a hat. Most of us were. It was just a matter of time. We were waiting for the right leader to come along.

Then Jesus came! Man, talk about power, personality, intelligence, wit, dedication — he had it all! When he called me to follow him, I never hesitated. It was an honor. I was already a member of a militarist group sowing the seeds of revolution. I was happy to get on board with the others to hasten in the kingdom of God.

At first, Jesus was doing a pretty good job. He was building a large following. He had a way with people that really turned them on or off. He healed many sick and performed mighty works. He feared no one! He had a plan and it was working beautifully. I dreamed of the day when I might become Secretary of War and reign in great power. My nation had lost its greatness. I knew the Lord had a plan to restore it.

But, I must confess, I was growing increasingly restless with Jesus. He seemed content on doing good. That was all right, I guess, but in the real world of political slavery and evil that wasn't too practical. Sometimes you simply had to counter force with force and wipe out evil. After all, what would have happened to our great nation had our forebears simply "turned the other cheek"? Or gone the second mile? You can't let evil run unchecked in this world. Somebody has got to stand up for what is right!

I began to wonder if Jesus had some doubts about himself. He wasn't making his moves. He kept saying something about dying and rising on the third day. I must be honest, completely honest. I didn't know what he meant. Judas and I talked about this at some length. Judas seemed to feel that time was running out and that we should do something to force his hand — to reveal who he really was.

The time of our Passover had come. This was the time when hundreds of thousands of the faithful Jews would gather in Jerusalem. It was always a time of great expectation. The Passover called the people to expect a Messiah and to maintain hope that one would soon come. Tradition said that the

Messiah would appear in Jerusalem at the time of the Passover. Rome always had extra soldiers on duty during the Passover. More than one person would mount the soapbox in the square and announce that the day of deliverance had finally come.

My hopes were raised when Jesus said we were going to Jerusalem to observe the Passover. Then when he arranged to enter the city to the cries of "Hosanna, blessed is he that comes in the name of the Lord," my heart quickened with hope and fear. The time was at hand! The kingdom was coming! I gripped my sword in my hand. It was just a matter of time now, I thought, and my hopes of a lifetime and of my people would be fulfilled.

I was not too upset when Jesus made arrangements to ride a donkey into the city through the gates of victory. The Old Testament scriptures said the king would come riding on a donkey. And it was a perfect military disguise. The Romans would not feel threatened by a humble carpenter riding on a donkey. But once inside the city the real purpose of his mission would be known. With a captivated crowd, he could begin to make his moves.

But this time Jesus really let me down. When he drew near the city he broke down and wept over it. Once inside the city he began to do all sorts of strange things. He spoiled it all when he went inside the Temple and threw out the money changers and drove out the cattle. Why, that was tampering with fire. All his religious support left him at that point.

Well, during that week things moved from bad to worse. His own people were stirred up against him. He had no chance to reach Rome. I knew Judas was about to do something. It was now or never. It was do or die. I hung on thinking something might yet happen, but with each passing day I grew more discouraged.

Finally it happened, just like I feared. Jesus was arrested and carried away. It was almost as though he had lived for this moment. Judas tried to force his hand, but Jesus went with the soldiers like a man condemned to die.

When the soldiers began to question the others in the garden, I took off. No need for me to be arrested! I stuck with him to the end. Nothing was happening anymore. Oh, don't misunderstand me. I loved Jesus! I really did. He was good to me. He had a lot of good ideas. But there was just no way that "love" was going to conquer evil — especially Rome. He was sincere, I'll grant him that. But I'm afraid he was sincerely wrong.

Fearing arrest myself, I fled to the home of my twin brother who lived on the outskirts of Jerusalem. He was glad to welcome me home. He quickly reminded me that he knew from the beginning I was on a lost cause. He told me that the day I came home and told him I was going to be Jesus' disciple.

I was afraid to wander out onto the streets the next day. My brother kept me informed. I never knew life could be so painful, so empty inside. I wanted so much to believe in Jesus. I tried so hard, but it just wasn't there. I felt like a traitor. I let him down when he needed me the most. What about the other disciples? Where were they? I was sure Peter was with him. He had sworn his allegiance in the presence of us all. Good old Peter was there, anyway.

At eight o'clock in the morning my brother burst into the room, pale and shaken. He grabbed the table to steady his trembling hands. My heart skipped a beat as I rose to meet him.

"He's — he's condemned to die! Now! He's bearing his cross to Golgotha. He's been beaten! He can't last much longer. The people are cursing him. They're looking for you. Stay in the house! I'll — I'll come back!"

I sank to the floor in the shock of grief. "No," I sobbed, "Not Jesus, not Jesus! He's done nothing to deserve this! He may have been mislead, but he doesn't deserve this! He never hurt anyone." My hopes rose quickly at the thought that surely the many whom he healed would come to his rescue. Maybe it was all a part of his plan? But my heart sank when I remembered that so many hated him, too.

I sat there immobilized. Oh, I could hear the sound of the hammer and the cries of agony as though it were happening in my room. Tears rolled from my cheeks. My body convulsed in grief. I cried out, "Oh, God, I just don't know how to take him!"

I heard the heavy footsteps on the path and I knew my brother was returning. The door squeaked. I didn't raise my head. I knew. He knew. For a long time we sat there in the darkness, each knowing that the other knew.

The next morning my brother shocked me into reality. "Come on, Thomas, it's all over. Come out and work in the vineyard." I had to do something, so I went. I worked every day. I worked until my hands refused to close and my feet were bleeding with blisters. But still I worked. I had to keep going; I had to build a new life for myself. It was all over, I kept telling myself all day long. It was all over.

I wanted so desperately to see Peter or John. They could tell me more. I learned through the grapevine that they went back to fishing. A strange thing, isn't it? We're all back where we started from. Three long years down the drain. I had my doubts all along. It just didn't seem to go right from the start. Dissensions in the group; things turning against Jesus, and just when he could have done something — he blew it!

My thoughts were interrupted by a faint, "Thomas, Thomas." It grew louder! You might have guessed it. It was Peter. What in the world was he doing up so early on the Sabbath?

"Thomas, Thomas, he's gone!" He gasped for breath. "He's risen from the dead just like he said. Come, I'll show you!"

In disbelief I lagged behind Peter. No! No! Peter was always excited and imagining things! There's some misunderstanding somewhere. The keeper of the garden moved the body to a permanent tomb. It was late the night he was buried. They did this other times — give the body a temporary grave and then move it after the Sabbath.

My steps grew slower as I came near the tomb. It was strange. John was running in and out of the tomb as though he were looking for something. Peter couldn't make up his mind whether to stay in or out of the tomb. They often relied on my objectivity to carry them through. It looked like my work was cut out for me this time. The other disciples were running around, too.

"Come in," Peter said, beside himself with excitement. "See the place where he lay. His grave clothes are here. Look!"

The disciples were trembling with fear, running over each other in excitement. I was going to play it more cool this time.

"He's just been moved to a new tomb," I said. "We all know what happened. He's dead."

"No," Mary cried. "I saw him. He spoke to me! He was here!"

Chills went up and down my back. Mary was so close to Jesus. But, I reasoned, her intense feelings probably caused her to hallucinate.

I walked home in a strange mood. Oh, how I wanted to believe! My heart was breaking with the anticipation of what might be. But this time I was going to wait — wait until things settled down.

Late that night there was a knock on the door. Peter again. I had never seen him so calm. He had a peaceful radiance and joy about himself.

"I have seen the Lord, Thomas. He appeared to us in the house. It's all true as he said. Remember . . . ?"

"Until I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

Peter replied, "I have already done that! Come to my house in eight days and you will see and believe!"

Those eight days in my life were unbelievingly tortuous. One day I believed, the next day I doubted. I began to search the scriptures. I sat awake at night and tried to remember what Jesus had said. Slowly I began to recall.

"If I be lifted up, I will draw all people to me."

"I have come to give my life a ransom for many."

"I will rise on the third day."

How often he had said, "What I am saying to you now you do not understand. But the day will come when you will understand." But — "until I can place my finger in the mark of the nails, I will not believe."

The eighth day came. I thought of not going to Peter's house. It was dangerous to gather. Maybe it was a trap set by the Sanhedrin. Where was Judas, anyway? But deeper inside I feared more — what if it were true? What if it were true and I never knew? I had to know. I could not go on like this. I will go, then at least I will know for certain.

Trembling, I arrived at the house. The other disciples were huddled in a corner talking in low voices. Peter came over to me. He took me by the elbow and began to lead me to the others, when . . .

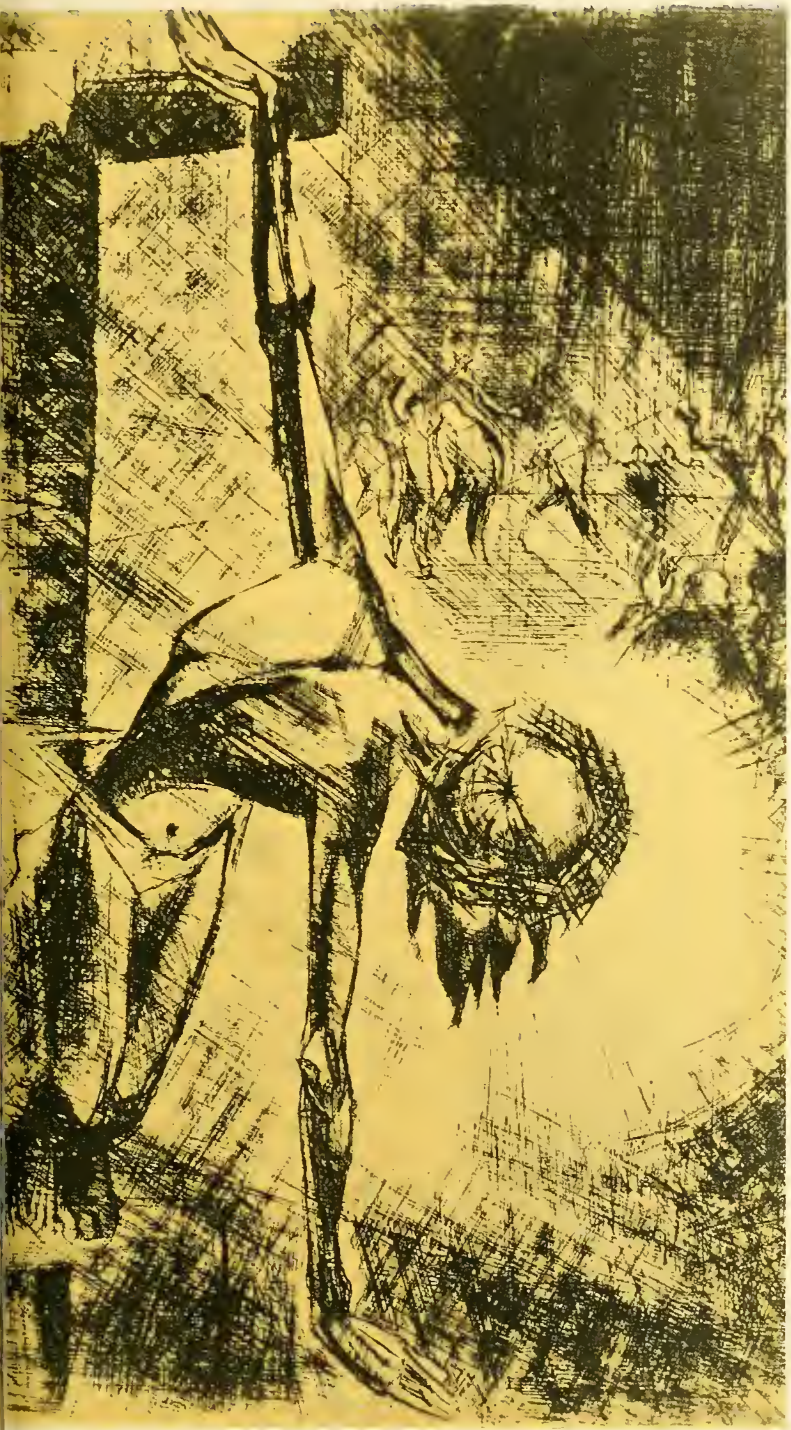
Everyone stopped! All eyes were focused behind me. I turned.

"Peace be with you. Thomas, come here. Put your finger here and see my hands, and put out your hand and place it in my side. Do not be faithless; just believe."

The room was filled with the glory of God. I fell at the feet of Jesus and cried out in a deep groan that came from the pit of my soul, "My Lord and my God!"

Jesus raised me up to my feet, turned me around to face him and said: "Thomas, you have believed because you have seen me. Blessed are those who have not seen and yet believe!" ☐

Father, forgive



by Kenneth I. Morse

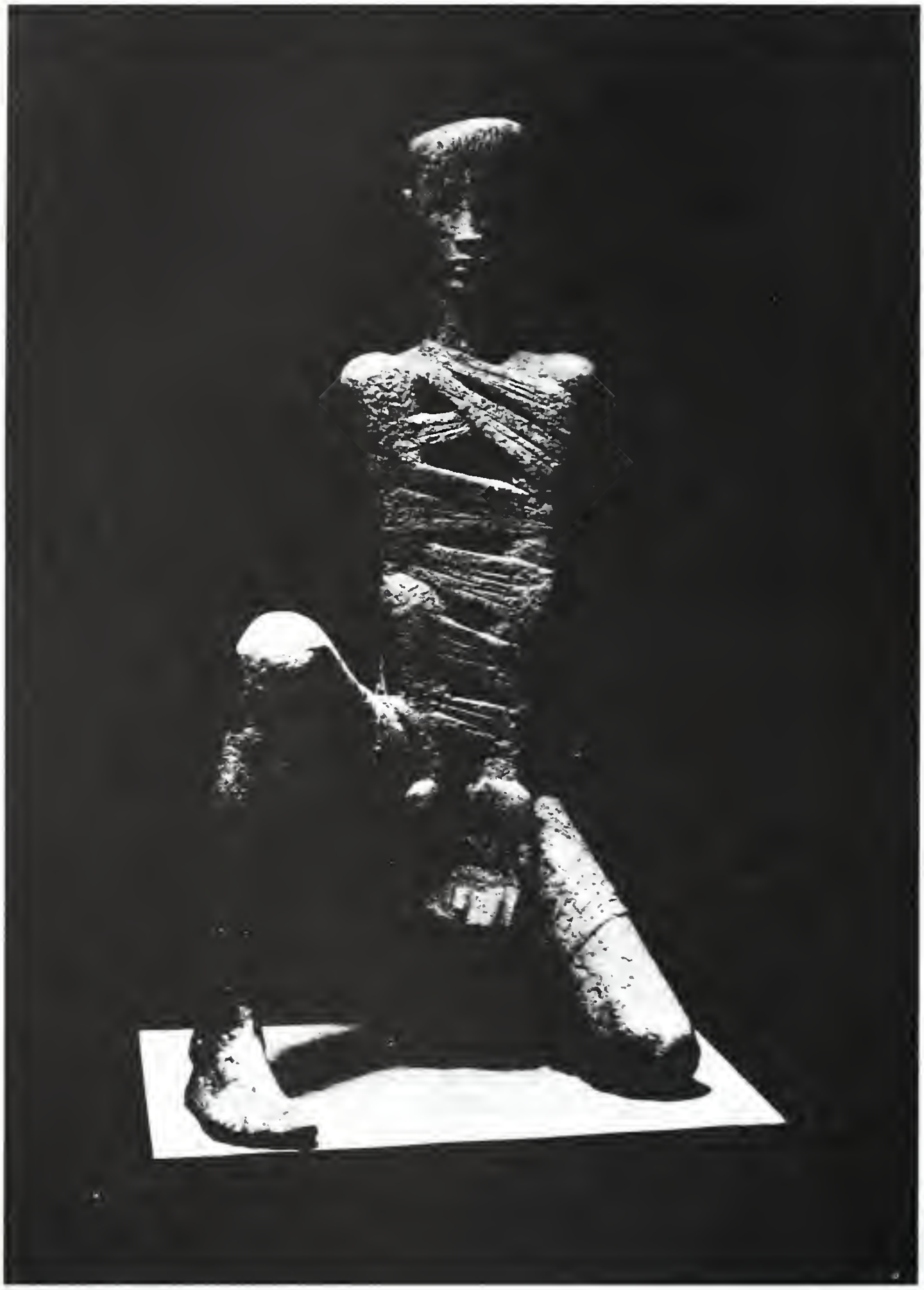
Forgive the nails
of that first cross;
the whip, the lash,
the rage, the hate;
the scorn that seared,
the words that cut;
the unconcern
and prejudice;
the envy, greed,
and cowardice;
the masking of
hypocrisy;
the bending of
integrity —
    O Christ, forgive.

Forgive the years
since Golgotha:
wars without end,
no lasting peace;
hunger and strife
without release;
the human cost
of violence;
the cruel waste
of ignorance;
hatreds that feed
on slavery;
failures to find
true liberty —
    O Christ, forgive.

Forgive the church
its blundering;
its power and pomp
where anguish dwells;
its hollow sound
of empty bells;
its pride of creed,
yet faithlessness;
its wealth of means,
yet heartlessness;
its visions lost,
its hopes deferred;
its blindness to
a living Lord —
    O Christ, forgive.

O man of God, sustained when all seemed loss,
O voice of mercy, sensitive to pain,
Speak from the platform of your cruel cross,
Speak words of reconciling love again:
    "Father, forgive."
Forgive us, for we know not what we do. □

We stand befo



"Arise!"

Read Romans 6:5-11: But if we have died with Christ, we believe that we shall also live with him.

In the novel *Barabbas* Par Lagervisk describes a scene where Barabbas hides as the women who have been following Jesus come to the tomb on Easter morning. They are awe-struck by the empty tomb and the radiant angels, but Barabbas sees and hears nothing. Too often in the twentieth century we hide with Barabbas, seeing and hearing nothing when the resurrection is mentioned. Yet in the words of Paul, "If Christ has not been raised, your faith is futile and you are still in your sins" (1 Cor. 15:17). To live beyond futility is to view the resurrection not only as an event of the past, but also as of the present and the future event.

The resurrection as past event. The resurrection comes to us as a testimony of what has already happened. Luke tell us that the women found the stone rolled away, but when they went into the tomb they did not find the body (24:2, 3). Their reaction was much like ours: The were perplexed (24:4). When Jesus appeared to the disciples in Jerusalem, the were startled and frightened (24:36). It was neither the empty tomb alone nor the appearances in themselves that initiated the gospel. It was rather the realization that Jesus is the Christ and that he lives. The resurrection is the receiving manifestation of God's saving presence with humankind.

This manifestation was signaled by an empty tomb and the appearance of one who had been unjustly condemned and executed. The saving presence and pow er of God is totally bound up in the life, death, and reappearances of that man. In the resurrected Christ the disciples were gathered around the realization tha God is indeed overcoming all that can

The resurrection as past, present, an

the risen Lord

alienate and destroy life.

The resurrection is an act of God in history that confounds the imagination. Yet it is the *beginning point* of the Christian faith. The New Testament was written to let us know that Christ lives. The beginning of the church is precisely the same event as the realization that Christ lives. Where there is no belief in resurrection, there is no church. We may with the women at the tomb be perplexed; we may with the disciples be startled and frightened at the idea. But for the women, for the disciples, and for us the resurrection is a new beginning, a new purposiveness, a new courage that cannot be separated from the life of Jesus of Nazareth. The living Christ is the beginning point of the Christian faith.

The resurrection as present event. The resurrection is not only a past historical event; it is an ongoing present reality. Resurrection is not something that happened once, only to be looked back upon and remembered. It is an ongoing power that transforms our lives at their center. In baptism we are joined to Christ in his dying and being raised. We have died and are being raised with him.

I often think of my only sister, whom I loved. She died of cancer at the age of thirty-six, her children still young and much of her life yet to be lived. With her death, something in me died. With Christ, something in all of us died.

As a young summer pastor I had the occasion to anoint a woman who was going into the hospital for an exploratory operation concerning a possible malignancy. During the anointing service she confessed that there was nothing hidden between her and God, and that she was willing to accept whatever God would give her — even a terminal malignancy. I remember how radiant her face was. I also remember her joy upon discovering that there was no malignancy. Her dying and living had been given over to God's hand. She knew the resurrection to be a present reality.

We are all mortal; we all know that we shall die. However dim or acute that awareness may be, it controls our very lives. Furthermore we know in our innermost being that we were created in and for Eternity, but that we no longer have a grasp on Eternity. Instead we feel afraid, guilty, ashamed, confused, and anxious in the face of death. In Christ our fear and guilt is taken away from us, not because of anything we do or say. It is done for us in Eternity. Even though we die, we know that we belong to God. With Christ we too have died — died to fear and guilt; and we have been raised — raised to joy, to hope, and to love. We now may live eternally in the power of the One who raised the Christ.

In the power of the resurrection we are free to love, to give, and to be for others. The resurrection is not only the beginning of the church, it is the constant renewal of the church. It is the opening out of persons toward one another, the renewal of communication, the breaking down of the walls of separation. Caught as we are in the hostilities and social conflicts that impale our lives, it is the constant surprise of the renewal of love. In Christ we may begin to extend forgiveness to those who oppress us, even when common sense points to the futility of such efforts. The resurrection is the ongoing rebirth of community, direction, and purpose in human life. To live in the resurrection is to live beyond futility.

The resurrection as future event. The resurrection is not only a past event to be remembered, and a present event to be celebrated and lived out; it is a future event to be hoped for. All of life moves toward the time when the power of death shall be unmasked in its weakness, and the weakness of God shall be unmasked in its power. What was begun in Christ shall be extended to the whole creation. He is the first fruits of the new age. History moves toward a new heaven and a new earth.

As future event, the resurrection is a time in which we shall all be changed. In Paul's words, it matters not whether we be alive or dead at that time; we shall all be changed (1 Cor. 15:51). We shall all know, even as we are now known (1 Cor. 13:12). Our lives in all their relationships shall be revealed in their true significance. History shall be fulfilled, the evil purged, and God shall reign forever. All life moves toward that time. It is the time of the coming of the resurrection in all its fullness.

Our faith is not directed to a past that dims with the years. Rather it is directed toward a future that brightens each day. Our lives are not static, fated to dull repetition; they are becoming moving toward a final fulfillment. In that time our tragedy shall become comedy, our hate shall become love, our despair shall become hope, and our isolation shall become communion.

As the beginning of the gospel, the resurrection is the assurance that we may look to even the darkest future with hope, for there is no future so dark that God's resurrecting power cannot reach beyond it. The eternal Christian predisposition to hope transforms all our relationships. Suddenly "He is risen!" becomes an awe-inspiring, hope-giving, love-building, personal-communal reality that not even the fear of death can contain, and suddenly the church proclaims it anew.

We no longer hide with Barabbas, but we stand with the women before the risen Lord — beyond futility. ☐

ure / by Donald E. Miller

At the heart of the matter, it is not a question of bondage or freedom. It is a question of the object of our bondage

Being bound to be free

by Galen R. Snell

A cry shouts loud and clear on college campuses. The theme is not new; it has resounded from the beginning of human life, or at least from the beginning of recorded human life. It is a plea for personal freedom from outside controls.

We know it best from our own national history. From the founding of the colonies, the American dream of freedom has wound its way into the present. The Boone family, it is said, moved on into the wilderness, as did many others, because the nearest neighbor was only a mile and a half away. We dream nostalgically of the tumbling tumbleweed, of the Old West, symbolizing the freedom of movement over the endless acres. "Go west, young man, go west!" was the call. "We'll find a sweet little nest out there in the West and let the rest of the world go by." And yet, David Lawrence once wrote, "The most unfree souls go west, and shout of freedom. . . . The shout is a rattling of chains."

In the last decade the college campus became the focal point for that concept of freedom which demands no outside control. Students and faculty alike struggled against the college status quo. We in the Church of the Brethren have not been immune to this upheaval. For the colleges which were born out of this denomination were caught in this struggle, also.

We looked back and realized that social control in past centuries (even to the present) was often seen in laws of king or laws of religion. Many of us agreed with the writers of old, that the drive toward freedom by means of destroying environmental controls will arrive when the last king is strangled in the entrails of the last priest. Even yet, many of us in higher education, and many students who come to our campuses, see freedom as a lack of restraint placed on us by tradition, authority, or social pressure. We see freedom as being a sophisticated form of anarchy, an attitude of doing as we please — just don't get caught. The result in both cases is often a selfish desire to be concerned only with oneself.

To attempt to analyze this selfishness is difficult. Our very physical life is one of bondage — witness our need for air, food, and clothes. We accept this physical bondage because we must in order to live. However, we reject any spiritual bondage because we fear it stifles our growth as persons. Somehow we feel we will be free if we can do what we want to do without any outside restraints. Yet, the bondage still lies there in other realms of our life whether we wish to acknowledge this or not. Service, like breathing, must be accepted in order to find freedom in our spiritual lives — and that is as necessary as breathing in the life with Christ.

In America, we like to say we have freedom from outside control. We have our constitution, and for years we had a West to which we could flee. If we are indeed free, why do so many of us feel lonely? Why are some eight to nine million Americans chronic alcoholics and some ten million problem drinkers? Why do we Americans spend 6.4 billion dollars on drugs each year with the resultant drug problems we face across our nation? Why do one out of three families break apart? And why do a thousand young persons between the ages of 14 and 21 take their lives each year while thousands more try unsuccessfully to do so?

What type of freedom indeed lies within us at our college campuses when we spend an inordinate amount of time in front of tv, obtain a degree primarily to earn more money, seek the status of a new car, and gripe over abundant food? What type of freedom do we have when we are caught by the bond of the gluttony of time, talent, and physical pleasure — all of which are guaranteed, insofar as life is guaranteed in the society we live?

What I'm pointing to is illustrated in the following experience. A young man by the name of Dave Rittenhouse was sent through Brethren Volunteer Service to Europe to help in a refugee camp for men who had escaped community tyranny. After working with persons who were so fearful that they attacked each other as Communists, Dave returned to the States, and I met him at Bethany Seminary. One day one of the men from the refugee camp showed up at Dave's home. He had been allowed to immigrate to America. A glad reunion took place. After being together for some time, and parting was imminent, the young man took Dave to the dirty Chicago street below and showed him a new car he had just purchased. Dave told me the story of how this man had come to America, found a job, then bought a car which cost him most of his salary to make the payments. Dave's comment to me was, "I wonder if he did not simply escape from one type of slavery, only to be caught by another. I wonder if I, or America, had helped him at all."

I thank God for the outside freedoms we have in our country, but I sometimes feel we have little more actual human freedom in our free society than I see in the lives of people in a captive society. Freedom in outward circumstances is a

myth for which people are willing to bind themselves, and die to maintain. But my question to Brethren educators, to Brethren youth, to Brethren wherever we may be is: "Is freedom an outward circumstance or an inward condition of the human being?" This struggle is seen in the words of Friedrich von Hugel:

"I saw young fellows all around me fretting to be free, to be their own sole, full masters. They fretted against this and that thing; against this and that person. They thought if only they could get away from these, they would indeed be free. But, I, myself could not feel that to be nearly enough. I was too little happy in myself to fiddle-faddle at such little things! I wanted, I had, to get rid of *not* these outside conditions, not those other people and their orders, etc.; but I had somehow to become free from the self, from my poor, shabby, bad, all spoiling self."

Herein lies the secret of the free person — the settling of an inner struggle that wars within the personality. Jesus spoke of this type of freedom when he told the story of the Prodigal Son (Luke 15:11-24). Helmut Thielicke wrote regarding the Prodigal Son (*In His Spirit*, Part 2, p. 83):

"He separates himself from his father in the hope that he will find himself on the free paths of the far country and be able to develop himself in freedom. He hopes, as it were, to become autonomous. But instead of finding freedom, he falls under the dictatorship of his homesickness, his ambition, his urges. The freedom to do what he wills subjects him to the tyranny of the law of least resistance. The very lack of binding restraints that he willed leads him to the pigsty — a

DICTIONARIES
WEBSTER
Library size 1973 edition, brand new,
still in box.
Cost New $45.00
Will Sell for $15
Deduct 10% on orders of 6 or more
Make Checks Payable to
DICTIONARY LIQUIDATION
and mail to
Messenger Box D
1451 Dundee Avenue
Elgin, Illinois 60120

C.O.D. orders enclose 1.00 good will deposit. Pay balance plus C.O.D. shipping on delivery. Be satisfied on inspection or return within 10 days for full refund. No dealers, each volume specifically stamped not for resale.
Please add $1.25 postage and handling.

CLASSIFIED ADS

FARMING OPPORTUNITY with a good future potential for a young man, married or single, on dairy and stock farm in northwest Illinois in a Brethren community. Experience not necessary but a willingness to learn. Write Carl Patterson, Milky Way Farm, Milledgeville, Ill. 61051, or call 815-225-7279.

CHANGE AND CHALLENGE by Elmer Q. Gleim. A new 378-page history filled with information about the Southern District of Pennsylvania. Here is a readable account of the people, events and movements of the period 1940-1972. It is filled with an abundance of pictures of people and churches. It is required reading for all who wish to better understand the Church of the Brethren and is suitable for study groups. A study guide is available upon request. To order, at $6.00, postage paid, write: District Office, Box D New Oxford, Pa. 17350. (Will also be on sale at Annual Conference, Roanoke, Va.)

FOUR SCORE AND MORE. A biography of X. L. Coppock. Written by Jean Lichty Hendricks. Available from X. L. Coppock at 1609 E. Kansas Ave., McPherson, Kans. 67460, for $3.50. Postage paid.

ANNUAL CONFERENCE TOUR — Travel with fellow Brethren by bus to Roanoke. After Conference visit Gatlinburg in the Great Smokies. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

"HINGE POINTS OF HISTORY." Church of the Brethren Middle East Bible Land Seminar. Cyprus, Israel, Lebanon, Turkey: 9-day Jet Cruise. Guest leader: Dr. T. Wayne Rieman. Departure: October 21, 1974, Cleveland, Ohio. Cost $799. Coordinators: Rev. & Mrs. Raymon Eller, 358 Selden Ave., Akron, Ohio 44301. Phone: (216) 724-9595. Several ministers in Ohio, Indiana, Illinois, Michigan are tour hosts. Contact District Office for names.

BRETHREN TRAVEL — Three-week tour of Europe leaving Aug. 5, 1974, including Amsterdam, Paris, Swiss Alps, Venice, Schwarzenau, and Kassel. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

highly symbolic term — and makes it utterly clear that he has not exchanged his bondage to the father for freedom (which is what he really wanted), but rather for bondage to inferior powers.

"This is his catastrophe. It is our catastrophe. When the son found the father anew by the roundabout way of wandering in the far country he realized that he had also found himself in this bond, and therefore, had arrived at real freedom. We have only to choose between bondage to the Father, which makes us free, and bondage to the powers of this world, which enslaves us. Only he who finds God finds himself."

The very struggle to be free that exists in all of us points to the condition of humankind that each must seek for personal freedom. The result is often rebellion.

Rebellion is not without its merits. Indeed it is the sign of seeking selfhood. It brings with it the potentiality of a found selfhood — freedom of the inner person. If, however, rebellion is perceived as freedom itself, the person has failed to see that rebellion is the result of a negative control asserted by the background, person, or situation against which the rebel resists. The control of the rebellious one's action still lies outside oneself.

The rebelling son whom Jesus talked about realized that such was the case. He returned to be the servant of the built-in situation, and found himself the honored son.

Despite the drive for freedom we have seen on our college campuses, we discover that freedom is not an outside cultural, social, or political condition. Many college students, like the Prodigal Son, found that the freedom they sought did not bring with it love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control (Gal. 5:22). Freedom is a condition of the inner life of each one of us — be we college student, administrator, garbage collector, or farmer. Often the secret of the depth of our own personal freedom is seen in the quality and quantity of our griping. The college campus has had plenty of this in the last ten years.

When I talk to college students, I ask the following: Does your criticism of your parents, roommate, husband or wife, professor, fellow student, administration, food service, rules of the college, or community come from a commitment t your God which allows you to see clearl where the last king should indeed be strangled with the entrails of the last priest? Is your criticism from the motive that what you do will help another person become the finest person possible Is your criticism Christ's method of helping another person or is this the easy way out — only another form of selfishness? If your criticism is to help the next person become a better individual, then, on with your concern. For there is a place to help right any wrong. But beware if your complaints come from a need to mask the poverty of you own "poor, shabby, bad, all spoiling self."

Do you use the outer freedom grante by our political system to become a glutton for money, prestige, honor? Do you use it as a means to vent your splee because you cannot stand yourself? Ar you so blinded by outside freedoms tha you cannot see beyond the physical worl into the eternal where the "Law of the harvest" stands stark and bare? Paul wrote: "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap (Gal. 6:7). Has eternity eluded you so that your desire for freedom is an anxiety over all types of physical loss and an anxiety over death itself which controls your actions and thoughts?

"My peace I leave with you," said Christ on the night before he died. If anyone lived in freedom, it was he. Though he lived in political bondage, he was free. But the paradox of it all is tha his freedom came through bondage — "Father, if Thou art willing, remove thi cup from me; nevertheless, not my will, but Thine, be done" (Luke 22:42).

When we get right down to the heart of the matter, it is not a question of bondage or freedom. It is a question of the object of our bondage. For you and I are created beings. Therefore, we are in bondage any way we turn. Creative living is dependent on what or to whon we owe our allegiance. Christians' freedom comes from our allegiance to Christ Simone Weil was so correct when she wrote:

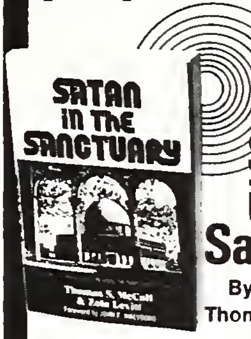
"One doesn't enter into an agreement) love God; one has to consent to the greement that has been drawn up in neself without one's assistance."

To obtain the lessons of any stage of ur life, to know the surety of from 'hence we have come — the surety of ıe destination of our being — and to now the privilege of human and divine ıteraction that lies between our birth nd our death brings us to the quest of iod. To know God results in freedom. : is ours for the asking. Jesus said, "If ou who are evil, know how to give good ifts to your children, how much more 'ill your Father who is in heaven, give ood things to those who ask him" Matt. 7:11)?

This quest must become an inner struggle that controls the outward stimuli om the world, so that the inner life of evotion can be strengthened. When we re ready to rest in God, we can under-and the joy and rejoicing that comes ith our return to the Father. Now, we e free to live in the world, to change . But no longer are we controlled by . Herein lies freedom. If we are free, matters not if we dwell in the wide pen spaces of the West or are held in e deepest prison. It matters not if we e free on the hillside or are nailed to e cross. The words of Madame Guyon ritten in a seventeenth-century prison press this:

But though my wing is
closely bound
My heart's at liberty;
My prison walls cannot control
The flight, the freedom of the soul.

The Christian college has the privilege helping the youth who attend to find iritual and ethical freedom along with ellectual freedom. But we must cognize that no type of freedom is und without freely humbling ourself to bondage of love and discipline. We ortchange students in our Christian lleges when we do not provide the idelines for a disciplined life of the rit in Christ, in the same way we prole these guidelines for the intellectual owth. I believe that personal freedom very important. Let us who are Chrisn point the way to a freedom that nes from our personal bondage to rist. □



Now in paperback!

Satan in the Sanctuary

By Zola Levitt & Thomas S. McCall

Recent happenings in Jerusalem indicate that the time of the Antichrist is imminent! This dramatic account of the prophetic significance of the Six-Day War discloses that the tribulation temple—the stage for the entry of the Antichrist—will be rebuilt sooner than anyone has expected.

"It is a bestseller! . . . a tremendous book—tremendous!"
—Hal Lindsay

Paper, $1.95

At your Christian bookstore

moody press
THE NAME YOU CAN TRUST

Dept MCS 150 W Chicago Ave., Chicago, Ill. 60610

Perspectives on the Church of the Brethren

Heritage and Promise

by emmert f. bittinger

Here is a contemporary look at the Church of the Brethren in the light of its history. The origins and growth are clearly outlined in the context of church history and in the setting of a changing society. Basic beliefs and styles of life among Brethren receive equal prominence with institutional developments.

The writer: Emmert F. Bittinger is associate professor of sociology at Bridgewater College.

$2.45 paper plus 30¢ p & h
Order from The Brethren Press
1451 Dundee Ave., Elgin, Ill. 60120

Come make a joyful scene at Dayton

April 17-20 are dates to remember. That's the week Brethren gather in Dayton, Ohio, for a first denomination-wide Congress on Evangelism. • The Church of the Brethren has been entrusted with a message — the best news of God's love for all persons. And the Congress will be one place where Brethren can come together to share ways of telling that message. • Fifteen workshops two afternoons — and four special all-day events, including "Serendipity Workshop" with Lyman Coleman; lay witness mission; Bible simulation; the arts. Faith sharing in music and drama. Presentations by Anna Mow and Tom Skinner. Sermons from Brethren preachers. A dispersion to area churches Sunday April 21. • Preregistration helps in getting first-choice workshop assignments. But Congress-goers may register upon arrival. Come and share your best news.

1974 Congress on Evangelism.
Sharing the Best News.

‘Daybreak’: One congregation

The silent people. They are a people with talents, thoughts and different points of view. They are the congregation — the faithful, the reverent, the workers, the givers of time and money and purpose. They are a diverse gathering of means, minds, and talents unified in faith. They come to church to thank God for their well-being, for his gifts to them, and to praise him for his integrity and his love.

They sit together, sing hymns together, pray "The Lord's Prayer" together. They are not silent on the Lord's Day; they are one voice. But the individual voices of the congregation are seldom heard, and seldom are many of these people asked to share their thoughts.

Though it may seem obvious, each member of the congregation has a different point of view. All have a talent, a gift, something they can do well whether it be writing, accounting, drawing, organizing, singing, composing, or teaching. A formula for all to remember who work for the church is that one person's faith, equal to one's talent plus point of view, is multiplied by sharing it with others. Sharing, therefore, is of great benefit to the individual.

Ultimately, if we divide our faith as the loaves and fishes, and give it and our talents to the congregation, all benefit, all are strengthened. The question is, however, "How to ask, how to encourage the silent people to speak and to share?"

In the autumn of 1971 an English teacher, recognizing the reservoir of talent in the church, announced through the church bulletin that she would be available to talk with and help those who were interested in creative writing. A small group of people began meeting Thursday evenings at the Lancaster Church of the Brethren to write, to give voice to their feelings. Most in the group were young people. They met and talked about writing, religion, and world problems. They expressed their thoughts in words and enjoyed it.

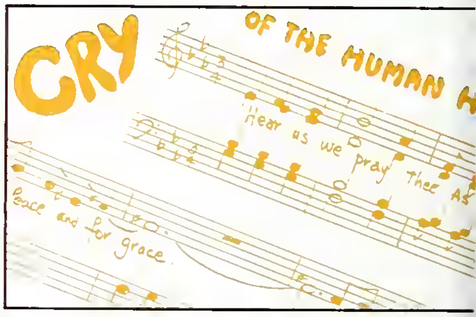
What was needed was a way to make their ideas public. Out of these initial meetings grew an editorial staff that eventually published the church literary magazine "Daybreak," the purpose of which was to provide a place where each in the church could share in some creative way his or her faith and point of view.

The magazine was not to be a forum for the writing of a small group of people. Everyone in the congregation was asked to submit original poems, stories, essays, prayers, photographs, drawings, and music. The staff published notices in the Sunday bulletins and the monthly congregational bulletin asking for creative work. They tacked posters on bulletin boards where everyone could see them, and put boxes at strategic places throughout the church where people could deposit their work. Believing implicitly in "ask and you shall receive; seek and you will find," staff members personally contacted some people and asked them to submit something. Others wrote letters to members who were away at college.

Not to be forgotten were the children in the church school. One person visited the classes on a Sunday morning asking the children to write short poems and stories or to draw pictures to submit to the magazine. Both teachers and students were enthusiastic about the project.

The staff chose a title for the magazine from a list of thirty or so suggestions made by the staff and the congregation. They decided on "Daybreak" because it was simple and direct, and connoted an

DAYBREAK
Daybreak



God's Handiwork
BY FIRST PRIMARY CLASS
Eric
Joel
Pam
Gregory
Holly
Tammy
Debbie
Holly

sharing of the loaves and fishes

awakening, dawn, the soft light of morning, a renaissance of feeling. It carries with it, too, the hope of a new faith, of a refreshing beginning, of the resurrection of life promised on that momentous morning nearly two thousand years ago.

The staff took the name, the idea, the purpose, and the creative work and began putting all into concrete form. With the help of a cooperative local printer who would print the magazine at cost, an appropriated item in the church budget, and donations from interested members, publication seemed certain. The staff selected the format, the paper and the inks, and began the layout.

To help keep costs down the staff thought of an unusual layout — one sheet of glossy white paper the size of one newspaper page printed on both sides and folded down in a series of four by six inch squares. Each folded square became a page. Moving from square to square readers gradually unfolded the paper until, when finished, they held a large piece of paper with the center spread on it. Needless to say it was a colorful and unusual first magazine.

Five hundred copies of the first "Daybreak" were put in the hymn racks so each family could take one. The first and all subsequent magazines were provided free for the congregation.

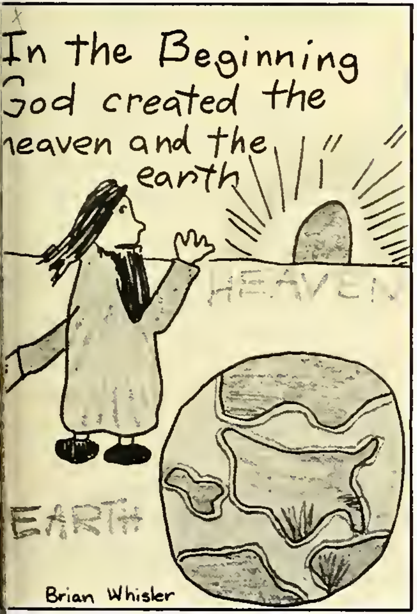
Those who wished could make donations for future magazines. For everyone — staff, writers, artists, and congregation — the first issue of "Daybreak" was a success. It was decided then to publish a magazine in the spring and fall of each year.

Since that first issue, "Daybreak" has been published three times. Each issue finds more and more people with hidden talents either contributing original work for it, or giving their time to help with layout and organization. Over the two years that "Daybreak" has been in existence the staff has changed occasionally. One person may drop out for lack of time; another volunteers. But the original small group of writers is still on the job, and the English teacher who first proposed the project is still editing and advising.

"Daybreak" may seem inconsequential when compared to other church matters concerned with business, or district, national, or even world affairs. But it is not inconsequential for those who helped create it, and it is certainly not inconsequential to those who shared their thoughts and ideas with their friends and neighbors. Nor is it unimportant to the children who enthusiastically contributed to it, and just as enthusiastically wait for it to come so they can see themselves in print. I myself find pleasure and satisfaction in the writing and editing of the magazine, and I am sure the same can be said for the other staff members.

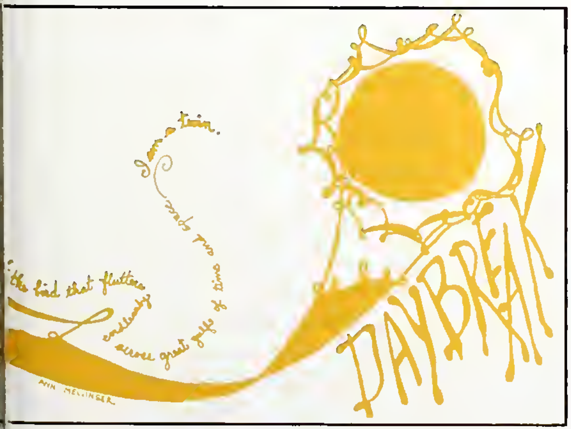
Though it be small, "Daybreak" benefits everyone. As Luke wrote to his friend Theophilus, "He who is faithful in a very little is faithful also in much." For those of us on the staff and for those who gave their talent, "Daybreak" is our little offering of faith to the Lancaster Church of the Brethren. ☐

by Judith A. Kocher



THE TRANQUIL STORM

There is nothing as majestic as a storm at night.
The lightning slashing with a terrifying light.
Later our ears hear the thunders roll,
But we need not fear for it does but extoll
That we are mere mortals and a God up above
Will send us needed rain, shower us with love.
For a man must have faith to go out to sow
That the grain will sprout roots and leaves and grow
To a fruitful plant, good for all mankind.
And if we accept what each day we find,
Stand up to the storm, the heat, the rain,
Do the best we can, try again and again,
Our lives would be majestic as a storm at night
And shine like a beacon with a pure bright light.
William Bard



THANKSGIVING

"Holy, holy, holy,
The earth is full
Of the glory of God"
These are the words
Of the prophet
Spoken hundreds
Of years ago
We may not have
His vision but perhaps
We may have some
Of his gratitude
For we know thanksgiving
We are blessed with life
The sun rises and sets
Above us,
We breathe the air
Surrounding us,
We stand on the earth
Spinning in time

We raise our hearts
And voices in thanks

We ask only for larger hearts
To appreciate our life,
For more open eyes
To see God's glory,
For clearer minds
To know the truth,
For unselfish spirits
To love more fully
The Eternal Sun of creation
Is shining from everlasting to everlasting
He is the Light of the universe,
He is the One worthy of praise
From Him alone, the Lord Most High,
Do all our blessings flow
Creation shows forth His glory
To You alone, Eternal God,
We offer our thanksgiving.
David Long

Here is
must reading
for studying
the life
of Jesus

JESUS AND THE NONVIOLENT REVOLUTION

by Andre Trocme

Jesus Christ is presented as a vigorous revolutionary who changes the world without using violence.

This very readable study book covers a multitude of subjects and discusses the intriguing details relating to Christ's nonviolent life style. Cloth/jacket, $9.95.

Order from:
BRETHREN PRESS,
Elgin, IL 60120

A Perspective for Counseling

DIVORCE AND REMARRIAGE

John R. Martin

Here is an exploration of the redemptive approaches for those whose marriages have failed.

The book is in two parts. The first gives counseling perspectives and the second focuses on the task of counseling.

Martin operates on the premise that one's understanding of marriage determines his attitude towards divorce and remarriage. Cloth, $4.95.

Order from:
BRETHREN PRESS,
Elgin, IL 60120

word from washington

Can the crisis in confidenc

by Ralph E. Smeltzer

"I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States, and will to the best of my ability preserve, protect, and defend the constitution of the United States." Every president enters office with this vow.

Americans tend to look upon the presidency as a symbol of their hopes and aspirations, their moral values and standards. Children look up to the president. People of other nations tend to measure our country's morality by the behavior of our president. Their image of us and our image of our own national morality is somehow symbolized for good or ill in our president. This manner of thinking puts the president on a pedestal.

The pedestal position of leadership is also true of pastor and parent. When a pastor is installed, he vows "to carry out faithfully the obligations of the ministry . . . and by precept and example leading all who come under my ministry into the fullness of the grace of Christ." In the consecration service for parents and children, parents say "we do" to the question, "Do you consecrate yourselves as parents to the task of instructing this little one in the Christian way of life, and, to the best of your ability, will you provide a home atmosphere of devotion and prayer and a daily dedication to the Christian way, so that by your personal example your child will come to a confession of Jesus Christ as Lord?"

By virtue of their place of leadership, presidents, pastors, and parents are on pedestals, looked up to, and seen as examples or symbols of the highest moral expectations of their nation, congregation, or family.

From pedestal to purgatory. A moral crisis comes when the leader becomes involved in wrongdoing. If the president becomes involved in scandal and violates the integrity and power of his office he loses the respect and support of his nation. Isaiah for his time caught the mood of many in our day: "Justice is turned back and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter" (Is. 59:14).

Lawlessness has not only been occurring in the White House but in several administrative agencies. A pattern of official lawlessness has emerged, where laws are ignored, broken, or defied. Archibald Cox was illegally dismissed; Howard Phillips illegally appointed to OEO; over two dozen funds illegally impounded. Four and a half months beyond the date required by law, the Ag riculture Department filed with Congress the government's goal for the development of rural United States. The Forest Service illegally permitted clear-cutting a West Virginia national forest.

Many appointments are made to regulatory agencies from leaders in the industry to be regulated, thus building conflict of interest into positions of power partiality.

"It is hard for Americans to comprehend the awesome idea of a government that breaks laws," columnist Colman McCarthy wrote recently. "Citizens are as much victimized — even more victimized in many cases — by the crimes o their government as by neighborhood thugs."

Our youth at home and friendly nations abroad have a tarnished image of our public and private morality. Unless we improve the reality of our morality, unless we reaffirm and exemplify a high standard of values, there is yet a sadder day ahead for our children and our children's children. Like Jesus, we may first need to sit on the hill overlooking our Jerusalem and weep. But then like Jesus, we had better proceed to the inne court of our society and cleanse it.

Many of us tend to make the human mistake of either overrating or underrating our leaders whether they be in government, church, or family. At first we tend to put them on a pedestal, forgetting that they are human, fallible like ourselves. When they misbehave, they fall from grace to disgrace in our eyes.

e resolved?

Our image of them is shattered, our trust ost. So next we underrate their integrity and honesty. First we think they are better than they are, then worse than they are. How can we learn to avoid both he presidential-pastoral-parental pedestal, and purgatory?

Restoring public confidence. Fallen eaders can regain their people's confidence and lead again — if they are willing and big enough to pay the price and earn the right. An honest confession of wrongdoing comes first. Only the ruth can set both leaders and their people free. Admission of error is a mark of greatness, not weakness. A leader who admits mistakes, accepts censure or punishment, and demonstrates contrition may again earn the role of eadership.

This road is not easy. But with the help of God, Christian grace, and inner haracter it can be done. Indeed, this path is absolutely necessary if our government is to restore its integrity and uphold public morality. This is the only ourse to reestablish the faith of our outh in government and our stature broad. No double standard will do.

Our task. What can we do to improve ublic morality? How can we make ours the city of righteousness, the faithful ity"? (Is. 1:26).

First we need to acknowledge our own ersonal failures to improve the moral limate of our society. We can hardly riticize government or industry leaders or secretly seeking special favors or rofits if we falsify our tax returns or ask he local judge to "fix" a traffic ticket. We had better make sure we are living up to high ethical standards in our own ersonal, family, and church life.

Second, we can help, encourage, and upport each other in living up to those andards. We can be pastor to one nother, and to our public officials. All f us, whether private citizens or public ervants, need to be "waited upon," ndergirded with words and prayers in rder to live strong, faithful lives. We an form a coalition of conscience.

Third, we can define our own self-interest in a way that puts the interest of the group first. Then we'll see peace and the welfare of the world to be in our own national interest; the welfare of the nation as helpful to our own political party or church; the healthy mission and ministry of the church as in the self-interest of our family; and the happy collegiality of our family as basic to our own personal self-interest.

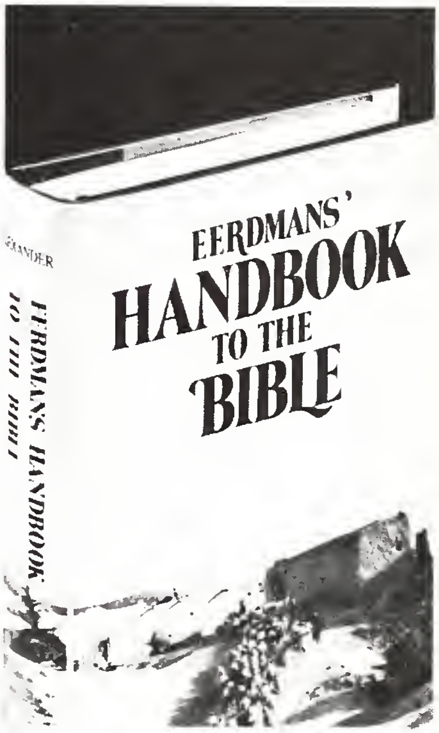
Fourth, we must work for change in our governmental system that will reduce opportunities and temptations for wrongdoing, and that will make it easier for leaders to do what's right. Limit on campaign expenditures at all levels need to be enacted to minimize the effect of campaign contributions upon the decisions of officeholders. Greater public financing of elections is needed. Full disclosure of all assets by officeholders at all levels of government must be required.

The system of checks and balances must be restored by greater congressional vigilance towards its own constitutional responsibilities. Careful review of the gamut of presidential power is mandatory, such as the power to impound funds and to assume the function of regular law enforcement agencies. Former FCC Commissioner Nicholas Johnson said, "What can one commissioner do? Plenty. It may take four votes to control the agency but it only takes one to blow the whistle."

Fifth, we can clarify the critical ethical issues in the 1974 federal elections. These elections can serve as a public referendum upon issues related to Watergate: campaign reform, public financing, the system of checks and balances, restraints on presidential power.

Lastly, we must recognize that today's crisis in confidence is not going to be resolved quickly or by one or two honest leaders, regardless of political party. Years of rebuilding are required. On the other hand, cynicism and despair are not appropriate in the light of our understanding of God's sovereign rule and "that of God" in every person. It is healing that our nation needs; a compassionate concern and forgiveness to those involved in wronging us and our political system. This restoration awaits our hearts and hands; it awaits concrete actions by all people of goodwill. ☐

"...unparalleled"



EERDMANS' HANDBOOK TO THE BIBLE

"The combination of beautiful full-color photographs and charts with an excellent text is unparalleled."
—Donald Tinder, *Christianity Today*

"A colorful, readable guide to an intelligent yet reverent understanding of the Scriptures . . . If I could choose just one family reference book to accompany Bible reading (other than a concordance), this would be it."
—Kenneth L. Wilson, Editor *Christian Herald*

680 pages, most in full-color
437 photographs 68 maps
20 original graphic charts
$12.95

At your bookstore or write

231
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E., GRAND RAPIDS, MICH 49502

Patriarchs with qualities like our own

Palm Sunday television special: Leban and Jacob (left); Joseph

THE STORY OF JACOB AND JOSEPH. Part I: Jacob and Esau. Part II: Joseph and His Brothers. ABC TV, April 7, 8:30-10:30 P.M. EDT. Confirm date and time with local listings.

Faith comes to exist in the vast and complex totality of man's life, that faith as engendered by the Word of God works upon, makes use of, reilluminates, and reinterprets the total geography of existence. The proclamation of the faith, and its transmission, must therefore operate within no narrower dimensions than the wild unsystematic of actual life. . . . Anything has covert or overt influences upon everything. — JOSEPH SITTLER, The Ecology of Faith

One of the most striking dimensions of the Old Testament is its realism. In the stories of Jacob and Joseph (the stolen blessing; Jacob's wooing of Rachel; his reunion with Esau; Joseph being sold by his brothers to Egypt; his adventures with Potiphar and the Pharaoh; and his reconciliation with his brothers), we find tragedy and triumph, depression and joy, jealousy and reconciliation, hate and love, anger and forgiveness — the same qualities we see in ourselves and those around us. In the moving drama of these biblical patriarchs, we see faith put into action in the "wild unsystematic of actual life." Here we find no plasterboard saints but complicated human beings grappling with all the emotions, anxieties, successes, and failures that fill our own days and deeds.

On Palm Sunday the story of Jacob and Joseph will be showcased in an ambitious two-hour television presentation filmed in Israel. The creative and inspirational source behind this drama is Mildred Freed Alberg, who has received many awards as a television producer, especially for her work on "Hallmark Hall of Fame" programs. She has brought together a stunning group of international actresses and actors including Colleen Dewhurst (Rebekah), Keith Mitchell (Jacob), Tony Le Bianco (Joseph), Herschel Bernardi (Leban), Harry Andrews (Isaac), and Julian Glover (Esau). The director is Michael Cacoyannis, a man with a special gift for the Mediterranean milieu *(Zorba the Greek* and *Electra)*, and music for the show has been created by Mikis Theodorakis *(Zorba the Greek, State of Siege)*. Ernest Kinoy has written the script in a simple, elegant style. Alan Bates will serve as narrator for the Jacob and Joseph stories.

A great deal of research went into this two-hour special. Ms. Alberg spent two years studying recent archaeological findings on the customs and ways of life during the period. Dr. David Noel Freedman, co-editor of the Anchor Bible Series, served as consultant to the show, providing additional background material and helping the producer interpret the stories. Commenting on her concern for accuracy and careful annotation of the period, Ms. Alberg told us in an interview: "We are attempting to portray the people of the biblical narratives — and in our case, we chose the Jacob and Joseph stories — in the way they lived and as real people, according to all we now know about them."

by Cultural Information Service

Any artist who seeks to deal with biblical material faces a difficult task. Part of the essential mystery, beauty, and magnificence of Old and New Testament stories is their spareness. The German novelist Thomas Mann took sixteen years to write his four-volume epic *Joseph and His Brothers* (1933-1943). He was interested in seeing how "this charming story might be renewed and recreated in narrative . . . with all modern resources, spiritual and technical." Yet there were many readers who found his novels too lengthy, too heavily philosophical, and lacking in spiritual vitality. The stories of Jacob and Joseph are undoubtedly fit naterial for reinterpretation; they are lramatic and emotional dynamite.

When we asked Ms. Alberg about ıther religious films and made reference o *The Ten Commandments,* she noted: 'In the film *The Ten Commandments,* vhen Moses writes on the tablets, fire comes from his fingers; that is the kind of thing we tried to avoid in our film. 'n our drama, the people are simple people with strong beliefs. When God alks to Rebekah, you don't hear the voice of God in deep, mellifluous tones. nstead, there is an absolutely marvelous noment when she suddenly realizes she's iearing the Lord. Later, when she's giving birth, she says with great excitenent, 'God spoke to me, God said . . . .' "

Every viewer will have to judge for ›neself whether this presentation of 'The Story of Jacob and Joseph" rings rue to the scriptural accounts and brings is closer to a fresh understanding of ›urselves and God.

)uestions for discussion

1. In the Bible, specific events and ›articular things reveal God's presence: he bush in the desert, the potter's wheel, evelations in dreams, an unfaithful wife, cross outside the city. Do you feel hat the spiritual dimension of the Jacob nd Joseph stories has been made vivid n this film?

2. The enmity between Joseph and his rothers is prefigured by the hostility etween Jacob and Esau. In both cases, he problem is parental favoritism. How o you react to this problem? With vhom do you identify in each account?

3. Both Jacob and Joseph were very vorldly men: Jacob proves himself to be shrewd businessman when he wins an conomic victory over Leban, and oseph is depicted as a wise adminisator. Does this aspect of their lives nake them more contemporary than you ould expect?

4. Discuss the conflict between love nd duty that faces both men.

5. "There is nothing past that one hould yearn to have restored, there is nly something eternally new formed out f the expanded elements of the past, and ır true longing must always be prouctive, that is to say to create something etter" (Goethe). Share your reactions this dramatic presentation in light of oethe's thought. ☐

10%

New Church of the Brethren annuities now pay you guaranteed income from 4-10%, depending on your age!

Your assured lifetime income begins when you invest $200 or more in a Church of the Brethren General Board Gift Annuity. Your annuity income is largely tax-exempt, and the rates are higher than ever . . . depending on your age, you may qualify for the new maximum rate of 10%.

Every Church of the Brethren General Board annuitant is a partner in the Brotherhood's worldwide ministry. Our program touches thousands of persons with love inspired by Christ in the United States, India, Indonesia, Nigeria, Ecuador, Haiti and many other places. This year you can have the joy of helping the General Board in its worldwide ministry.

You can have increased income and a larger satisfaction as a Church of the Brethren annuitant.

Mail this coupon and see.

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Church of the Brethren

Please send me more information
on your Gift Annuity Programs

Name age (mo. day yr.)

Name of co-annuitant (if desired) age (mo. day yr.)

Address

City State Zip

#26 4/74

106th BVS Unit

Cynthia Baum, of Columbiana, Ohio, to Mother Goose Child Development Center, Elgin, Ill.

Thomas Bethge, of West Germany, to People's Health Center, Freeport, Ill.

Constance Cripe, of Elkhart, Ind., to Cross Keys Brethren Home, New Oxford, Pa.

Jaffray Cuyler, of New York, N.Y., to Michigan Migrant Ministry, Grand Rapids, Mich.

Beverly Dawald, of North Manchester, Ind., to Gould Farm, Monterey, Mass.

Marguerite Earhart, of Grantham, Pa., to Northern Ireland

Marjorie Goodwin, of Western Springs, Ill., to Dundalk Church of the Brethren, Baltimore, Md.

Carol Kettering, of Lititz, Pa., to Dayton Project, Dayton, Ohio

Eugene Krall, of Jonestown, Pa., to Bar 41 Ranch, Wilbur, Wash.

Rhonda Metcalf, of Brunswick, Md., to People's Health Center, Freeport, Ill.

Susan and Jeff Miller, of Pine Beach, N.J., to Gould Farm, Monterey, Mass.

Sally Moore, of Rockhill Furnace, Pa., to Dayton Project, Dayton, Ohio

Rainer Papp, of West Germany, to Bloomington Christian Center, Bloomington, Ind.

Mary Roop, of Linwood, Md., to Lititz Community Center, Lititz, Pa.

Brenda Shenk, of Manheim, Pa., to Virlina District Office, Roanoke, Va.

Debi Silver, of San Dimas, Calif., to Bloomington Christian Center, Bloomington, Ind.

Deaths

Laura G. Alfred, Waynesboro, Va., on July 16, 1973, aged 87

Jacob H. Andes, Grottoes, Va., on Feb. 24, 1973, aged 75

Glen Aukerman, Trotwood, Ohio, on Dec. 11, 1973, aged 52

Nell Barlow, Kingsport, Tenn., on Nov. 9, 1973, aged 82

Garland G. Bowman, New Hope, Va., on June 27, 1973, aged 34

Ross Brougher, Markleton, Pa., on Nov. 29, 1973, aged 79

Graybill G. Bruckhart, Manheim, Pa., on Dec 15, 1973, aged 79

W. Paul Coffman, Staunton, Va., on Nov. 10, 1973, aged 66

Amelia Davis, Richmond, Ind., on Nov. 27, 1973, aged 67

Jesse D. Eads, Dixon, Ill., on Dec. 12, 1973, aged 70

Jerminah M. Fletcher, Rockwood, Pa., on Nov. 14, 1973, aged 97

Homer F. Garber, Waynesboro, Va., on Oct. 14, 1973, aged 87

Emma Gent, Greenville, Tenn., on Nov. 27, 1973, aged 85

Stephen Haines, Winchester, Va., on Oct. 22, 1973, aged 26

Russell Helstern, Brookville, Ohio, on Aug. 25, 1973, aged 69

Ephraim M. Hertzler, Clarion, Pa., on Aug. 29, 1973, aged 77

Herman E. Hilker, Trotwood, Ohio, on Dec. 30, 1973, aged 62

Wilbur Hunter, Modesto, Calif., on June 27, 1973, aged 82

Harold E. Johnson, Canton, Ill., on Aug. 12, 1973, aged 64

Russell Jones, Polo, Ill., on Dec. 14, 1973, aged 77

J. Alva King, Salem, Va., on Dec. 17, 1973, aged 64

Hilda Martin, Greencastle, Pa., on Dec. 11, 1973, aged 46

Iva McDonald, Tucson, Ariz., on Aug. 21, 1973, aged 85

Myrtle Myers, La Grange Park, Ill., on Nov. 26, 1973, aged 93

Reuben W. Myers, Wellsville, Kans., on July 19, 1973, aged 81

Lemuel Osterhoudt, Polo, Ill., on Dec. 18, 1973, aged 73

Lester M. Shirk, Harrisburg, Pa., on Dec. 28, 1973, aged 60

Hettie Snider, Modesto, Calif., on July 24, 1973, aged 85

Emerson Stocksdale, West Milton, Ohio, on Aug. 10, 1973, aged 64

Milton S. Stoner, Neffsville, Pa., on Nov. 13, 1973, aged 88

Ethel Strohm, Modesto, Calif., on Aug. 30, 1973, aged 84

Cecil Tuttle, Tucson, Ariz., on Oct. 16, 1973, aged 78

Ray Waseleski, East Canton, Ohio, on Oct. 22, 1973, aged 56

Evelyn Wenger, Polo, Ill., on Dec. 12, 1973, aged 52

Letcher R. Western, Fort Defiance, Va., on Oct. 30, 1973, aged 70

Wedding Anniversaries

Mr. and Mrs. Herbert Baughman, Glenford, Ohio, 50

Mr. and Mrs. Alonzo Blackburn, Akron, Ohio, 67

Mr. and Mrs. Paul Bonsack, Westminster, Md., 50

Mr. and Mrs. O. Clark, Anspach, Lima, Ohio, 61

Mr. and Mrs. W. K. Coffman, Rocky Mount, Va., 65

Mr. and Mrs. Edward Cooper, New Carlisle, Ohio, 50

Mr. and Mrs. E. M. Crouthamel, Ambler, Pa., 54

Mr. and Mrs. Rufus O. Driver, New Hope, Va., 50

Mr. and Mrs. Mose Eby, Englewood, Ohio, 63

Mr. and Mrs. Arthur Jett, Ellicott City, Md., 65

Mr. and Mrs. Haig Kojakanian, Modesto, Calif., 60

Mr. and Mrs. Mason Hild, Cando, N.D., 68

Mr. and Mrs. Allen Landis, Coopersburg, Pa., 60

Mr. and Mrs. William Lapradd, Horsham, Pa., 62

Mr. and Mrs. Daniel W. Long, Meyersdale, Pa., 60

Mr. and Mrs. John Musselman, New Carlisle, Ohio, 50

Mr. and Mrs. Carl Paschek, Winter Park, Fla., 50

Mr. and Mrs. Walter Randle, Cando, N.D., 50

Mr. and Mrs. Henry Stauffer, Polo, Ill., 63

Mr. and Mrs. J. D. Slaughter, Johnson City, Tenn., 50

Mr. and Mrs. Jesse Souslin, Somerset, Ohio, 50

Mr. and Mrs. Scott Slonaker, Westminster, Md., 60

Mr. and Mrs. Ray Welborn, Riverside, Calif., 50

Mr. and Mrs. David Wilson, Modesto, Calif., 60

book reviews

The good life

by Tom Ryan

THE SIMPLE LIFE, by Vernard Eller. Eerdmans, 1973. 122 pages, $2.95

BEYOND THE RAT RACE, by Arthur G. Gish. Herald Press, 1973. 192 pages $1.45

SIMPLE LIVING, by Edward Krusen Ziegler. Brethren Press, October 1974. 128 pages, $1.25

The youth of the 1960s championed a variety of causes. The most popular were rejection of urban life, technology, the drive to purchase the good life, and the compulsion to work. The vision of the good life identified with that which was close to the soil and close to nature. This vision was based on a thoroughly subversive assumption. Calculate the minimum of labor necessary in order to satisfy the essential needs of everyone in the society. The solution? The simple life. A conscious program of trying to live with as few things as possible. Giving up electricity, the telephone, running water, washing machines. Getting close to the earth. Making homemade bread . . . raising organic gardens. And all the while quoting Thoreau, chapter and verse.

Combine this movement with a renewed interest in Brethren heritage, and it is not surprising that we have three new books on the simple life by Brethren authors. All three insist that we must distinguish between "Christian simplicity and the current secular flirtation with simplicity." As Vernard Eller puts it, "The motive of Christian simplicity is not the enjoyment of simplicity itself . . . (it) is the enjoyment of God himself." Art Gish's last chapter is titled "Jesus: Our President and Our Chairman." Edward K. Ziegler's examples point to the early Brethren who started out doing good and ended up doing well. This prosperity has not been the blessing we once thought it was.

The Ziegler and Gish books both reflect the Gemeinschaft Grouse which is a lament that industrialization caused the destruction of community and the deterioration of life.

Three Brethren assessments

Art's wife Peggy Faw Gish says in the introduction to *Beyond the Rat Race,* (the simple life) "can be a rewarding and adequate way of approaching the practical everyday problems of living. Many couples were married while in college. Remember how happy you were?" Peggy points out that she and Art learned to live on a meager budget, buying only bare essentials. Unlike most of the rest of us they decided to continue the same style of life. She points out that the "resources of Christian faith and commitment and finding community of support are so important." Peggy also says, "This path towards freedom is a continual struggle, a pilgrimage."

Art's opening salvo is in the angry style of the new protestors or perhaps it is the style of the prophets of old. The reader may feel attacked. If the shoe fits, the reader may throw it back. On the other hand, most of Gish's readers are already on his side or they wouldn't be reading this book. They are mostly young; however, they may not be religious. What the reader finds here is a how to do it book a la *The Whole Earth Catalog.*

Art says, "Tell it like it is." His language is mostly simple, unlike his earlier book *The New Left and Christian Radicalism.* "Big words and long involved arguments are not helpful," says Art. He does use words like *hierarchically* but only to avoid repeating the use of the word *authoritarian.*

Vernard Eller's book *The Simple Life* puts down the counterculture's arguments as fads which are not deeply based. He says, "Some people relate more truly to Adelle Davis than to Jesus Christ as Savior — if the granting of unquestioning obedience for one's salvation is the test." He assumes the Christian orientation of both author and reader on the first page. The beginning of the Gish book directs the focus more toward the defecting young radicals.

Edward Ziegler's book describes the simple life "as those known as the Brethren have sought to live it." Art Gish says, "We are not discussing rigid and unswerving observance of any principles or rules." Vernard Eller insists "that the means, the 'how,' the 'all the rest,' the outward details of its expression cannot be decreed. No one dare try to tell anyone else what the simple life has to look like." He makes the point even more emphatic when he says, "It is a sad, sad day when a guy gets a halo just for being cheap."

Edward Ziegler departs from the other two in a nostalgic journey through Brethren history. He also quotes many living members of the Brotherhood. The book is primarily a collection of Brethren testimonials to the simple life. Most of those quoted are past forty. It is the young, however, who we think of as the strongest adherents to the simple life.

Perhaps the only mental habit that the dissenting young and their elders have in common is nostalgia. The faster technology carries us into an uncertain future, the more we look to the past.

The danger of any form of nostalgia is that it is so simple to imagine a past which never existed. It is easy to assume that community meant that in every case one was always close to the warm bosom of cherished friends and welcome traditions.

Art Gish puts great importance on a caring, sharing community. "From a Christian perspective, decisions are not worked out according to our interests, but in relation to God." Art puts great reliance on the leading of the Spirit.

Eller, upon exploring the theological and spiritual dynamics of Christian simplicity states that individuals will have to find what it means for them on their own. Turning to Kierkegaard, as he does in nearly half the book, he quotes: "So far from calling the earthly riches 'mine,' the rich Christian realizes that they are God's, and that they are to be administered as far as possible in accordance with the proprietor's wish, administered with the proprietor's indifference to money and money value, administered by giving them away at the right time and place." But he conceives that neither Jesus nor Kierkegaard gave concrete suggestions on how to go about living simply. The practical details are taken care of by the other two books.

That is not to say that Edward Ziegler and Art Gish deal only with specifics. The Ziegler book is like a popcorn popper popping ideas in all directions. It's stimulating even when the reader disagrees. Edward goes further back than the other two; the back to the land and close to the soil call is strongest here. He calls for "a deep, loving, appreciative respect and even reverence for the good earth."

All mention Kierkegaard, Bruderhof, and Christ, yet it is amazing how few literary references they share. All three do make great use of scripture.

Vernard Eller uses the conventional tools of analysis. Art Gish tells us we should "avoid the paralysis of analysis." Gish asks us to reject deeply held values and yet says, "One soon becomes tired of incessant introspection and perpetual philosophizing."

The young will read *Beyond the Rat Race* with a knowing smile. Those who grew up in Consciousness II before the *Greening of America* will be more comfortable with Vernard Eller or Edward K. Ziegler. All the books however end up at the same place — Matthew 6:33 — even if they do all use different translations. "Set your hearts on his kingdom first, and on his righteousness, and all these other things will be given you as well." ☐

Development at home and abroad

by Ira W. Moomaw

A fresh breeze is rising in the 70s and it promises new hope for people who have for too long been neglected. This rising hope could be calling the churches to their finest hour in this generation.

With noble intent the United Nations voted that the 1960s should be the Decade of Development. The vast potential of science and technology was to be focused on the problems of "underdeveloped" countries. Surely a world that could harness atomic fission and plan trips to other planets could provide food and shelter for its people. From that time on development became a household word.

Twelve years earlier President Truman had announced "Point IV" as a "bold new program to make the benefits of our new progress available for the welfare of underdeveloped people." We also began to support the Decade of Development when it was announced. All of this came as good news to church workers and others who with limited means had been struggling against the age-old problems of poverty both in the United States and overseas.

However, very few people questioned the meaning of development or what it might require. We followed naively the old idea that if only more grain and things were produced the results would filter down to those in need. To measure progress we used the tired formula of the Gross National Product (GNP) and per capita income. Few seemed to realize that the GNP and per capita income do not tell whether or not the income is distributed equitably. The GNP does not tell us that to a large degree only the rich were being developed.

In American official circles the idealism of development was soon lost. Early in the program Secretary of State John Foster Dulles declared before Congress, "We do these things only because it will serve the self-interest of the United States." The Pentagon and the CIA began to take over and by 1962 80 percent of our expenditure was for military hardware that the people of poor countries did not want and could not afford.

This policy led to our interference by force in places like Guatemala, Santo Domingo, and Bolivia. There we defended dictatorships and an oppressive status quo instead of helping the poor who were striving for a better life.

Last year Robert McNamara, speaking for the World Bank, gave a report on development so far. "The problem can be simply stated. Progress is not being equitably shared between the rich and the poor. The economic and social gap between the elite and the poor grows wider and wider." Either those who have wealth and political power must share some by choice, or the poor by nonviolent means will seek their own solution.

A similar situation is developing in the United States. In agriculture, for example, the price support and soil bank

ayments have gone largely to those who ad very large land holdings. During e years from 1950 to 1970 family rmers were pushed off the land at the te of nearly 100,000 families a year. mong share tenants and subsistence rmers there was a drop from 560,000 perators to 98,000 during that period. e now have within our nation an nderdeveloped" country of some 30 illion people. They have all the charac- ristics of bad housing, poverty, and spair that people of the "poor coun- ies" have. We spend generously for lief and welfare but that is not what ey want. Those who can work want bs, some land to till, human dignity.

But the picture is not all gloomy. A w emphasis on the human side of velopment is rising. We meet it among urch leaders, in colleges, and out in the ofessions. These people are asking the ght questions: What is development? hy and for whom? Do we not need a tter measure for economic progress in ace of the old GNP or per capita in- me? To whom do the natural re- urces really belong? Is our present aste of resources and pollution of the vironment the best we can do? In its ptember 1972 lead editorial the *Farm urnal* asked, "Who will control farm- g?"

Across the southern United States es- cially, there is a rising tide of interest self-help efforts such as low cost hous- g, cooperatives for people of limited eans, and land for farm workers who sh to become independent farmers.

There is a clear movement to include eration and social justice as valid parts development. For two years Agri- ltural Missions, with associates in ited States and overseas, has been loting a network that links persons of mpetence and compassion in an effort r social, economic, and spiritual libera- n. In Latin America several Catholic iests have been accused for their rime" of helping to lead people toward liberated life that the Gospel prom- s. We meet groups of young people the United States who by hard work d dedication are developing alternative tterns of life. As several told us, his is what the Gospel is all about."

Some useful source materials:

To Love or Perish. A task force report. Friendship Press, N.Y., paper, $1.95. The wasteful use of resources on war and an exploitive way of life is destroying our only earth and depriving us of the abundant life that God desires for all. This book spells out a much better way.

Uprooted Children. By Robert Coles, M.D. Harper & Row. A lucid and informative book on the migrant farm labor system.

Living Together in a World Falling Apart. By David and Nita Jackson. Creation House, Carol Stream, Ill. 60187. A firsthand description of many different types of new life fellowships. A complete and objective handbook of motives, methods, results, and some problems to be avoided. Brief descriptions of many different fellowships and a complete bibliography.

The Challenge of the Environment. The Environmental Protective Agency, Washington, D.C. 20460, free. Forms of pollution, standards of acceptance and control measures. Suggestions for community action.

My Land Is Dying. By Harry M. Caudill. Dutton Press, $6.50. An astute attorney-at-law, Mr. Caudill pleads against the ruthless efficiency by which strip miners tear up the earth, leaving behind pollution and the life and culture of the people destroyed. He urges fair compensation to local people and the placing of human values above a quick and easy way to get more coal.

Who Will Control Agriculture? A study by agricultural economists from nine Midwest agricultural colleges. College of Agriculture, University of Illinois, Urbana, Illinois. With studied precision the authors examine the impacts of agribusiness on family farming and other issues in American rural life.

Beyond Good Intentions. By Edgar Stoesz, Mennonite Central Committee, Akron, Pa. One who has been there himself spells out the need for thoroughness, precision, and compassion in order to work *with* people toward successful development.

The Church and the Ecological Crisis. By H. Burnette, Eerdmans. A readable treatment of the environment and waste issues from a biblical standpoint. Good for discussion groups. ☐

If you *really* want an *effective* prayer life...

PRAYING TODAY
Practical Thoughts on Prayer
by Norman Pittenger

Praying Today
Norman Pittenger

In this scientifically sophisticated world, most Christians still believe in prayer, but often are uncertain and frustrated in their attempts. Norman Pittenger sets forth helpful guidelines for those believers, suggesting that prayer still forms "the Christian's vital breath" and "native air."

The goal of prayer, he says, is to enable Christians both to realize and to express the potential given to them by God. And he goes on to describe the four ways in which Christian prayer finds expression: privately in words; privately in thought; publicly in worship, and at the Lord's Supper.

Ideal for individual and group study, PRAYING TODAY is a clearly-written and practical guide for everyone who really wants to pray more effectively.

112 pages, paper $1.95

At your bookstore or write

215
WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE S E GRAND RAPIDS MICH 49502

editorial

Symbols of the new society

Two of the most impressive persons I have met spoke at our offices within a few days' time. Both were Mexican-Americans. While their backgrounds differed widely, they addressed a common theme.

The first was suave, spontaneous, a masterful architect of the English language. He held two earned degrees in theology. In public utterance he was the commanding communicator anyone with a message longs to be.

The second, in stark contrast, held no formal credentials of note. His life had been spent among his people, following the agricultural harvests. Though he had recently come to speak English well, technically he was illiterate, having had only one year of schooling and never having learned to read and write. His discourse too was earnest, articulate, impactful.

What each man was concerned with was liberation — the freeing up of the Third World, the have-nots, the minorities from oppression; and of the affluent from the yokes that bind them. Each spoke of the various forms of violence and the responsible use of power.

According to liberation theology, the first visitor observed, the Word of God is not really known until it is verified in action. The Word inspires unity, unity not of organization but of symbols and experiences in daily life. The Word evokes a fervent hope that "God is yet to make all things qualitatively new." This newness may become personally expensive: It can lead you into commitments you may not be ready to make.

If that seems a bit obtuse, the laborer from the fields was Exhibit A of theory turned into fact. He knew firsthand that liberation means change — for him it meant giving up brutality and drinking and the *machismo* image ingrained in his way of life. "In our culture," he said, "we were taught when trouble comes to use our knuckles." Then, he added, he met Cesar Chavez of the Farm Workers and was taught "to put my hands in my pockets, to pinch myself to resist fighting." The test of manhood, he discovered, was not in roughing up one's family or neighbor, but in speaking forthrightly about injustice to those in authority.

Besides learning that the strong fight with their minds instead of their fists, the laborer recounted the zest his life had taken on by engaging in a cause larger than self. "The struggle of the Chicanos is over more than contracts, boycotts, pesticides, housing, toilets, or money," he said. "The goal is respect for workers as human beings."

It used to be, our laborer friend added, that the poor always had to justify their existence. "Now," he countered, "the burden is on the privileged, the powerful, corporations, churches, families, individuals to account for their use of resources, skills, influence, life-style. Justify yourself."

Not every reader will cherish such straight talk from the nation's second largest minority group. Nor will some applaud liberation theology, from whatever source it is espoused. Yet crusaders as perceptive as these have something to tell us.

For beyond the reforms they seek on behalf of the oppressed is a vision, a positive vision of what newness of life in Christ is all about. Newness is more than a quality one claims for personal enjoyment; it is a condition one seeks for all human beings. The calling of Jesus is, among other things, to be an instrument of righteousness and justice, a symbol of the new society.

From a minority segment — who in reality are the world's majority — comes the reminder of the fullness that life in Christ entails. To become symbols of the new society: what more compelling role awaits Christians than this? — H.E.R.

"Everybody Is a Part of Everything"

What you do with your life in some way affects everyone else's life. We each hold a portion of the destiny of the world in our own hands. We daily have the choice to either affirm or reject the creative self-ness which exists in ourselves and the persons around us; to either reinforce or frustrate our becoming sisters and brothers in the family of God. National Youth Conference is an attempt to help youth tune in to the dynamics involved when persons commit themselves to a community of persons seeking to be faithful to the call of God in our contemporary world. If you are in high school this year, you are eligible to attend the conference. If high school isn't where you are right now, you're eligible to lend support to any high school youth you know. Want to share more? . . . feel free to write: NYC Coordinator, 1451 Dundee Ave., Elgin, IL 60120.

National Youth Conference 1974

The invitation— or is it a summons?

Call the Witnesses, a new book on evangelism, from thirteen leaders in the Church of the Brethren, each one with a distinctive perspective.

Paul M. Robinson / *Call the Witnesses.* **Vernard Eller** / *Go, Tell It on the Mountain.* **Harold S. Martin** / *Make Known the Message: the Biblical Basis.* **Phyllis Carter** / *Being an Evangelist.* **De Witt L. Miller** / *Let's Go Fishing.* **Thomas Wilson** / *Everyday Witnessing to Everyday People.* **Merlin E. Garber** / *Accept the Mandate, Receive the Power, and Go.* **R. Russell Bixler** / *Give the Hard Work to the Holy Spirit.* **C. Wayne Zunkel** / *The High Cost of a Cheap Faith.* **David Young** / *Lay Witness — Road to Renewal.* **Art Gish** / *Called to a New Community.* **Matthew M. Meyer** / *Reach Out and Share God's Love.* **Leland Wilson** / *A Constant Invitation, a Continuing Response.*

The Brethren Press
1451 Dundee Ave.
Elgin, Ill. 60120

$2.95

messenger

CHURCH OF THE BRETHREN MAY 1974

Annual Conference's formally informal Wayne Geisert

contents

11 **To Be an Evangelist.** In a selection from the new Brethren Press paperback, *Call the Witnesses, Thirteen Perspectives on Evangelism in the Church of the Brethren*, Phyllis Carter declares we must "hold people's hands where they are — for God"

12 **One Voice Among the Many.** Roy Johnson describes how church work, committee work, meetings, and study can mean passing by the person in need

14 **The Gospel and Priorities.** If we really believed in Christ, we'd not just talk or sing about it. by Murray L. Wagner

16 **Hospital Castaner: The Plateau of Mutual Service.** John G. Fike profiles workers and updates developments at the Castañer, Puerto Rico, medical ministry

20 **The Formally Informal Wayne Geisert.** This year's moderator represents in himself the bringing together of those very forces which could have divided us. by Paul Keller

In this issue's In Touch column Judy Kaser Bailey profiles Darwin Walton, Florence S. Stauffer writes of Maurine Neterer; Roy and Lucy Hendrickson's story is adapted from an item in the Modesto *Bee* (2). . . . Outlook reports on integrity in government, announces publication of a book on Lassa fever, describes a new outdoor education program in Southern Ohio, notes court's "no" to benefits for COs, reveals new assignments, and cites developments in prison research and an unusual building program (beginning on 4). . . . A special report, "This Land: Ours for a Season," summarizes findings of a General Board committee to study church and agriculture (8). . . . Fran Bowman writes of "In All the Work of Thy Hands" (10). . . . "Agriculture, Ministry on Agenda for Roanoke" previews Annual Conference business (22). . . . Merikay Silver describes a special kind of person (24). . . . Patricia Helman reviews a record and a songbook (26). . . . Turning Points list deaths and placements (27). . . . Here I Stand features articles on "Nutrition, Chemotherapy, Key 73" (28). . . . Ralph G. McFadden cites resources dealing with aging (30). . . . An Editorial comments on "In the Beginning, and Now, Love" (32)

EDITOR
Howard E. Royer
ASSISTANT EDITOR
Linda K. Beher
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 123, NO. 5 MAY 1974

CREDITS: Cover, 11 (first two), 12 Edward J. Buzinski; 2 (left) Fred Gunzel; (right) Kent Baucher; 3 Florence S. Stauffer; 8-9 "Upper Barn, Winter," by Albert Barker, from the collections of the Library of Congress; 11 (right), 24, 30 Edward Wallowitch; 14 "Prayer Meeting," by George Bellows, courtesy of The Art Institute of Chicago; 16-19 John G. Fike; 20, 21 (left) Bob Anderson; 26 from Sing Through the Seasons

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., May 1974. Copyright 1974, Church of the Brethren General Board.

letters

EXPAND COOPERATIVE ENTERPRISE

I appreciate the insights for reconciliation MESSENGER brings to us in its editorials.

The statement of Theodore Johnson in Outlook (September) was most thought provoking: "The problem of the Christian community in China is not that of government restrictions, but of how the Christian community can express itself effectively in the midst of a society whose economic, political, and social structures seem more in line with Christian concepts than do those in the so-called Christian cultures."

Is it true, as I understand, that Mao Tse-Tung, like other Communist leaders, was inspired as a young man by the ideals of Jesus, but frustrated by the lack of involvement of the church in helping to mold a just society? Perhaps there was little chance for the church or its members to influence a dictatorial social and political system, as there was little chance to be an influential part of the Roman government at the time of Jesus. Now that China has gone on without the church to build a more Christianlike society, perhaps the church can relax and concentrate on personal problems, of which there certainly are plenty.

But in a democracy the church has an opportunity and responsibility to play a vital part in shaping a society more in line with Christian concepts. If the church will accept the challenge and educate itself, then vote its convictions, social change can come without violence.

T. Wayne Rieman and Barbara Ward moved us in that direction with their thoughtful pleas for simple living. One more step is needed: Encourage development of public and private cooperative enterprises. They have a natural tendency to encourage conservation.

Oil and other energy sources are as important to our welfare as roads and postal service. Ralph Nader suggests a federal oil and gas development corporation modeled after TVA to produce petroleum from federal lands owned by the people. Private corporations tend to expand then advertise to stimulate consumption.

GEORGE HEITSMAN
Tucson, Ariz.

BRETHREN AND ABORTION RIGHTS

With considerable interest I read the Outlook item (March) explaining why the Church of the Brethren has become a part of the national Religious Coalition for Abortion Rights. Joel Thompson is quoted: "While the (Annual Conference) statement essentially opposes abortion, it does not condemn those who do not share this view." The church takes essentially the same view regarding participation in war. By the same logic our national offices could also lobby for greater military budgets since we oppose war but "do not condemn those who do not share this view."

In quoting the paragraph related to laws, the MESSENGER article omits the last sentence which states: "Brethren are asked not to try to enforce their highest ideal of morality by strict civil law." Presumably this would apply both to those who view abortion as immoral and to those who view the right of the mother to abortion as their highest understanding of morality. Indeed, as pointed out on the Conference floor when the position statement on abortion was adopted, if taken literally that statement could imply the closing of the Washington Office since a primary function is its attempt to translate "highest understandings" into civil law. One thing seems obvious: If a statement opposing abortion can be used as the basis for legislation favoring abortion, that statement is surely not clear.

Brethren, since their beginnings, have taught the sacredness of all human life. It is sad to see our church now receiving national recognition as members of the group leading the fight for the right to terminate human life when an individual is not wanted.

C. WAYNE ZUNKEL
Elizabethtown, Pa.

A PARADOXICAL STAND

I was grieved to learn that our church has joined forces with the Religious Coalition for Abortion Rights. Any fair-minded person will concede that the paper on abortion passed at our last Conference was opposed by many of our people.

We are all well aware of the fact that God has never given Annual Conference the right to repeal or amend any of his laws. Jesus said that anyone who broke any of the commandments and taught men to do so would be called least in the kingdom of heaven. One of these commandments is, "Thou shalt not kill." The act of abortion is simply killing the unborn child, and we have no right to do so.

It is very difficult to explain to anyone why it is wrong to kill a soldier who is fully trained to defend himself and comes with the intention of killing you, but it is right and good to kill a totally defenseless unborn baby just because it is inconvenient to rear it after it is born. Or perhaps it will cramp the life-style you have set for yourself.

Many of us will find it morally impossible financially to support an agency whose stated purpose is to thwart the efforts of those who hold human life to be sacred and are working to preserve it.

It is paradoxical that the commission which has been charged with the responsibility to relieve human suffering should assume the right to also work for the destruction of human life. This act certainly has made us look ridiculous in the eyes of the world.

WESLEY BRUBAKER
Walkerton, Ind.

WE THE "BRETHERN" . . .

The MESSENGER report on Annual Conference mentioned that convention officials at Fresno had trouble spelling our denominational name. One of our delegates also referred to it. Some local incidents reveal, however, that they are not alone.

Until retirement I was a credit manager for an electrical wholesale house. One of our sales force sent in an order for light fixtures for a York County church. He had misspelled Brethren and when I saw him called it to his attention. In due time a check in payment came from that church, signed by the "Treas., Church of the Brethern."

At the large Pennsylvania State Farm Show one of our nearby churches had a food concession. Over head was a large banner:

CHURCH OF THE BRETHERN

I urged one of the ladies to please correct it before using it next year.

C. B. OELLIG
Harrisburg, Pa.

VOYAGERS AND OTHERS . . .

We enjoyed very much the write-up about "The Voyage of the Dunker Wagon" (February) . . . Let's have more write-ups about individuals and families.

Could there be a place in MESSENGER for more on the great outdoors? Many senior citizens like to read travelogs and are begging for more reading material in church papers. Remember it is still God's world.

ETHEL WELLER
Windber, Pa.

THE CHURCH AT WORK

My favorite part of MESSENGER is the Letters section — I'd really enjoy seeing this part expanded.

I want to say the March issue was the best I have seen for many months. I would so appreciate more articles telling about the church at work and also how people can respond to the needs of others.

Hopeful to see more issues which keep us informed of ways we average Americans can respond.

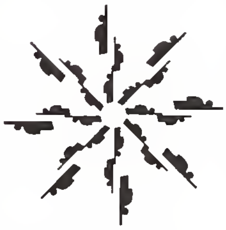
ROSELLA MILLER
New Lebanon, Ohio

page one

The item beginning on page 12 is brief — only five paragraphs — but it sets the tone for a cluster of articles in this issue.

It is from Roy Johnson's writings to his parish, taken from the Westminster, Md., church newsletter. In commending the statement to MESSENGER, Betty Flemming Young, a Westminster member, explained:

"Pastor Johnson persuades us continually that if we get involved with our books, our committee meetings, our families and friends, and in all our programmed 'do-gooding,' and pass by the needy person who chances our way, we have in reality passed Christ by."



This theme is expressed in similar terms by another pastor — Phyllis Carter of the Wabash, Ind., church — in an article on what it means to be an evangelist. And in the Bible study/reflection on gospel priorities as seen by Murray L. Wagner, a retired minister from Quarryville, Pa. And in the family reminiscence by Fran Bowman, a teacher and writer from Dayton, Ohio.

Such articles give form to the theme of the upcoming Annual Conference, "Let the Word Become Flesh," depicted in the symbol above and on the cover. Wilbur E. Brumbaugh of the Parish Ministries staff is designer.

In further anticipation of that event, Paul Keller of the faculty of Manchester College in Indiana profiles Bridgewater president Wayne F. Geisert, Conference moderator.

Other contributors are In Touch writers Judy Bailey of Glen Ellyn, Ill., and Florence S. Stauffer of Etna Green, Ind.; writers Merikay Silver of San Jose, Calif., and Patricia K. Helman of North Manchester, Ind.; Here I Stand presenters Judith A. Wolf, dietitian, Arcanum, Ohio, Harvey L. Long, attorney, Elmhurst, Ill., and Modena Studebaker, former missionary and writer, La Grange, Ind.; and John G. Fike and Ralph G. McFadden, members of the staff of the General Board. — THE EDITORS

Darwin Walton: The excitement of color

"Look at your skin. Is it the same color as the person's next to you? Look at your hair. Is it the same as the person's next to you?"

Darwin Walton, Elmhurst, Illinois, teacher is talking to a group of children. In answer to each question, she receives a resounding "No." No matter what color or ethnic groups are represented, the children soon recognize they are unique individuals.

"Children need to develop a sense of self-worth. Prejudice, racism, and sexism are results of needing to feel better than someone else. If children have a healthy self-concept, they do not need to look down on another because of that person's race or sex." Thus Darwin explains her teaching philosophy. "Children need also to learn to examine generalities, assumptions, and stereotyped values."

Darwin's experiences as a classroom teacher for the past ten years in Chicago and suburban schools led her to compile a book for children, *What Color Are You?* In it she explores basic human needs and the variety of ways these needs can be met. She helps children recognize differences in skin color. She explains scientifically what skin color is and how different races evolved. Next she shows how exciting color is. "Try imagining all the people you know having the same color of eyes, hair, and skin. That wouldn't be at all exciting."

Darwin hopes to publish a second children's book soon, *The Land of the Green.* Written before *What Color Are You?* Darwin has used this book in her classrooms for several years. It is a fantasy of a land where everything is green. The wise old king hears of other colors and sets out to find them in trees, flowers, houses, and, yes, even people. What an exciting world it is!

Besides teaching and writing, Darwin Walton finds time to serve as an evaluator with the Office of the Superintendent of Public Instruction, work with the Chicago Curriculum Advisory Service, teach for National College of Education in Evanston, Illinois, and perform as a soloist for the York Center Church of the Brethren. She is married to Claude Walton and the mother of two children, John, 19, and Claudette, 21.

Whether teaching her class of special education students, conducting a teacher's workshop, or teaching a college seminar, Darwin is showing each one of her students how to accept themselves and other persons. Attractive, articulate, vivacious, and enthusiastic, she is an example for her students. They love her, because she loves them. — JUDITH KASER BAILEY

intouch

Roy and Lucy Hendrick

Roy and Lucy Hendrickson care about people, and nearly 1,300 Modesto, Calif., area residents can be truly thankful for that.

Over the past 15 years, the Hendricksons have given of their time, talent, and money to help the less fortunate. And last year they really outdid themselves.

Working out of their immaculate five-acre ranch northeast of Modesto, the Hendricksons provided beds, blankets, shoes, overcoats, bathing suits, dishes, glasses, pots, and pans — just about anything and everything — to some 244 families with more than 800 children.

The families helped by the Hendricksons are referred to them by the Stanislaus County Welfare Department or other local assistance agencies. Then Lucy usually meets with the family, and, if she feels a real need exists, the action begins.

Roy, 78, is a retired cabinet maker. He suffers from Parkinson's disease, but still spends a full day working in one of many spacious sheds at the farm, mending old funiture, adding legs, arms, drawers, sanding, painting, and varnishing.

Most of the clothing and smaller items are donated, as is some of the furniture, but Lucy buys most of the desks, bureaus, and other furniture items at auctions, garage sales, and flea markets.

Repairing the furniture takes a great deal of time; and paint, varnish, and wooden parts must be purchased to repair many pieces. To cover

ey care

these costs, the Hendricksons usually charge a minimal fee for the larger items — maybe $10 for a large bedroom dresser, a dinette set, or other item.

While Roy is busy in the shop, Lucy usually can be found inside the house, sewing buttons on shirts and coats, mending tears, hemming towels, or quilting comforters. She and a group of women met one day recently and completed 19 quilts.

The Hendricksons first started on their labor of love 15 years ago, when their minister at the Modesto Church of the Brethren told them about a needy family.

"We worked with them, saw how it helped them," and before they knew it, the Hendricksons were helping another family, and then another, and then still another.

"I asked the Lord to give me something to do, and he did. Now I am thankful for the health and strength to do this large task — and I continually ask for wisdom and guidance to do the right thing by each family," Lucy said.

The Hendricksons have three children and three grandchildren. Despite Roy's illness, Lucy is thankful for their health, and adds: "I'm only 71 — I should be good for at least a few more years."

Maurine Neterer: Secrets are for sharing

Maurine Neterer has learned thousands of secrets and she has not kept a single one.

She shares them with children and grown-ups alike. Known as "The Nature Lady" by the youngsters in the playground program of her hometown, Goshen, Ind., she has shared her knowledge of the wonders of nature with 4-H Club members, Girl and Boy Scouts, adults in the YWCA program, and church groups.

She gives lessons in crafts to extension homemakers clubs and teaches floral arrangements to garden groups, always stressing the use of wild material. Each summer finds her at a recreation leaders' camp instructing teachers on how to present nature studies.

The nature hikes she leads for adults are fun affairs, with continuous calling, "What's this, Maurine?" or "May I pick this, Maurine?"

She often invites adult members of her classes to her home to view slides taken on their hikes. That is a rich experience for her friends, too, for her home is filled with plants and her own handcraft items.

Maurine knows about trees, rocks, mosses, flowers, stars, and she has a great appreciation for the wonders of the natural world, and that is what she tries to impart to her classes.

Appreciation and wonder are the key words in her efforts. She tells of becoming interested in the natural world when she was young.

"The more I learned, the more I appreciated the wonders of the earth which God gave to us," she says.

"I want to help other people feel this wonder, too. I want them to become conscious of the fullness of the earth. First, they must learn to know natural things, to identify and greet them as friends are greeted. Nature is an endless chain in which each person is a link, and unless one feels part of the chain, then one is not 'with it.'

"Knowledge must be left in the hearts and minds of people. We can't take it with us, we can only pass it on. I guess I just want others to become as happy, contented, and rich-living as I am."

Conservation laws do not go far enough, she feels, and while the current interest in nature is noteworthy, there is a limited amount of leadership available. In her opinion, summer camp programs are good, but still not down to earth, and good housekeeping has destroyed much of what camps are for.

In 1972 Maurine was the recipient of the Golden Deed Award given by the Goshen Exchange Club. It cited her 17 years' work with the young people of her church, the Goshen City Church of the Brethren, where she has served in every commission and office; her 14 years in the park program; and her Red Cross work.

Her honors are worn easily, for Maurine is more concerned with the continuation of her work, teaching the wonders of God's earth and sharing the secrets of the natural world. — Florence S. Stauffer

Integrity in government pursued by coalition

Concerned about the erosion of moral authority in high places, a nonpartisan, interfaith Religious Committee for Integrity in Government began functioning in February. Among its 19 sponsors is Church of the Brethren World Ministries executive secretary Joel K. Thompson.

Announced in Washington, D.C., the coalition seeks to clarify moral issues, support election reforms, uphold the constitutional system of checks and balances, and spur citizen responsibility in the face of political cynicism.

"The committee is not engaged in a vendetta against the President nor in partisan acrimony," observed United Methodist Bishop James Armstrong, a 1973 Annual Conference speaker. "It is deeply concerned that too many of us have remained silent and grown defensive in the face of scandal and corruption."

As a first step, the committee, which is served by the Washington-based religious staffs in the churches and synagogues supporting the committee, will garner support for the public financing of elections bill presently before the Congress.

William P. Thompson, stated clerk of the United Presbyterian Church, commented about the committee's aims: "Churches and synagogues in this country need to say what they've been about — only better. As religious leaders, we feel we must say publicly that those principles we have given lip service to are to be lived. There must be public discussion of the moral issues we are confronted with and of legislation pending in Congress intended to deal with these problems."

Ralph E. Smeltzer of the Church of the Brethren Washington Office is one of 24 members of the committee. In dollar support, $300 is envisioned from the Brethren for the program in 1974.

Other supporters of the goals on integrity include leaders from the American Baptist Churches, Church Women United, United Church of Christ, Unitarian Universalist Association, National Council of Churches, and Catholic and Jewish groups.

Church camp board extends environmental learning

Given a camping/retreat center comprising 400 acres of land with richly varied resources, a completely modern lodge, roads, trails, a log cabin and other buildings set in an area surrounded by significant historical places, what is a camp board's responsibility? How does it exercise good stewardship of the resources entrusted to its care?

At least in the case of Southern Ohio at Woodland Altars, it has meant going beyond filling the summer months with camps and expanding the weekend retreats to almost every weekend in the year. It means working actively to establish a quality program of outdoor education on weekdays for public schools.

For two seasons now, late February has brought 60 elementary school children a week to Woodland Altars for four days. Arriving by bus in time for Tuesday lunch, they settle into the dormitories, get instructions, and are soon out on the trails to explore a variety of environments. The camp's staff

Lassa fever story: "Like a fuzzy tennis ball"

Team of medical researchers sleuths mysterious, lethal virus.

The theme figures in dozens of science fiction novels. But when the story is for real — as John G. Fuller's *Fever!* is — its built-in tensions, drama, and suspense chill as no sci-fi has.

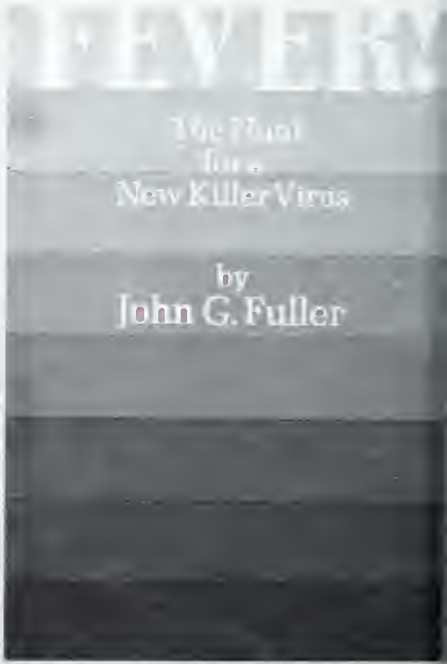
The virus: Lassa fever. Its first known victim: Laura Wine, Church of the Brethren medical missionary at Lassa, a mission outpost in Northeast Nigeria.

Fever!, published as the major spring feature in March by Reader's Digest Press (300 pages, $8.95, distributed by E. P. Dutton, New York), recounts the four-year fight to identify the virus. It reads like a mystery novel.

Laura Wine becomes ill on a Sunday in January 1969, with low-grade fever, ulcerated throat, dehydration, bleeding under the skin. She dies a week later. A second missionary nurse, assigned to Laura's care, experiences similar symptoms, dying within a few weeks of Laura. A third, evacuated to the United States, recovers slowly. Research begin at Yale University and Columbia-Presbyterian Hospital.

In the meantime the fever randomly strikes Nigerian villages and hospitals, then retreats, then reappears, seeming to create its own vicious laws. Then isolation: "a fuzzy tennis ball" through the electron microscope, "with black polka dots on its surface and spike-like protuberances jutting out." Further research, the first assignment at the new Center for Disease Control of the Public Health Service, Atlanta, Ga. At Yale two researchers catch "Lassa"; one dies. Yale shuts down all experimentation with live Lassa virus. And finally, discovery of the carrier — four years after Laura Wine's death.

Scientists at Yale, Columbia, and



Woodland Altars: Beyond the summer

of seven trained naturalists makes possible a division of the classes into small groups of ten or fewer for work on the trails. There, in the waters of the pond or the fresh-water stream, in the pine woods or the deciduous forest, the children discover the complex interrelationships of each natural community.

Other resources stimulate varied aspects of learning. At the log cabin — an authentic log structure recently restored — groups experience pioneer living. After engaging in wool carding or soap making or candle dipping, the group sits around a pot cooking in the fireplace and sings to the accompaniment of Judy's dulcimer while the meal is prepared. At the farm buildings they get to know the animals and get in touch with feeding procedures, maple syrup making, garden planting, or other farm activities. At the lodge they get acquainted with the snakes, the turtles, the owl, the vulture, or other animals which director Jim Hauck keeps as pets or nurses back to health for the county game protector.

On other days as time permits teachers from schools in the immediate area bring their classes for a single day on the trails. "All of which contributes," observes Walter D. Bowman of the Southern Ohio district staff, "to creating an appreciation for and an excitement about living in the world God has given us. And a significant broadening of the church's ministry in outdoor education."

Court votes 8-1 to bar benefits for objectors

In an 8-1 decision the Supreme Court in March ruled that conscientious objectors may be denied veterans' educational benefits.

In limiting payments only to those who serve on active military duty, the Court upheld a 1966 law. The law was challenged by William Robert Robison, a CO who filed suit after his bid for educational assistance was rejected by the Veterans Administration in 1971. Robison served two years in alternate service at a Boston hospital.

"The disruption caused by military service is quantitatively greater than that caused by alternate civilian service," Justice William J. Brennan Jr. stated in writing the majority opinion. "Uprooted from civilian life, the military veteran becomes part of the military establishment, subject to its discipline and potentially hazardous duty."

In dissent, Justice William O. Douglas asserted that it is unconstitutional to penalize those who refuse military service for religious reasons by preventing them from obtaining veterans' benefits. "Government, as I read the Consititution and Bill of Rights, may not place a penalty on anyone for asserting his religious scruples."

Subsequently, Rep. Edward Koch of New York, with nine co-sponsoring representatives, introduced into the House a bill to provide veterans' educational assistance and home benefit loans to individuals who fulfill alternative service obligations under Selective Service Laws.

Public stances differ on abortion rights

While the Church of the Brethren Statement on Abortion upholds the sacredness of life and opposes the destruction of fetal life, the policy also supports the right of an individual to decide on abortion in accord with conscience.

This point was expressed by three moderators of Annual Conference — Wayne F. Geisert 1974, Donald E. Rowe 1975, and Dean M. Miller 1973 — in a release prepared by the Church of the Brethren Washington Office and submitted March 8 to Sen. Birch Bayh, who chairs the Subcommittee on Constitutional Amendments of the Senate Judiciary Committee.

The three leaders interpreted the Annual Conference statement of 1972 as

aden universities who identified the
assa virus checked John Fuller's manu-
ript for technical accuracy. And Fuller
id research with the Church of the
rethren Mission and the Sudan In-
rior Mission in Nigeria. All those
stitutions are sharing a percentage of
yalties which have resulted from pre-
ublication sale of book and magazine
ghts to *Reader's Digest*.

Fuller expressed disappointment in
eader's Digest's condensation of
ever!, which appears in the magazine's
arch issue. Missing are detailed
scriptions of Church of the Brethren
ginnings in Nigeria. And readers will
nse gaps in the condensation's version
the scientific fight to identify Lassa
ver and its carrier.

A Westport, Conn., documentary film
oducer and author, Fuller claims a
uaker background. Events leading to
s writing the Lassa fever story fit
gether, like the story itself, as a puzzle:
New York Times clipping announcing Yale's decision to shut down research on a virulent virus; a filming assignment in Nigeria at the University of Ibaden where faculty wondered if Fuller had heard of Lassa fever; another filming assignment near Fort Wayne, Ind., home of John Hamer, the only doctor at the Lassa compound during Laura Wine's tenure there; and finally months of research both in the States and in Nigeria.

"John Fuller's *Fever!* gives a readable, helpful perspective on Nigeria and the risks people take who serve there," noted Joel K. Thompson, World Ministries Commission executive. More significantly, though, "I was the person who recruited Laura Wine to go to Nigeria. She had spent her life in ministry — near Chicago as a public school nurse, and then in Nigeria. Her death was a ministry as well. It seemed appropriate that a new life-taking fever, which could be identified and for which a serum could be found, should have begun with her."

recognizing that "abortion is a valid option when other alternatives would lead to greater destruction of human life and spirit. In that statement, we also expressed support to those persons believing abortion the least destructive alternative."

The release, along with the full 1972 Annual Conference Statement on Abortion was submitted at the time the subcommittee began hearings on a possible Constitutional amendment for federal legislation that would abolish the legal option allowing a person to choose abortion.

On March 6 an announcement was issued by three officers of the Church of the Brethren's Atlantic-Northeast District, who claimed that the involvement of the Washington Office with the Religious Coalition for Abortion Rights was "without sanction and in direct conflict with stated denominational policy." The signers were W. D. Crouse, C. Wayne Zunkel, and Mary E. Weaver, present, past, and future moderators of the district.

"We see the coalition's position as one of permissive or demanded abortion while the position of Annual Conference was abortion only after prayer, counseling, or where other options would lead to a greater destruction of human life and experience," Mr. Crouse explained.

He indicated further that consideration is being given by the Atlantic Northeast District for a query to Annual Conference seeking clarification of the 1972 position paper.

The release noted that the Annual Conference statement advocated contraception and voluntary measures such as sterilization rather than abortion.

The expressed purpose of the Religious Coalition for Abortion Rights is to seek support for safeguarding the legal option of abortion, for insuring the rights of individuals to make choices in accord with conscience, and for opposing efforts to deny this right of conscience through constitutional amendment. Sixteen religious agencies comprise the group.

For Brethren, the crux as seen by Joel K. Thompson, executive secretary of the World Ministries Commission, is not where the church stands on abortion; he sees its opposition as firm. Rather the question is its position toward those who do not abide by the church's stance.

"The Annual Conference paper states quite clearly," he said, "that 'laws regarding abortion should embody protection of human life, protection of the freedom of moral choice, and availability of good medical care.'

"It further adds, 'Brethren should work for laws that uphold these principles even though there is differing opinion as to how such principles may be achieved. Brethren are asked not to try to enforce their highest ideal of morality by strict civil law.' "

Mr. Thompson said that he sees in such counsel the mandate for the World Ministries staff and its Washington Office to work for laws which uphold the freedom of moral choice on abortion.

McFadden reassigned; other workers placed

Increased emphasis on leadership training and parish consultation, and continuing responsibilities in ministries to higher education, are part of a new assignment for Ralph G. McFadden within the Church of the Brethren's Parish Ministries Commission. Mr. McFadden is one of seven Brethren to accept new duties in church service. He joined the denominational staff in 1972.

Named executive for the District of Idaho and Western Montana is public school administrator Harry I. Reeves. The Weiser, Idaho, resident will continue as principal of his community's junior high school and serve the district on a part-time basis.

Others taking diverse church-related positions include Jarrett and Bonnie Edwards, who received a commission from her home congregation in Staunton, Va., before leaving for St. Croix, Virgin Islands. There they will be houseparents at a Lutheran Church orphanage for BVS.

A three-month field experience is in store for Annette Warrenfeltz, Waynesboro, Pa., who joined medical personn in Nigeria. She is in her final year of medical school.

Ruby Stickel, Wakarusa, Ind., a mer ber of the first Post-30s BVS unit, accepted what is tentatively planned as a two-year assignment with the Irish Council of Churches in Belfast.

Other placements in the States inclu Rose Gordon, LaPorte, Ind., serving a four-month stint in Denver, Colo., with Interfaith Community Services. She too was a member of the Post-30s unit.

Team urges abandonment of prison program plans

Abandonment of all program proposals for the Federal Center for Correctional Research under construction at Butner, N.C., has been urged by a United Church of Christ team after visiting with the prison warden.

Following two days of meetings with Warden Martin Groder, the 10-member team suggested that new program ideas be worked out in consultation with inmates, community leaders and groups concerned with prison conditions.

Dr. Peter Breggin, head of the Center for the Study of Psychiatry in Washington, D.C., and a member of the United Church team, insisted that the government initially intended to conduct "psychosurgery" at Butner. He said shifts in proposed programming were made because of negative public opinion.

Dr. Groder "categorically denied" that the center will conduct "clockwork orange" experiments to turn inmates into "modern day robots."

The warden told the team the "psychodrama" involving role playing and exercises in dealing with confrontation, would be used in the research work.

Members of the team contended that such techniques might train inmates to behave submissively in prison but were inadequate for preparing persons to function on release from confinement.

Dr. Groder, who is a psychiatrist, invited the team to make a written report of its proposals for a center program.

The group never actually inspected the building because the construction company said all visitors must sign a waiver of liability should they be injured on he tour. Team members declined to sign the waiver.

Dr. Breggin said it was impossible to get a clear understanding of what the Bureau of Prisons intends to do at the Butner facility. "Everytime you find what hey are going to do, they change it."

Recent reports indicate that the center will have two sections, a research unit with 190 inmates and a mental health nit with 150.

Being built at a cost of $13.5 million, he facility was originally to be called he US Behavioral Research Center. Dr. Groder denied reports that it was paterned after a Springfield, Mo., prison where experiments in behavioral modification allegedly were conducted.

The Bureau of Prisons recently announced that behavioral research at Springfield was being phased out for economic reasons. The decision also ollowed a suit filed by the National Prison Project of the American Civil Liberties Union Foundation.

Persons are the temples; hey are the holy things'

n heralding construction under way for he multipurpose day care/church facility of the Live Oak Church of the Brethren in California, the Comprehensive Building Services which counsels on planning for Baptist and Brethren ongregations commented:

"A contract for $137,727 has been signed, and completion is scheduled for eptember. This building has been designed primarily to meet daily needs n the community, rather than for ecclesiastical or monumental purposes. The space will also adequately meet worship needs.

"As Edward A. Sovik has written, Worship involves persons, not places. *Persons are the temples. They are the holy things.* It is in them that the kingdom is present. And the *evidence* of this fe in God is not the performance of eremonial sacrifice and the other elaborate ritual observances; the evidence is n teaching, healing, cleansing, feeding, nd other good works.'

"Praise God for the few really 'live' hurches."

underlines

WHAT'S HAPPENING ... The Word will "become flesh" through the fine arts at Roanoke's Annual Conference where Brethren artists will exhibit original works created in response to the Conference theme. Association for the Arts in the Church of the Brethren is *accepting entries now;* they're due June 1, accompanied by a $2 fee. Send to Joyce Miller, Old Mill Road, Franklin Grove, Ill. 61031.

Summer work camps: Information on *work camp opportunities in Europe* may be obtained from Dale Ott, Brethren Service, 150 route de Ferney, 1211 Geneva 20, Switzerland.

BVS training units: Three *training units* for younger volunteers, and two for post-thirty volunteers, are announced: July 8--Aug. 4, Sept. 8--Oct. 6, Nov. 10--Dec. 8 (young people); June 11-18, Oct. 9-16 (post-thirties). Contact Willard E. Dulabaum, director of volunteer personnel development, 1451 Dundee Ave., Elgin, Ill. 60120, for details.

PEOPLE YOU KNOW ... When *George L. Detweiler* died in January, Mrs. Detweiler designated memorial fund contributions for the Lafiya/Nigeria Medical Program. Now, $1,600 has been received, from persons in Greencastle and in Southern and Western Pennsylvania.

A. Blair Helman, president of Manchester College in Indiana, joined 25 other American educators for an invitational study tour of China in March. The group spent a month observing Chinese schools and universities and meeting with Chinese educators.

To accompany a delegation of American Protestant and Eastern Orthodox leaders to the Soviet Union this fall as an aide and interpreter is *Robert Price,* of the department of foreign languages, University of Wisconsin, Stevens Point. Dr. Price is a Manchester College graduate.

A consecration service at the Lebanon church, Mount Sidney, Va., preceded the departure of *Stephen Wine* for a BVS assignment in Poland.

Two persons have assumed new posts for CROP, the community hunger appeal of Church World Service. *Terry L. Grove,* a former Church of the Brethren pastor, is regional director for CROP in New Jersey--the newest of 17 regional programs. ... And the new associate director of the Mid-Atlantic region is *Wesley P. Albin,* former Wisconsin CROP director and a part of the team since 1963. ... *Kenneth E. McDowell* of the General Board's World Ministries staff is one of three on a search committee to nominate a successor to Albert Farmer as national director of CROP.

Minister, politician, teacher, traveler, collector, museum builder--*Reuel B. Pritchett* was all of these. He died April 2, twelve days before his 90th birthday, at Maryville, Tenn. Memorial services, April 4, French Broad church, Dandridge, Tenn.

BICENTENNIAL HYMNS ... To commemorate the signing of the Declaration of Independence the Hymn Society of America is soliciting newly written hymns with themes reflecting the Bicentennial celebration. For more information contact the Society, 475 Riverside Dr., New York, N.Y. 10027.

This land: Ours for a season

The land is not ours; it is only entrusted to us for a season.
Henry C. Early

That farm families, sharecroppers, and rural businesses are being squeezed out of the American scene is not news to many Messenger readers. They see evidences close at hand. What is surprising are the pace and scope with which change is occurring in the farm community nationwide:

- Through the 1960s, family farms disappeared at the rate of 100,000 a year.
- For every seven farms closed, reportedly the community lost one business enterprise.
- The exodus of 800,000 persons a year from the land left its consequences on all institutions, indeed on a denomination like the Church of the Brethren where two out of three of its places of worship are in rural areas.

Concerned with such trends and with farmer unrest, the needs for consumer education and ecological information, and the back-to-the-soil interest of youth, the Marion, Ohio, congregation and the Northern Ohio District asked the 1973 Annual Conference for a study of issues and counsel on the church and agriculture. Also early last year the World Ministries Commission of the General Board was beginning its own study touching such themes as family farms, farm workers, agribusiness, ecology, and youth interest in the land. The panel it had selected, drawn from a cross-section of persons aligned with farming, agribusiness, the field-workers movement, and the church, was given the task of coordinating the inquiries and addressing the range of concerns.

In carrying out its task the committee this year has issued two reports, one an extended background document which it regards as its own findings and which it commends for wide local study. (Copies of the full report, entitled *This Land: Ours for a Season,* may be obtained from the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Publication date is this month; cost is not yet determined.) The second report, to appear shortly in the 1974 Annual Conference Booklet, already has been processed through the General Board and awaits action by Annual Conference delegates at Roanoke, Va., in June.

Essentially the abbreviated form consists of recommendations — 54 of them — directed to church members, the government, farmers, growers, and farm workers. Highlights from the four sections of the report follow.

The earth is the Lord's

Among views set forth in the opening section of the report is Henry C. Early's statement from a 1922 Annual Conference address, quoted above. Another terse observation notes:

"What a remarkable gift is the soil! We are told that one cubic inch of moist, fertile soil contains as many forms of life as there are people in the world. With good care the soil renews itself so it can go on producing food generation after generation."

In treating biblical perspectives the report speaks of the responsibility for stewards to use God's created resources with integrity, justice, and compassion. The church is urged to restudy the doctrine of creation, to support conservation and environmental measures, and to reexamine its simple life heritage in terms applicable today.

Commendation is given to the Environmental Protection Agency for establishing minimum standards of purity. The government is urged to place rigid controls on strip mining in order to protect the land and the people who live on it. Stepped-up research is urged on solar energy, wind, and ocean waves as sources of power. Congress is asked to name a panel to examine industry standards on waste, to update flood control systems, and to find more meaningful terms for measuring economic growth.

Who should control farming?

No occupational group perhaps has been so poorly understood as the farmer, the committee observes in its longer report. The farmer is challenged to provide low-cost, high-quality food; to avoid polluting the soil, air, and water; and to preserve the traditional values of rural community life. The myths are widespread as to the freedom, income, and gratification the farmer receives.

Of deep concern to the committee is the decrease in the number of family farms and the emergence of giant firms whose operations extend from seed in the ground to sales in the supermarket. Land reform policies and programs need urgently to be developed, the committee suggests, making land available at moderate prices to homesteaders, regulating the entry into farming by corporate and industrial enterprises, governing the use of public land, and establishing a graduated land tax designed to discourage the acquisition of abnormally large holdings.

Other recommendations are that the government revise price supports and soil bank payments so that the term *farmer* is more clearly defined and assistance is granted in terms of need; that funds and staff be provided to implement the Rural Development Act and Family Farm Act of 1972, aimed at revitalizing rural communities; that the Federal Extension Service be strengthened to assist small farmers in becoming more efficient; that

low-cost mortgage loans similar to student loans be made available to young people under such groups as 4-H or FFA, using these projects as a base for starting farming; and that consideration be given to taxing farm land on the basis of products that can be produced rather than on inflated land values.

A series of recommendations also are directed to farmers and to the church at large for strengthening the development of family farms and rural communities.

Growers, crew leaders, farm workers

For the grower, many costs are fixed or imposed from outside. Only the use of labor is more or less flexible in the controlling of costs, the committee noted. This gives rise to a system that makes farm workers a resource to be turned on or off according to harvest needs.

The system leads to abuses in housing, education, medical care and especially exploitation by crew leaders, the report states. Often it is the latter whom growers contact for workers at a given time; the crew leaders deliver the number at a fixed fee. In many instances the crew leader in effect becomes the employer, issuing payment, charging fees, deducting for Social Security and special services. One of the committee's recommendations to growers is to recognize the crew leader system as outdated, negotiating instead with workers directly.

The committee report also urges growers and farm workers to recognize the need for improvement in management-labor relations and for collective bargaining in good faith. It asks both groups to educate the public as to their problems. Where contracts between growers and workers exist, it calls on farm workers to make "every possible effort for prompt and efficient servicing." Workers are asked in collective bargaining agreements not to exclude family members from working their own farms.

The church is invited to study problems of growers and workers alike, to back legislation benefiting farm workers, to assist families in settling out of the migrant stream, to weigh the use of products from producers who reject collective bargaining with bona fide associations of farm workers, to commend the United Farm Workers of America for their commitment to nonviolence in the struggle for justice, and to develop effective ways of opening local institutions to farm workers who come into their communities.

Detailed also are recommendations to government, including enactment of minimum wage legislation providing standards for farm workers and free, secret balloting for determining who will represent them in collective bargaining.

Alternative ways of life

A final section takes a brief look at the interest of young people and others in what commonly is called alternative life-styles, or approaches to life different from conventional patterns. Reference is made to one study which estimates some 30,000 new life-style communities, most of them of recent origin, in the USA. The purposes, structure, discipline differ vastly.

In its longer report the committee cites examples of such communities in both urban and rural settings — Reba Place Fellowship, Evanston, Ill.; Fellowship of Hope, Elkhart, Ind.; Koinonia Farms, Americus, Ga.; Plow Creek Fellowship, Tiskilwa, Ill. With these there is variance in organization but the aim common to all is seeking to live more faithfully the gospel of Christ.

In assessing why such ventures exist, and in pointing to some of the difficulties members face, the report observes that such "dedicated and creative groups will remain as a challenging and leavening influence on the life of the church for many years to come."

The report also suggests to the church that the General Board plan for communication with those participating in alternative life-styles, that ways be found to assist those who wish to form a church-related rural community, and that congregations probe into their own church life as to why people turn away and seek fulfillment in other ways.

In summing up its report, the committee members indicated that they were not of like mind on all points, but that there was "concord and consensus among us as to the position we believe the Church of the Brethren as a whole would want to take."

In Roanoke, Va., June 25-30, and in myriad discussions before and after that thesis will be tested.

For despite its long affinity to the soil, in all probability never has the Church of the Brethren had a more substantive or wide-ranging consideration of agricultural concerns to deal with at one time than has been set forth in this committee's report. ☐

"In all the work of thy hands"

by Fran Bowman

"Bless thee in all the work of thy hands which thou doest." Hands that have washed many dirty little faces and bottoms, watered countless flowers and vegetables, quilted many quilts, hooked myriad rugs, and peeled hundreds of apples for homemade apple butter or for greedy but grateful grandchildren. Hands that have character, that tell a story all their own. Hands holding hope, holding doubt, holding compassion, holding joy . . . unique.

Hands that reared two children, inspired one husband, encouraged and reached out to many neighbors, hands that cradled eight grandchildren, tended gardens, manipulated a sewing machine, wrote letters, made delicious cinnamon rolls and whole assembly lines of homemade cookies and candies, scrapple, potpie, chicken and noodles. Hands that buried apples in barrels in the fall to ensure the winter's supply of fruit, and hands that buried even carrots and cabbages which were later resurrected in the snow. Hands that tended sweet potato beds for the sale of spring plants, hands that gathered dandelion greens, fresh eggs, rhubarb, asparagus, tiny lilies of the valley, irises, and huge peonies for Memorial Day graves. Hands that rested quietly on her lap on a Saturday night or any summer night while sitting with a grandchild on the inevitable porch swing, watching the cars drive out east of town and back again.

Or hands that busily shelled peas or snapped beans on the porch swing — hands that returned to a hot kitchen and a pressure canner and one jar that "just won't seal." Hands that had trembled, wavered, and finally steadied themselves when the doctor had dropped the bombshell in 1954: "Your husband has only one year to live. Make your wills."

Hands that sewed countless aprons — the costume of the married woman in her small-town rural community. Who could work without an apron on? Cut it out, sew it, trim it with bias tape, wash it with lye soap, starch it, dry it on the clothes line, sprinkle it, roll it up, iron it — a page from the life cycle of an apron.

Hands that dressed chickens, rolled out pie crusts, made dressing. Hands that had written many an exam in grade school, high school, and college — hands that daily held a Bible, a heart that regularly and eagerly soaked up its wisdom.

Hands that held husband I. J.'s hand for the last time as he quietly slept away his last moments in the Beardstown, Illinois, hospital. A hand that was victimized a second time when a massive stroke occurred, paralyzing her entire right side and rendering Ethel Mummert Gibson a wheelchair patient for her final seven years.

The first time those hands were stricken there had been little hope for the little two-year-old Ethel Mummert. She had been a perfect fair-skinned little girl — it simply couldn't be, it couldn't happen. How could the child have possibly fallen into the open fire at apple butter making time? How exquisite must have been the torment of Ethel's mother — how agonizing the question not to be put down — "Why didn't I watch that baby!" The little body covered with third-degree burns lay in its cradle, with relatives hovering about praying that the child would die. But somehow she lived — with a left arm that never straightened, a scarred brown face, fingers that stayed crooked and thumbs that never grew to be thumbs — thumbs that remained mute stubs, reminding us all of what once had been.

The little toddler who was so tragically burned grew up to be a schoolteacher, Sunday school teacher, community leader, wife, and mother. No one quite comprehends the full sweep of Ethel's slashing, blinding pain when her only daughter, Frances Gibson, at the age of six, put her two perfect little hands into an unrelenting greedy farm machine, a simple but irrevocable pulley. Little Frances only lost parts of two fingers. That evening, the child, with both hands heavily bandaged, sat dry-eyed and confident, nestled securely in her mother's arms in the old rocking chair, assuring her mother trustingly that "They'll grow big again, Mamma."

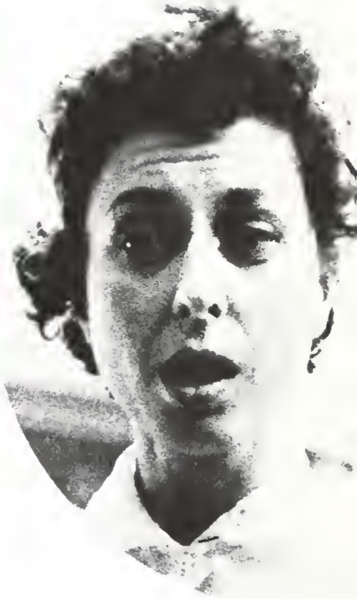
They never did. Yet Frances, now Fran, to this day, doesn't know she's physically handicapped. To all intents and purposes her fingers did "grow big" — big enough to type, to play the piano, hold hands, hold hearts, and hold lives.

Life-styles come and go: aprons and vegetable gardens and porch swings are not so plentiful now — automatic dishwashers, prepared foods, and factory made clothes have come into our lives and have either been welcomed or quietly tolerated. Yet above and beyond it all, hands are still needed to cradle a feverish or hurt child or adult, to paint a room, scour a sink, or to peel off that ancient hated old wallpaper. To make a cup of coffee for a friend is more often the sacred enactment of the Eucharist than most of us realize.

How are you feeling about your hands these days? Can you tune in to the thought of the poet, Gibran, when he says, "To work with love . . . is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth"?

In spite of the technological revolution and future shock, loving serving hands will remain popular across the years. Hands without thumbs, hands with fingers missing, hands with long skinny fingers, chubby hands, hands crippled with arthritis, normal healthy hands, dirty hands, clean hands, hands manicured and nonmanicured, black hands, brown hands, white hands . . . your hands and my hands.

"Bless thee in all the work of thy hands which thou doest." ☐



To be an evangelist

by Phyllis Carter

What does it mean to be an evangelist? It is to make God's love known to every person. And the place to share love is where people are. The method is person-to-person from one heart to another.

Being an evangelist is Ruby writing a note expressing appreciation for another's personhood and assuring that person of God's love and blessing.

Being an evangelist is Bill bringing alcoholics and other troubled, hurt, and lonely people to his pastor and the church fellowship, saying, "I just want my friends to know each other."

Being an evangelist is Jack and Nancy stretching their family budget even though they constantly have difficulty in making ends meet, in order to open their home for two years to an unwed mother and her exceptional child.

Being an evangelist is Olden making calls on patients in city hospitals on behalf of another pastor who cannot be there every day.

Being an evangelist is Jim driving across town to pick up children to take them to a church fellowship.

Being an evangelist is Dale listening to the heartaches of a co-worker trapped in an unhappy marriage.

Being an evangelist is John driving to a juvenile center to give support to a teenager who really blew it.

Being an evangelist is Mary going

Being an evangelist is holding people's hands where they are

through the obituary column each night so she can write notes of support and sympathy to bereaved families in the name of her church.

Being an evangelist is David serving as a facilitator for concerned persons who are working for prison reform.

Being an evangelist is Bob calling a United States senator to get action for a young bride whose allotment check has not arrived.

Being an evangelist is Joyce, a young mother, giving herself in friendship to a stranger named Sherrie when Sherrie was working her way back from incapacitating grief and depression. Joyce thought she was doing nothing special, yet every day while managing her own household and encouraging a busy young husband who was building his own business, she gave time to shopping, sewing, going to church, listening, being a driver, and giving love that healed.

Being an evangelist is Sherrie, now a vibrant, winsome person, giving her friendship and support to Trish, who faces problems similar to those in Sherrie's past. When Sherrie questioned Joyce on the best approach to helping her friend, Joyce's recommendation was simple, "Listen, really listen. You don't have to know all the answers, but you must really care."

Being an evangelist is following the example of all those persons who deliberately take God's love to a bowling alley, or who in the name of Christ go to an all-night teenage party as chaperone and friend, who make calls with police and welfare workers. Who take cookies to a neighbor, who speak a word of encouragement to a bewildered politician, who take a prostitute to a township trustee so she might receive needed financial assistance, who invite a former prison inmate home for dinner and fellowship with friends, who care for foster children, and who love the unlovely.

Being an evangelist is holding people's hands where they are — for God. It is that simple and that complex. It is a joyful experience; it is utter pain and frustration; it is seeing some persons come alive in the knowledge that God is for them, and it is seeing some persons totally fail. It is knowing that all that matters is obedience to Christ's call to go into all the world and to allow God's love to do all the changing, without condemning or condoning.

Being an evangelist is taking Christ as one's example and recognizing that the strategy for witness centers in love. Jesus brought God's healing love into each situation in a way that produced wholeness among the persons involved. Reading through the gospels, one should look at God's concern for people reflected in the way Christ shows his compassion for persons like us — for the poor, the disinherited, for women, for the common people, and for all who suffer discrimination because of custom, family, or religion.

Being an evangelist is expressing love for people around you — the attendant at the service station, the receptionist at the hospital desk, the waitress, the bank teller, the mail carrier, the bus or taxi driver — to name only a few. It means recognizing that God wants to heal and to bring hope, to see lives fulfilled, and to bring renewal out of despair.

Being an evangelist means valuing each person as a human being, really being with that person, and taking one seriously as one is. When people focus their interest deeply into another's life, something happens between them. Divine love shines into people's hearts through the beam of our concern. This deep concern for a person in the present moment is the greatest kind of love we can give. When a person undergoes the inner experience of abandonment to God's love and obedience to his summons, then one knows God's love and seeks in every way to make that love known to all persons. Sometimes we make it all too hard. We dig too deep, philosophize, and theologize too much.

We need to break loose from our mediocrity and to believe God for everything he has. Our confidence is not in ourselves but in Christ. As we experience his love, we must speak of what we have seen and heard. One does not need to be an important figure in the church to do big things for God. One can still learn to love people on their terms, and to act as a channel for God's love.

This person-to-person sharing of the best news is urgent. There are sermons that need to be preached in the lives of those who believe in Jesus Christ. No special oratory is required, nor is there need for notes or manuscript. The message comes from one heart to another's heart. We need to see every human encounter, every event and experience, as already filled with God's presence. That presence may be felt in moments of tender love, in a time of forgiveness and reconciliation. The place to share love is where people are, at fun and play, in the apartment project, in the glitter and glamour of horse or dog shows, and in the ghettos and gutters. Every situation counts. For every person is a child of promise whether or not the person knows it, likes it, or wants it.

One voic

The members of the body of Christ have too long sat in their comfortable pews, talking about the need for some program or strategy of evangelism and looking for someone to minister to that need. We Christians seem to involve ourselves endlessly in a careful study of the wrong questions. We are always looking for some new project or some new program that makes us relevant. But when we are looking for our own relevant image, we are seldom interested in people and movements for their own sake and fulfillment.

One of the greatest challenges for our generation is to find the proper balance between institutionalized discipleship and personal discipleship. Jesus sought out the needy. That is what we must do. We must escape the pigeonhole of the pew to discover anew the personal aspect of the gospel. This does not mean that meeting together is unimportant. For Christians need to speak God's word to one another. No person can be a Christian alone. We are one in Christ. The spirit of God is not promised to the individual alone. Rather, it is promised to the fellowship of Christian brothers and sisters. It is in our gathering together, in our seeking to become, that we become free as a body and as individuals. We stimulate each other to know God and our other persons. Our unity comes as we serve.

One recent writer has stated, "There is no Christian community not rooted in service, and no Christian service not rooted in relationship." It is out of this sense of being a called people that the whole church, whether a local congregation, or individual members of the body, can move out to be evangelists. We will not be able to answer every need in the world around us, nor are we intended to. But because of the discovery of who we are and in the very act of stirring gifts within each other we receive guidance. We will know what our specific mission is. At some points our evangelistic task will be fulfilled through the channels of ecumenical efforts.

To be an evangelist is to respond to the call of God whether that call comes individually, through a local congregation, or from the entire Brotherhood. To respond does not require that we withdraw from areas of social or political responsibility but rather that we perceive God's presence and action in the whole range of human activities. We dare not neglect the gathering together for worship and nurture by which the church receives strength for its scattering — in witness and service. But the scattering is also important in helping us be evangelists. For we cannot be true disciples of Jesus without becoming personally involved in the suffering and need of humanity. □

mong the many

Jesus walked into my study today, seeking help. She was 53, receiving $112 per month from welfare, living in a one-room apartment without electricity or heat. She has many problems: poor eyesight, loneliness, lack of education. She is certainly one of the "least of these." She told me her troubles. I had little to offer. She asked desperately, "Aren't all people important? Isn't there someone who cares about me?"

The truth of the matter is that few people do. They pass by like swarms of priests and Levites right out of Jesus' parable of the Good Samaritan. Officials, churchmen, neighbors, ordinary citizens. Few even know she exists.

I wonder, if things go as they are going there will be more wanderers and homeless. They will begin to fill the streets and clog the highways, refugees from a society that does not care and from a runaway inflation that makes meager dollars worth less and less. They will begin to sleep in parks and beg for food. Then what will comfortable Christians do? Perhaps they will continue preaching the Bible — but not paying much attention to what it says or telling delightful stories which warm hearts but do not open eyes to the kingdom of God.

And, meanwhile, the Jesus who comes to us in many ways will continue to tell stories of runaway sons and neighbors by the wayside. He will continue to remind us of the blind, the poor, the oppressed, the sick. If we do not turn a deaf ear we will hear him say, "If you love the people who love you, why should you receive a blessing?"

It is difficult to be a pastor when Jesus walks in. There are sermons to write, committees to organize, meetings to attend, phone calls to be made. But there he stands saying, "Care for me." So then you care for him, knowing there will be those who say, "Why doesn't he spend more time on his sermons. Why doesn't he make more calls on the members. Why doesn't he preach the Bible . . . ." So I try to hear the voice among the many, the voice of Jesus. □

by Roy Johnson

If we rea

THE GOSPEL & PRIORITIES

elieved in Christ we'd not just talk or sing about it

Read Matthew 25:34-37; 18:8; 16:18; 6:7; 6:1; Psalm 107:2; Acts 10:38; 1 Cor. 10:12; 2 Tim. 2:15; Amos 5:21; John 7:17; Micah 6:8.

Some years ago someone suggested a moratorium on preaching, and the populace set about practicing what they had been hearing from their youth. The suggestion fell flat, of course, simply because it is much easier to talk about following Jesus than to do the works.

Nevertheless, we have been eager to "get on with it" in the churches. Every new gismo is an Open Sesame to the treasure house of righteousness without working. There are those who would streamline the Lord's Supper by reducing it to a cheese sandwich to eliminate work, preparation, and expense. Thus we are able to get home in ample time for the late show. The same streamlining does not apply to covered dish suppers, wedding receptions, or athletic banquets. Just the nonessentials. Feetwashing may be simplified by using fingerbowls in lieu of tubs and baptism administered with an atomizer of Evening in Paris.

Shortcuts to the kingdom may be taken via politics, travel, reading (study to show yourself, period.), short-term courses in church, college, seminary. Some have sat in the seat of Socrates and thereby assumed they had absorbed wisdom; some walked in Galilee but apparently the toes were not directed toward Jerusalem; attendance pins may show "we were there" and that's that. The vacuum persists. What does Jesus want?

Surely we have done (some of) the things he suggested. We've been properly immersed; we've washed, however, reluctantly, another's feet; we hear of someone being anointed and we might say, "I affirm," instead of swearing.

"When the Son of Man comes again to earth will he find" us playing church with electronic gadgets, holy graffiti, coffee klatches, entertainment, athletics? Or will we be about our Father's business? Do we give him reason to stand at the door and, instead of knocking, say, "No, I can't come in; I won't even smell your (love) feasts"?

The great priority of the gospel, underlying all others, is that our words and professions must be flesh and blood and action. "Those that heareth and doeth" is the grand motif. Our declarations of faith are mockery if all we do is "honk if you love Jesus" (No wonder some call us 'honkies'!). A friendly wave of the hand, a letter of friendship, a brief visit, a bag of potatoes where needed — such can be far more eloquent than many a sermon or adding to the noise pollution with a "honk." When the scripture suggests, "Let the redeemed of the Lord say so," it is not likely the writer had in mind anything less than an acceptable service as the prophet saw it.

Jesus set forth the list of priorities rather fully in Matthew 25. "When the Son of Man comes" — then on what will we rely? Some churches display the number present, the money offered, the number of chapters read last week. The bulletin and pulpit announce the week's coming attractions. Check them over and then see which of these are listed as priorities in the gospel.

"Feed the hungry" probably does not apply to that well-rounded gentleman, looking ever so much like Mr. Clean, munching on potato chips on Sunday evening after meeting. When we gave (did we?) him drink it was likely not pink punch at a Sunday soiree. The stranger we saw from a distance and hoped someone else would take him home to dinner — surely that wasn't Jesus, was it? The naked he commanded us to clothe — we assume they were too poor to be well clad (nothing to do with Dame Fashion) — are still with us, although many of them are in hiding.

"Lord, Lord, we didn't know you were sick; surely you weren't in the hospital or we would have visited you there; everybody knows how we love to visit there and be seen of people. You were probably sick at home and we ignored the news because we figured it was just something going around and you didn't need a friend. Sorry about that, Lord. . . .

"Don't tell me, Lord, that was YOU looking out from the barred windows at the jail! I'd a been right there if I had known, but no one told me. Sure, I know about the apostles and prophets having been in jail; and don't rub it in, I know that most of the New Testament was written in jail and almost none of it in church but I just don't picture you in jail. Forgive me, Lord."

Somehow, our enthusiasm to "do the works of him that sent" Jesus is in direct proportion to the distance. Visit Jane in the hospital? Sure, going right away. Talk with the lonesome neighbor next door? Aw, later, I'm tired tonight. Help the flood victims in California or Peru? Coming, Lord, count on me. Mine disaster and flood in the next state, will you help? Let the unions or BVS or the state take care of that — it's their job.

"The children of this world are wiser than the children of light." When the professing Christian gives off with empty praises then some less praiseworthy(?) agency steps in. The Welcome Wagon comes to the stranger; the Meals on Wheels to the hungry. The Salvation Army, the labor union, CAP, associations for the assorted needy, even the prisoner — which of these groups would be rejected by the one who gave us the command in Matthew 25, even if some do cry, "Socialism!"

Sir Roger de Coverly thought, by his prayers in church, "he could storm the gates of heaven by sheer lung power." Neither then nor now nor in the world to come will the words of men displace the urgency of purposeful action. Acts says of Jesus: "He went about doing good." That's the gospel priority: going about doing good.

Going about talking about the good, the true, and the beautiful will not fill empty bellies, warm chilled flesh, nor turn the orphan to the tender mercies of one we call "Our father who art in heaven."

If we really and truly believed in Christ and in his evaluation of one soul (other than mine) we'd not just talk or sing about it. We'd do anything he tells us, wouldn't we? Well, then. □

by Murray L. Wagner

“We used to need doers, people who could come
Now, we need facilitators, enablers”

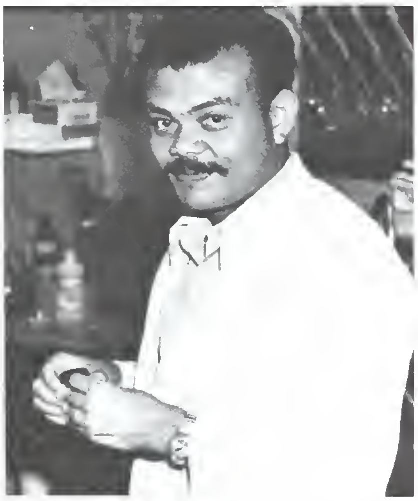
Hospital Castañer: The plateau

“Many Brethren have been to Castaner.” Ellis Shenk maneuvered the Ford wagon through heavy San Juan traffic, past the contemporary architecture of banks, offices, condominiums, and the medical center he frequently visits. As administrator for Hospital Castañer, Shenk has seen Brethren and other volunteers come and go. “Many of them may not realize that they have seen just one Castañer, one group of persons. But there have been many people, many projects; and Castañer is a continually changing community and ministry.”

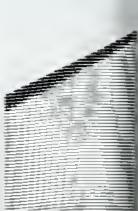
In city and country, it is obvious that the island has been changed by a wave of consumerism. There is a trend toward buying gadgets, being mobile, acquiring possessions; continental advertising has created demand for products where no demand existed. Other major changes include a rising level of education, increased population density, a trend toward urban living, shifts in government policies. Smaller aggravations include rising prices, the fuel shortage, welfare, and unemployment.

Leaving the downtown area on an expressway toward the country, we could see a storm, with its rain and roiling clouds, overtaking the mountain peaks ahead. “We need a different kind of person at Castañer,” Ellis remarked. “The place is no longer the rough, rugged territory where someone could come and give the last full measure of physical strength. Neither the hospital nor the people are any longer in the direst of need. We fit into the changing patterns of the whole island today more than we did before. We used to need

text and photography by John G. Fike



“Facilitators, enablers”: Clockwise from top, Elsa Groff, head of nursing; Clodomiro Crespo, Baptist pastor who chairs the hospital advisory committee; administrator Ellis Shenk; Ferdinand Santiago, medical technologist. Facing page, laboratory at Hospital Castañer



lmost any skills and do things for people.

f mutual service

doers, people who could come with just about any skill and do things for people. Now we need facilitators, enablers. The hospital and the church are in the hands of the community. Leadership is provided and tasks are done by local people."

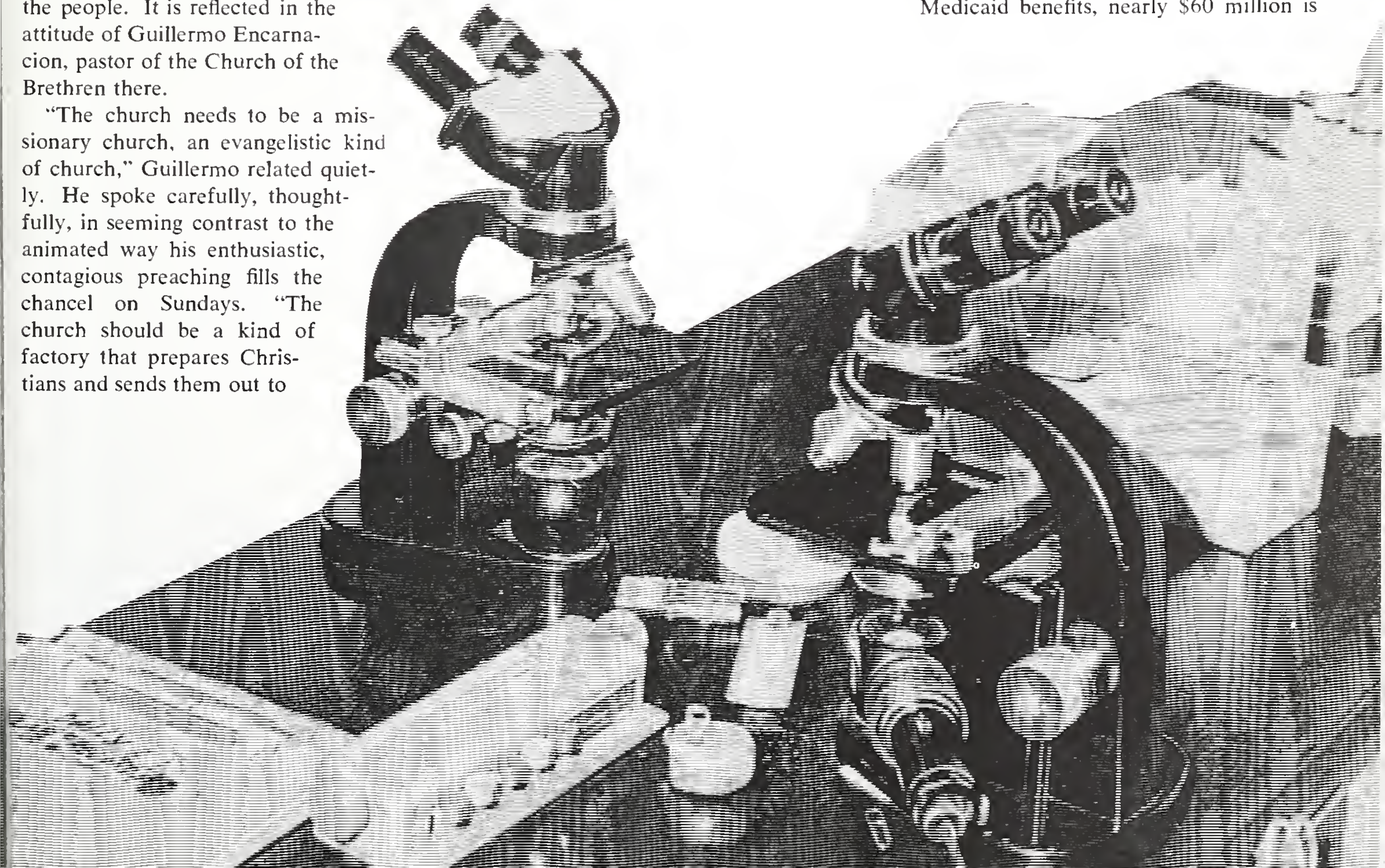
We moved on through hillsides, dark and lush under the storm clouds. The scattered houses and barns of small coffee and banana farms seemed sheltered, quiet, peaceful.

In a few hours we were in Castañer, a central mountain community with a hospital, five churches, cooperatives, and schools. It is a community marked by continued growth in self-esteem, deepening coherence and loyalty, and a belief in service as a motive for work. A spirit of self-determination can be felt among the people. It is reflected in the attitude of Guillermo Encarnacion, pastor of the Church of the Brethren there.

"The church needs to be a missionary church, an evangelistic kind of church," Guillermo related quietly. He spoke carefully, thoughtfully, in seeming contrast to the animated way his enthusiastic, contagious preaching fills the chancel on Sundays. "The church should be a kind of factory that prepares Christians and sends them out to others." Pastor since early 1973, Guillermo feels that congregation members have many strengths. Strength to decide how to meet their needs for nurture and growth. Strength to move out toward a community with deep-felt needs, drawing on 30 years' involvement as Brethren in mission.

It is at the point of mission that we focus particularly on Hospital Castañer. With equipment for pediatrics, maternity, and surgical facilities, combining both ambulatory and outpatient departments, the 33-bed hospital bears out Administrator Shenk's remarks that many things have changed since the early days. Equipment may fail, and the staff may be small compared with the need. But health care of a varied and significant nature is provided. The staff, excepting Ellis and volunteer physicians, is entirely indigenous. The hospital is related to a growing and vital Puerto Rican medical delivery system. "We used to need doers, now we need enablers and facilitators."

Puerto Rico makes education and medical care its two top priorities, with about a third of the commonwealth's budget going to each. The island has nursing homes, asylums, rehabilitation centers, mental health centers, diagnostic and treatment centers, public health units, and 133 hospitals. Of the 12 nonprofit private hospitals, five are church-owned. Two of these are Mennonite (in Aibonito) and Brethren (in Castañer). Including Medicare and Medicaid benefits, nearly $60 million is



spent on health care. Within that amount is the approximately $450,000 budget of Hospital Castañer, of which $17,000 is contributed by the Church of the Brethren General Board. In one view, the Brethren could be seen as a small contributor to health care for three million people.

Yet in another perspective, Hospital Castañer takes on a larger significance. It is one of five regional hospitals set up under the Department of Health to provide high level, integrated medical care. The hospital serves a large area in the central mountain region. As such, the regional hospital offers programs of preventive and curative medicine, as well as programs for the training of professional and paramedical personnel. During the last year students from the Medical Center in San Juan used Hospital Castañer as a base for a rural health project called "Tierra al Dientro." Twelve students worked on health needs, education, immunization, economic and medical problems — part of their regular professional training.

Another area of significant contribution is that of public health. Under the direction of Carmen Dolores ("Lolita") Cortez, six persons work in a public health program associated with the hospital but run cooperatively with other health institutions. This program combines medical care, health education, immunization, prenatal care, family planning, and much needed researching of sociological data about the region.

An outstanding value in the work of Hospital Castañer is a concern for persons. This is a ministry of healing and caring, from persons to persons. Several individuals represent a mixture of styles and contributions to a uniquely personal kind of medical care.

Isabel Irrizary trained for three years as a graduate nurse and for seven months as an obstetrics nurse. She functions as a midwife, giving prenatal care, delivering babies, working in the nursery. She helps expectant mothers know the facts about birth and post-natal care. Having come to Castañer sixteen years ago, she values her patients and wants them to know that birth and delivery are not bad, need not be ugly. "The people in Castañer are close — I like them," she said. Cultural changes made it possible for Isabel to study with a scholarship; the church too has affected her life: "A person has more love and wants to extend love to more people."

Maria Martinez Pagan is a person who symbolizes continuity in the hospital. She was employed in the hospital laundry in 1942 and has worked faithfully at that assignment since. At 77, Maria testifies with her life and work to the fact that service is an interactive giving and receiving between persons.

Another person whose life and ideas tie threads of past and present is Elsa Groff. She came to the hospital as a nurse in 1945, "when everything was handmade." A native of the island, Elsa married Everett Groff, one of the first conscientious objectors assigned to the community reconstruction project there. Elsa brings a helpful perspective from history, but, as director of nursing, she has new ideas about the future as well. "We need to nurture both the body and the spirit, not just the body alone. So many illnesses have been based on the sickness of the spirit. Sometimes people are almost in tears and you ask them how they are feeling, they say 'fine.' But if you stop and put your hands on their shoulder and talk to them or even pray with them, their day is made."

Ferdinand Santiago is of a new generation. He spent thirteen years in the United States, obtained a degree from Manchester College, and worked in Goshen and South Bend, Indiana, hospitals. When he returned to Castañer for a vacation in 1973 he saw the hos-

From left, the exterior of Hospital Castañer; several members of the fellowship group in San Juan; Castañer Church of the Brethren pastor Guillermo Encarnacion; Castañer church building

pital's need for a medical technologist and decided to stay. Young, strong in education and dedication, firm in his convictions about the needs of hospital and community, Ferdinand is a force for successful indigenization.

In Ellis Shenk the Brethren presence is particularly represented. Appointed by the Church of the Brethren General Board to be the hospital's administrator, Ellis fills a job which the community needs done. The staff and advisory committee are native. Through the post of administrator Brethren contribute technical skills where they are requested. Ellis also offers a readiness to work sensitively in partnership with the staff. He symbolizes a new way Latin Americans and North Americans can work at interface on common problems.

Clodomiro Crespo, Baptist pastor in Castañer, chairs the hospital's advisory committee. He represents indigenous control of the hospital. On the committee are farmers, ministers, manual laborers, and others from the community. They struggle with administrative and policy-making issues as well as issues of health care. For many of them committee work is a new venture, sometimes frustrating. Patient and clear-minded, Pastor Crespo brings back into focus the central issues, moves the committee along in its work, and shares his opinions while enabling others to share theirs too.

One urgent and troublesome problem the committee faces is attracting qualified Puerto Rican doctors to serve in isolated, mountainous areas such as Castañer. Ellis Shenk commented that if native doctors could be enlisted for long terms of practice, the people of Castañer could establish deeper relationships with, and so have more trust in, the hospital staff.

This problem relates directly to hospital financing. In Castañer the doctors are paid $700 per month, the hours are long, the position isolated. In the city a physician with a private, selective practice makes more than $1000 per month; there are the benefits of modern urban living as well.

At Hospital Castañer, however, offering attractive salaries to indigenous doctors conflicts with giving adequate care to medically indigent patients. The cost of living is comparable to that on the continent, so a family of five earning $5,000 a year is "medically indigent." In Castañer a full-time farm worker earns $1,500 a year; a factory worker might earn $4,000. Unemployment is now nearly 13 percent. To retain more of the operating budget to pay doctors, the hospital would either have to turn away some of its medically indigent patients or have to receive more government subsidy for their care.

One solution to this problem, universal health insurance, is being worked on in the Department of Health. "Health insurance for everyone is on the way, but will come slowly," said Carlos Nater, the assistant secretary for Hospital Medical Services. "Compulsory auto insurance is now a reality; an insurance measure for emergencies will be drafted soon. In the future some laboratories or pediatrics services may be nationalized, so that eventually medical care will be available for everyone." Another solution is the further, extensive training of paramedical personnel to provide service through clinics and public health teams.

In the meantime, until these more permanent solutions are reached, Hospital Castañer needs volunteer medical personnel for its staff. Recalling Shenk's words, "We need a different kind of person; we need facilitators and enablers," some of the outstanding figures of the past were persons who had a variety of skills. They gave all, physically and mentally, and were readily received and used. Today, more specific and specialized skills are requested. Volunteers sign on for shorter terms, with more restrictive contracts, more exact job descriptions, more freedom to do what they want in off hours.

Some would argue that in the past continental workers were more self-giving and service oriented than those of today. They sought no advantages, enjoyments, or consideration for themselves. Other observers point out, however, that as those who are served take on decision-making roles, they are able to contract for specific services they need. This frees those who volunteer to work in the equality of partnership, caring for their own needs and community needs. A covenant is reached between community and volunteers, where the needs of both are met. At Hospital Castañer the giving of service is done mutually, between equals who share knowledge, skill, and strength. ☐

This year's moderator represents in himself the bringing together of m
which would have divided us. He treasures tradition but is ready to m

The formally informal Wayne Geisert

by Paul Keller

The man you will see at the podium in June, in Roanoke, will strike you as cool and competent, dedicated and compassionate. You will say to yourself that it is good for the Church of the Brethren to have that kind of leadership. But if what you notice about the man is limited to those fleeting impressions you get from an auditorium seat, you will miss knowing what some of us appreciate most about Wayne Geisert.

409

There is, in the middle of our living room ceiling at home, a barely discernible patch in the plaster. It marks the place where an old-fashioned light fixture used to hang. The fixture isn't there anymore because voices in the culture kept whispering, "modernize, modernize" and we decided to cast our destiny with floor lamps. But the operation (by necessity a "do-it-yourself" project) was an intricate one, involving a three-way switch and some careful maneuvering of the wiring. I mentioned the plan in idle conversation with Wayne as we walked toward home from the campus one evening. That night I got a phone call from him: "Why don't we get at that electrical job Saturday?" I objected on the grounds that he had many things he needed to do for his own family on that day. But he insisted he wanted to do it, so we set a time. He came, worked through the morning (as I bumblingly assisted), and completed a change that has proven sound and effective now for twenty years.

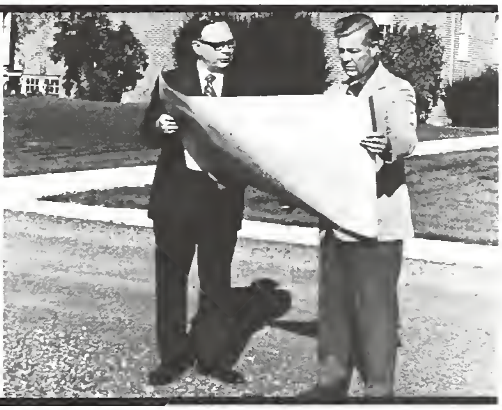
those very forces
o the future

Why did he do that? Was he aware of my outrageous awkwardness, so that he feared for my life if I tried to do it myself? I have often suspected that was the reason. Was he just glad for an opportunity to tinker? Probably. There is the soul of a tinkerer in him. Did he feel it was "expected" of him? I don't think so. He was much too involved with staying alert to how he could help people to simply react to someone's expectations. My guess is that he did it because there is in him a dominant impulse to be a neighbor (as that term is used in the Bible). He is one of those rare people who helps, rather than intoning, "If there is anything I can do for you, let me know."

In the days when many of us were in the "young professor" class, and had no money available for a move from one house to another, Wayne Geisert was one of the organizers, and sometimes the prime muscle, of the mutual help group. He may hold the record for the number of movings in which assistance was provided. (And if, on occasion, he could not resist the temptation to put the family's box of shoes in the refrigerator, as a practical joke, he can surely be forgiven.) The picture I hope you are getting is of a man so warm, by nature, and nurture, that to be otherwise would never occur to him.

But beyond that basic sense of "neighborliness," there are two other qualities that make Wayne Geisert a good candidate for the moderator's post — his competence and his love of challenge. His former students will testify to his command of the principles in the field of economics. Had he decided to devote his efforts to that field throughout his career he could himself have become an expert in economics (a sort of Brethren John Kenneth Galbraith?). He has powers of clear explanation and interesting analysis that come to few persons. I am reminded of an intercollegiate convention at which he was asked at the last moment to fill in for an expert from the State Department whose plane had been grounded by bad weather. The students were fascinated with his remarks and kept him on the podium nearly an hour after the speech, plying him with questions.

"Whenever I hear a train whistle, I wish I were on board"



Wayne Geisert likely would have been highly successful in many kinds of work. He grew up on a farm near Elmo, Kansas, and still has a love affair going with that kind of life. Through the years I have known him, he has never looked happier than when he was in overalls. It is almost too "right" for belief — but it is true nevertheless — that he was out in the field plowing when a representative from McPherson College came to talk to him about going to college. At the same time, he could have excelled in business. He recites, with considerable relish, the story of the summer he spent (during his six years as professor of business and economics and head of that department at Manchester College) on assignment with the People's Gas, Light, and Coke Company of Chicago. His major purpose there was to study the management structure of the company, but there was more than that in it for him. I often heard him talk, after that experience, about the excitement and challenge he felt in the business community of a city.

The list can be extended: He flirted with the idea of becoming a lawyer, and had he chosen that path he would have been a good one. He pondered often the opportunities in the professional ministry, and the fact that he has been so deeply involved as a layperson in the life of the church is a measure of the lure he has felt. He can spin stories by the hour of experiences he has had in local church pulpits — and the clear feeling you get as you listen is that this is one part of his life that touches the springs of energy. He could have been a fine minister.

You must be ahead of me in asking, "If he could have done one of these things, and done it successfully, why did he choose to tackle the presidency of a small, church-related college in a time when such institutions are faced with a struggle for their very existence?" The answer is, I think, that Wayne Geisert is a pioneer at heart. Challenge is the very blood of life for him. When he had finished his graduate work at Northwestern he was offered a job with the government, but when a teaching position opened up at Manchester College, he took it as the more challenging of the two. Then, when, in the midst of a very successful teaching career there came to him an invitation to become dean at McPherson, he took it as the more challenging of the two. And finally, when Bridgewater College invited him to become president, he regarded it as an invigorating prospect to see if he could help that college strengthen itself in difficult times. He thrives on swimming upstream.

It may be that Wayne Geisert symbolizes the kind of unity of which we always dream in our Brotherhood. He was born and raised on the Great Plains, got his professional training in the North, and has spent much of his career in the South. Even though he is not a birthright Brethren, he commits himself to Brethren principles as genuinely, and practices them as persistently, as those who have never known any other church affiliation. It is almost as though his early experiences in the Evangelical and Reformed part of the United Church of Christ have fortified and strengthened his commitment to the Brethren tradition. Again, although his own choice took him into the Navy during World War II, he has shown great sensitivity and openness to the pacifist philosophy so prominent in our tradition.

Indeed, he represents in himself the bringing together of many of those very forces which could have divided us. I asked him if he would be comfortable with the label "liberal-conservative." He said he would. He is the most formally-informal person I have ever met. He treasures tradition, but is ready to move into the future, no matter how uncertain it might be. He is the happy combination of the hardy Kansas farmer and the Southern gentleman.

One of the hidden agonies of any person who serves as moderator is that one has to be separated, for extended periods, from one's family. I am sure that feeling is always present for Wayne Geisert. His wife, Maurine Gish Geisert (a name as Brethren as a Dunkard bonnet), has had a profound influence on his life. She is quietly perceptive and unshakeably clear-headed. To their partnership she brings a calm understanding of her husband's eccentricities and a beautiful vision of her family's destiny. If you do not see her in the poise and purpose of her husband on the podium, it will only be because you are not looking hard enough.

The Geiserts have three sons: Greg, an accountant, studying at Virginia Polytechnic Institute; Bradley, in a doctoral program in history, at the University of Virginia; and Todd, a junior pre-med student at Bridgewater College. All three reflect the lively curiosity and zest for life that has been typical of the home in which they grew up.

The Church of the Brethren is proud (perhaps inordinately so) of its devotion to the goal of reconciliation among people caught in the heat of life's battles over narrow self-interest. Matthew 18 is pointed out as a chapter crucial to the Brethren spirit. Much of our uniqueness, we like to think, lies in our ability to be open and honest with each other in a covenant community built on "the mind of Christ." If we mean what we say, Wayne Geisert is an ideal selection to provide us leadership at a most difficult time. He will not be found to back down from positions to which he has carefully and conscientiously come, but he will be endlessly patient and open with those who hold differing positions. He will be loving (if that term has not been made too commonplace by Hallmark) toward all he meets.

A year as moderator produces schedule complexities beyond anything most of us have dreamed of. And even Wayne Geisert, who once said, years ago, "Whenever I hear a train whistle, I wish I were on board," is finding it a demanding, new life. But his way of sizing it up (as reported in a Bridgewater College publication) is typical. "I am humbled by it all," he says, "because it is impossible to be fully the kind of person I would want our moderator to be."

That is the way he sees it. But, in loving spirit, I wish to disagree. To be neighbor and friend is so natural to him it is without art or strategy. I will be happy to trust the larger Brethren family to him in Roanoke come June. ☐

Agriculture

Items of business over which Moderator Wayne F. Geisert will preside at the June 25-30 Annual Conference, Roanoke, Va., are as follows:

Unfinished business

The Ministry: Ordination. A concern initiated by Standing Committee in 197 had a dual focus: One part centered on the meaning of ordination into the "set-apart" ministry; the second part questioned the adequacy of the church's counseling to ministers faced with personal or family crisis.

A five-member committee named to research both concerns sought reactions to a paper at the 1973 Annual Conference. This year's report refines and expands the treatment of each of the concerns.

Ordination as a basically functional calling is traced from biblical tradition. Even in a believer's church, where all persons are called to minister, some indi viduals are designated to perform special functions or tasks: pastors; seminary teachers and administrators; religion teachers in schools, colleges, universities district or Brotherhood staff members; missionaries carrying pastoral or evangelistic duties; and chaplains in institutions.

The report declares that to ordain is not to confer lifelong status. Thus, ordination is to be inactivated when the special service for which it was bestowe is completed.

The Ministry: Conduct and Family Life. While extolling those qualities of conduct which foster wholeness and well-being, the second part of the report on the ministry concerns also times of deviation or crisis in personal relationships. "When ministers have been expected to live as if they are not ordinary human beings, problems and frustrations result," the report states.

It also observes that the development of a person is a gradual, dynamic process in which deviations are not to be viewed as isolated events. "Likely those who are growing most could be the most vulnerable," the statement notes, point-

ninistry on agenda for Roanoke

ing to situations in which biblical persons suffered temptations.

Suggestions for "lifting one another up," for confrontation in the spirit of Matt. 18:15-17, for voluntary withdrawal from pastoral functions at a time of recognized indiscretion and restoration once the matter is resolved; for the use of support groups; and for ways of solidifying relationships within the pastoral family are outlined.

Life Stewardship. Delegates in 1973 accepted a query from the Panther Creek church and the Iowa-Minnesota District advancing a cluster of concerns about the funeral service, the disposition of estates, and the donation of bodies for medical research. The seven-member committee is asking for an additional year to complete its report.

The Church and Agriculture. In response to a query from the Marion church and the Northern Ohio District on farm issues, and in liaison with a study already under way by the General Board's World Ministries Commission on agricultural concerns, the 1973 Conference assigned preparation of a report to the General Board. Highlights from the findings appear on pages 8 and 9 in this issue.

New business

Criminal Justice Reform. The Manchester church and the South/Central Indiana District petition that the General Board be requested to establish a task force to advise on means by which churches can address themselves to the issue of criminal justice reform.

Alcohol. The Atlantic-Northeast District board and conference petitions Annual Conference to name a special committee to study ways of strengthening the church's historic ideal on "moderation in things good and abstinence from things harmful," the latter with particullar reference to alcoholic beverages.

Tenure of General Board Members. The Mid-Atlantic District board and conference petitions Annual Conference to extend the length of tenure of General Board members from three to five years.

Reestablishing a Brethren Service Committee. The Pacific Southwest Conference board and convocation submits to Annual Conference the query, "Should the Brotherhood reestablish a committee to administer a Brethren Service program that is named and deliberately promoted as such with whatever reorganization of the General Board may be required?"

Reports

Church of the Brethren General Board. Among developments cited are the continuing heavy pace of congregational and district visits by staff, a record year for giving to the Brotherhood Fund, the publication of varied educational and inspirational resources, the consolidation of several programs into a new approach known as SHARE, and the commemoration of milestones in Brotherhood ministries — 50 years in Nigeria, 25 years of Brethren Volunteer Service.

World Council of Churches. A youthful and vigorous 25 years old, the WCC seeks a creative balance between reflection and witness. Studies on salvation, nonviolence, and hope; vital services in Indochina reconstruction and with African drought victims and Chilean refugees; and plans for the 1975 Assembly in Indonesia are among Council activities cited.

National Council of Churches. Beyond recounting Brethren involvement in key thrusts of the Council over the past year, the report of the six delegates to the Governing Board reveals a research finding not widely known: That most denominations are more regional than national. In the Church of the Brethren, for example, 75 percent of the members reside in six states. The delegates commend to the General Board consideration of approaches in ecumenical church life that take regionalism into account.

Annual Conference Central Committee. Uncertain last December as to the effect the energy crisis might have on a conference in June, the planning committee weighed alternative directions but proceeded with full-scale plans. Future Conferences: June 24-29, 1975, Dayton, Ohio; July 27 — Aug. 1, 1976, Wichita, Kans.; June 21-26, 1977, Richmond, Va.; and June 20-25, 1978, Dayton, Ohio.

Committee on Interchurch Relations. The concepts of collegiality and accountability are treated as offering fresh direction to ecumenical cooperation. An updating is given on contacts with Baptists, other Brethren, and church councils.

Bethany Theological Seminary. A recommendation to Annual Conference from the seminary board is that Bethany "continue to pursue its mission at the Oak Brook location."

Sought also is approval for a second action of the trustees, a commitment "to use the assets of the seminary to generate income toward the support of this mission." This may entail the development of land or other physical resources to produce funds for the seminary's operating budget.

On other matters the report points to an increase in student enrollment, the launching of a new Doctor of Ministry program, staff changes, the Chicago Cluster relationship, a Challenge III offering response which exceeded the $60,000 goal, and ongoing efforts to work at long-range financing.

Brethren Health Education Foundation. Scholarship grants of $17,412 were issued last year. Recipients included students in five Brethren colleges and Nigerian nursing students being trained through the Lafiya program.

Pension Board. The report reveals a membership of 1,207; 266 retirees; and assets of $11,801,177. Consideration is being given to asking congregations to increase the percentage rate of contributions to member accounts.

Auditor's Report. The annual audit covers accounts of the General Board, Pension Board, and Bethany Seminary.

Health and Welfare Committee. The newest of Annual Conference's permanent committees surveys highlights in the work of Brethren-related homes and hospitals, and lifts up current concerns on health and welfare matters. ☐

You can't lump all mothers together

The special person she is

by Merikay Silver

Mothers certainly take a beating! If their children are thoughtless and inconsiderate it's because Mother is too lenient. If the kids are withdrawn it's because Mother is too overbearing or dominant. If the children smoke grass or drop acid or shoplift, you can bet that Mother works and isn't home when the kids get there after school. Or if she is home, she probably smothers them with possessiveness.

The list of common problems and simplistic answers is endless. Mothers just can't win.

Since I have a mother (in fact I grew up in the same house where she lived) I'd like to say a few words in defense of mothers.

First of all, before a mother becomes a mother, she's a person. A very special, unique woman, with a multitude of interests, curiosities, talents, and other odds and ends. Perhaps she likes reading biographies, or history books, or scientific journals, or the dictionary. Maybe she paints — canvases, rooms, buildings, old furniture, or china. She may ride a bike, like to cook, loathe sewing, enjoy driving, be good at swimming or tennis or ping-pong, like to sing or play the violin.

And she has her weaknesses and dislikes. She makes mistakes, fails now and then, but also knows the joy of success. Everything blends together to make her the special person she is.

And after a mother becomes a mother, she's still that special person with interests that must be explored and talents that beg for development.

You can't lump all mothers together. You can't say all mothers are this or that or something else, because every mother in the world is a unique person. There is no one else just exactly like her. She's one of a kind.

We gloss over reality by mouthing beautiful words about motherhood. About how wonderful mothers are. How there's nothing like a mother's love. But those flattering words don't jibe with all the blame and guilt we heap upon mothers who don't dress, act, clean house, cook, and raise their children as *we* think they should.

And our pious declarations about Mother's sacred work don't jibe with our hurry to get out of the house in the morning so she can go to it. We say that raising children is the most important work given to humanity — but we want little part of it. Leave that to the mothers. And if the children make some mistakes on their path to adulthood, heap that on the mothers, too.

Mothers are human. Which means (if you aren't familiar with humans yet) that they might not like being mothers at all. They may not have even thought about being a parent, when all of a sudden they learned that a baby was on the way. Being human also means that mothers have needs. They need food, shelter, water, a certain amount of warmth, sex, love from others, a healthy self-image, success, appreciation, and a sense of direction in their lives.

Since every mother is as different as every father or child, each one tries to meet these needs in different ways. Some of the coping methods are self-destructive — like alcohol, drugs, cigarettes, coffee, baking and devouring pounds of rich pastries.

Others are simply self-vegetating — television by the hour, fan magazines, gossip. And others are self-expanding — reading good literature, learning how to play a musical instrument, reupholstering furniture, or learning a new work skill such as nursing, teaching, engineering.

My own mother worked during part of my childhood, and was at home part of the time. When I was about three, my mother worked. I remember no trauma. In fact the few memories I have of that period are happy ones, rich with discovery and growth.

I liked my baby sitter. She was an older woman who lived on a farm. She had a daughter about my age. Since I had no brothers or sisters yet, I enjoyed the companionship of this girl.

The husband of my sitter was always doing something around the place — running the tractor, working in the garden. I remember the first time he took me out and showed me the potatoes, beets, and carrots. As he dug into the earth, then shook the dirt from the plants and told me they were potatoes, I could hardly believe it. Potatoes grew in the ground! It was a whole new discovery for me. I'd never even bothered to think about where my food came from.

He showed me the carrots. They were the most exciting, all orange and yellow under the dirt.

"And where's the meat?" I asked. Now that I knew where food came from I wanted to dig up some hamburger. He laughed and said that meat came from animals. Hamburger was from cows, bacon from pigs, chicken from chickens. I didn't believe him. But that night when I asked my parents they said it was true.

Having a sitter doesn't have to be a bad thing. It can be an enriching experience for the child.

When my mother was expecting my brother, Pat, she quit work. And I quit going to the sitter's. I learned a lot from my mother. She taught me the joys of warm summer afternoons splashing in the water of Crooked Lake. She taught me about wagon trains that took pioneers out west. And she taught me how to finger paint.

But when I hit fourteen — the year Pat was in fourth grade and my little sister Beth started kindergarten — mother left the house. This time to become a nurse.

Again I don't remember much trauma. What I do remember is an awfully lot of hard work. For a change we all had to pitch in with the housework. (That batch of unpleasant tasks we leave for the mothers to do.)

Each of us learned about cooking, ironing, vacuuming and dusting, washing walls, mopping and waxing floors, laundering. And we found out that even though these tasks were disgustingly repetitious, we could do them. They weren't designed for mothers only.

And we began to realize that if they were irritating to us, they might be irritating to Mom. If they were hard, like cleaning the oven, or unpleasant, like cleaning the toilet, they could very possibly be just as hard and unpleasant for Mom as well.

And a new kind of awareness began growing inside us. A type of pride in our newly developing skills. A kind of respect for Mother, and an understanding of why she sometimes was grumpy or cross.

Instead of breaking apart our family, Mother's going to work drew us all closer together. We realized that we were a unit. And we all had a clearer concept of our value within the family tructure. We were needed. If our amily was to operate successfully, all of us had to do our share.

We all grew after Mother took nurse's raining and went to work. We became more self-sufficient. We didn't have to un to Mommy every time a button popped off or a pair of jeans needed ironing. We could depend on her love and encouragement, and she could depend on our growing independence.

Because she developed the abilities God had given her, we were forced to develop the abilities God gave us. And it was exciting, even though it wasn't always fun.

Families are harmed more by the discord within the home — fathers and mothers who do not love each other — than from a mother working at a job outside the home.

It isn't so much the physical location of the mother, as the family atmosphere — generated by the mother and father's love, or lack of it — that determines how the children grow up.

It is easier to say a mother should stay home than to admit that the real difference in a family comes from the family members' relationships with one another.

And it is easier for mothers to sit at home doing all the "special" things their "special" roles call for, than to get involved in life and introduce their children to it. Loving, caring, helping children grow independent, letting them go when necessary, yet grasping the vigor of life — these are the difficult, the challenging things. These are the attributes that cement families together.

The mother takes a pretty hard beating. But we forget that no matter how prayerfully she has raised her children, the final decision is theirs. They choose to accept or reject the values to which their parents have introduced them.

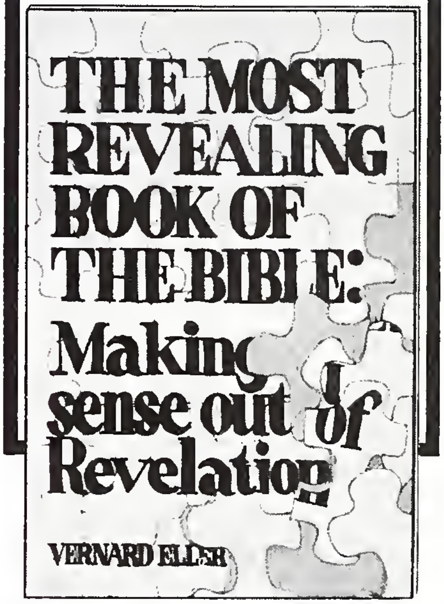
The mother makes mistakes because she's human. You don't blame the children for her mistakes. Don't blame her for theirs.

If there's something wrong with families — it's not so much with the mother as it is with the father's, children's, and mother's relationships with one another. The lack of love, patience, kindness, courtesy, understanding, friendship is what tears families apart.

The next time you start clumping all mothers together under one of the "incompetent" or "holy" labels that stand so far off from reality, take a good look inside yourself.

What have *you* done lately to make your house a home? ☐

There's another way to read it.


THE MOST REVEALING BOOK OF THE BIBLE: Making sense out of Revelation
VERNARD ELLER

What *does* the book of Revelation reveal? Writing primarily for the layman, Vernard Eller offers a fresh approach to a book that is often regarded as mysterious and confusing.

But what Revelation is intended to reveal, says Eller, is simply "the gospel, the good news of who Jesus Christ is and what he accomplishes." What it does *not* intend to reveal is "secret information regarding the when and how of events from the hidden future." And in his "reading commentary" on Revelation, Eller approaches every passage with the question, "What is John trying to tell us about Jesus?"

Filtering out distracting details, the author focuses on the meaning of the book as a whole, rather than offering a verse-by-verse interpretation.

Read in that way, Eller finds THE MOST REVEALING BOOK OF THE BIBLE *does* make sense.

THE MOST REVEALING BOOK OF THE BIBLE:

Making Sense out of Revelation

by VERNARD ELLER

232 pages, paper $4.95

At your bookstore or write

226
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE S E GRAND RAPIDS MICH 49502

A surrender to joy

by Patricia K. Helman

SING THROUGH THE SEASONS, compiled and edited by The Society of Brothers. Plough Publishing Co., Rifton, N.Y., 1972. Songbook, 144 pages, $6.50. Stereo recording, $4; both for $10

Bruderhof is a group of families and single people living together in Christian community after the example of the early Christians. Their life together began in 1920 in Sannerz, Germany. Driven from Germany by Nazi persecution, the community continued in England until the war years when they moved to Paraguay. In 1954 they emigrated to North America where three communities now flourish in Rifton, N.Y., Farmington, Pa., and Norfolk, Conn.

We have come to have great expectations of the books published by the Plough Publishing Company which is part of the Society of Brothers or Bruderhof. Their latest offering, *Sing Through the Seasons* is no exception to their consistently high standard of the art of printing and binding.

The ninety-nine songs for children in this outstanding collection were arranged by Marlys Blough Swinger, who is familiar to the members of the Church of the Brethren and whose prodigious talents have been given many avenues of expression in the life of the community.

The book is illustrated joyfully by three young people — credited as Moneli, Susanna, and Biene — who are members of the community. Several of the songs are from poems by well-known authors; others were originated within the Bruderhof family.

Music is an integral experience in the community life of the Society of Brothers. For the children, singing is as natural a part of their daily activities as eating and sleeping. All of the communities are in the country, close to nature where the cycles of the year are easily observed. In *Sing Through the Seasons* the beauty and surprise of these natural cycles are given expression in poetry and song.

Eberhard Arnold, founder of Bruderhof, observed: "We rejoice with children in their delight in nature. The child senses the light of God behind the stars that flame in the sky. He senses the living creative Spirit when he sees flowers swaying in the breeze. In the mutual love of human beings and in the love that is in his own child heart, he senses the mystery of God's love, the Source of all life. To the genuine child, love is nothing other than creative and selfless surrender to joy."

This surrender to the joy and mystery of all human and natural experiences is the hallmark of the songs in *Sing Through the Seasons.* The little trusting creatures of fur and feather, the wind, the sea, flowers and food, all have their place in this collection.

Teachers making use of this book will find hours of pleasure in singing around the calendar, stressing the cycles of nature and our human need to celebrate. Parents will find it a source of enrichment in family life.

Thirty-one of the songs have been selected and recorded by two groups of children at Woodcrest School, under the direction of Marlys Swinger. The recording reflects the lyrical and joyful approach to life in the community, and would be helpful to use in the presentation of this fine music. ☐

turning points

Pastoral placements

Herbert Alford, from Mathias, Shenandoah, to Front Royal, Shenandoah

Raymond R. Baugher, from secular retirement, to Elizabethtown, minister of visitation, Atlantic Northeast

Philip Bradley, from West Milton, Southern Ohio, to Everett, Middle Pennsylvania

Kendall Elmore, from secular employment to Hickory Grove, South/Central Indiana

Darrell Going, to Lindsay, Pacific Southwest

Robert C. Harbach, one-year leave of absence from Sugar Valley, Southern Pennsylvania

Cecil L. Haycock, from Mt. Zion, Shenandoah to White Hill, Shenandoah

James Kimrey, from student to Cave Rock, Virlina

Bernard N. King, from retirement to York, Madison Avenue, Southern Pennsylvania

Leonard M. Lowe, from secular employment to Parsons, Western Plains

Jesse C. Pittman, from Fraternity, Virlina, to Damascus/Crab Run, Shenandoah

Ed Poling, to director, Camp Swatara, Atlantic Northeast

Newton L. Poling, from First, Carlisle and Boiling Springs, Southern Pennsylvania, to Fahrney-Keedy chaplain-assistant administrator, Mid-Atlantic

Wedding anniversaries

Mr. and Mrs. Roy Brandt, Hershey, Pa., 50

Mr. and Mrs. Carris Fasick, West Milton, Ohio, 50

Mr. and Mrs. Maurice Wolfe, Westminster, Md., 50

Mr. and Mrs. Glenn Butterbaugh, Dixon, Ill., 51

Mr. and Mrs. G. Herbert Bridenbaugh, Martinsburg, Pa., 52

Mr. and Mrs. Lester L. Steele, Martinsburg, Pa., 52

Mr. and Mrs. Glenn Whitehead, New Paris, Ind., 55

Mr. and Mrs. Bryan Leckron, Sebring, Fla., 56

Mr. and Mrs. Clyde Smith, Hartford City, Ind., 59

Mr. and Mrs. Ray Ferverda, Milford, Ind., 60

Mr. and Mrs. Daniel Oller, Waynesboro, Pa., 60

Mr. and Mrs. J. Earl Pennypacker, Parker Ford, Pa., 60

Mr. and Mrs. Isaac Klein, Myerstown, Pa., 61

Mr. and Mrs. Lester Stump, Perryton, Texas, 63

Mr. and Mrs. Joel Bowser, Pomona, Calif., 64

Mr. and Mrs. Forrest Longanecker, Pomona, Calif., 66

Deaths

Jesse Arnold, Petersburg, W. Va., on Oct. 29, 1973, aged 76

Portia Arnold, Boonsboro, Md., on Oct. 19, 1973, aged 100

Alma Austin, Panora, Iowa, on Jan. 7, 1974, aged 85

Alberta Baker, Santa Ana, Calif., on Nov. 5, 1973, aged 56

Lee Baker, La Verne, Calif., on Nov. 25, 1973

Louise Baker, Renton, Wash., on Dec. 16, 1973, aged 53

Beulah Beam, Beatrice, Neb., on Dec. 29, 1973, aged 78

Kathryn E. Bechtel, Williamsburg, Pa., on Jan. 8, 1974, aged 73

Terry Bickel, Goshen, Ind., on Jan. 4, 1974, aged 25

G. W. Bowman Jr., Roanoke, Va., on Dec. 5, 1973, aged 77

Amy Bright, Dayton, Ohio, on May 11, 1973, aged 86

Riley Brubaker, Rocky Mount, Va., on Jan. 7, 1974, aged 78

Elizabeth Brumbaugh, Wooster, Ohio, on Feb. 14, 1973, aged 74

Ernest A. Brumbaugh, Martinsburg, Pa., on Oct. 29, 1973, aged 82

Robert C. Brunner, Royersford, Pa., on Dec. 25, 1973, aged 49

Zula Burton, Des Moines, Iowa, on Nov. 15, 1973, aged 82

Blanche Butler, Elmwood Park, Ill., on Dec. 18, 1973, aged 85

Art Campbell, Richmond, Ind., on Dec. 27, 1973, aged 53

Lorenzo Carter, Salem, Va., on Dec. 29, 1973, aged 82

Dorothy Chandler, Martinsburg, Pa., on Jan. 9, 1974, aged 63

Ada Cleveland, Baltimore, Md., on Nov. 3, 1973, aged 82

Grace Clinefelter, Dayton, Ohio, on Feb. 22, 1973, aged 96

Jesse Cook, New Haven, Mich., on Nov. 22, 1973

Homer Cripe, Sebring, Fla., on Jan. 7, 1974, aged 78

Marie Darley, South Whitley, Ind., on Dec. 24, 1973, aged 90

Edna Dalton, Eden, N.C., on Jan. 13, 1974, aged 70

Mary Devilbiss, Westminster, Md., on Jan. 4, 1974, aged 79

John K. Earhart, Waynesboro, Pa., on Dec. 4, 1973, aged 82

Melvin Ebersole, Leola, Pa., on Aug. 20, 1973, aged 45

Paul S. Ebling, Ridgely, Md., on Jan. 7, 1974, aged 85

Thelma Edwards, Ceresco, Mich., on Aug. 2, 1973, aged 58

Everett Elmquist, Des Moines, Iowa, on Jan. 1, 1974, aged 87

Arthur Engles, Fort Wayne, Ind., on Jan. 17, 1974, aged 87

Loren Eubank, Wabash, Ind., on Dec. 9, 1973, aged 61

Aileen Fesler, Covina, Calif., on Dec. 28, 1973, aged 61

Lou Forgey, Seattle, Wash., on Jan. 7, 1974

Ola Furry, Martinsburg, Pa., on Nov. 26, 1973, aged 57

Leslie Gump, North Manchester, Ind., on Dec. 22, 1973, aged 77

Prema S. Gauntz, Meyersdale, Pa., on Nov. 23, 1973

Lela Hanson, Montclair, Calif., on July 26, 1973, aged 74

Blanche Hardy, Lindsay, Calif., on Aug. 2, 1973, aged 88

Hester Hart, Richmond, Ind., on Dec. 20, 1973, aged 60

Elizabeth Himes, Dayton, Ohio, on May 9, 1973, aged 89

Joseph Kametz, Brownstown, Pa., on Oct. 4, 1973, aged 88

Rufus A. Kinzie, Des Moines, Iowa, on Dec. 28, 1973, aged 81

Margaret Klinger, Somerset, Ohio, on March 9, 1973, aged 62

Norman Kolp, Mount Joy, Pa., on Jan. 4, 1974, aged 68

Herbert Kurtz, New Carlisle, Ohio, on Jan. 3, 1974, aged 51

Jason Kurtz, Kinzers, Pa., on Dec. 23, 1973, aged 75

Oliver Lane, Montclair, Calif., on Nov. 28, 1973, aged 58

Kathryn Larsen, McPherson, Kans., on Nov. 25, 1973, aged 89

Edmond Layman, La Verne, Calif., on Nov. 12, 1973

Pearl Marsh, Midland, Mich., on Aug. 4, 1973, aged 74

B. Claire Miller, Dayton, Ohio, on Mar. 14, 1973, aged 82

Lulu Mishler, La Verne, Calif., on Oct. 31, 1973

Lavina Montgomery, Morton, Ill., on Dec. 1, 1973, aged 72

Glen Montz, Pomona, Calif., on Oct. 30, 1973, aged 80

Raymond Moore, Roanoke, Va., on Jan. 5, 1974, aged 35

Emily Myer, Lancaster, Pa., on Dec. 30, 1973, aged 65

Annie Myers, Glendora, Calif., on Jan. 23, 1974, aged 97

Howard F. Myers, Sebring, Fla., on Dec. 24, 1973, aged 90

Myron Neff, Fort Meyers, Fla., on Aug. 10, 1973

Dora Neidlinger, Plymouth, Ind., on Dec. 29, 1973, aged 77

Evelyn Orendorf, Meyersdale, Pa., on Nov. 21, 1973

Edna Oswald, Boonsboro, Md., on Oct. 21, 1973, aged 86

Robert Ozias, Oakland, Calif., on Dec. 16, 1973, aged 70

Verna Perryman, Ontario, Calif., on May 5, 1973, aged 75

Nancy Peters, Dayton, Ohio, on March 30, 1973, aged 88

David E. Petry, Westminster, Md., on Oct. 25, 1973, aged 60

Howard Pippenger, Nappanee, Ind., on Jan. 1, 1974, aged 60

David Poff, Leola, Pa., on Jan. 10, 1974, aged 88

Cecil Reed, Plymouth, Ind., on June 1, 1973, aged 79

Harry Rinehart Sr., Westminster, Md., on Nov. 6, 1973, aged 75

Nellie Schock, New Carlisle, Ohio, on Jan. 11, 1974, aged 78

Lester Shaffer, East Greenville, Ohio, on Aug. 7, 1973, aged 71

Ryntha B. Shelly, Sebring, Fla., on Jan. 20, 1974, aged 78

Agnes E. Sink, Sebring, Fla., on Jan. 12, 1974, aged 82

Carl Sissel, Santa Ana, Calif., on Oct. 16, 1973, aged 79

Liza Sizemore, Marcum, Ky., on Nov. 10, 1973, aged 87

Lloyd Slaughter, Eden, N.C., on Dec. 12, 1973, aged 70

Glen Smith, Flora, Ind., on Jan. 10, 1974, aged 76

Harper Snavely, Hershey, Pa., on Jan. 1, 1974, aged 81

Frank Snider, Somerset, Ohio, on Sept. 30, 1973, aged 88

Gladys Snider, Somerset, Ohio, on May 29, 1973, aged 80

Martin Snider, Greenville, Ohio, on April 18, 1973, aged 91

Nutrition, chemotherapy, Key 73. . .

Judith A. Wolf:

Myths about nutrition: A dietitian responds

Being a registered dietitian, I found Shirley Fike's article on "The Myth of the Best-fed Nation" (October) quite provocative and in need of a response. There were three points in the article which were quite laudable: (1) physicians do not receive near adequate educational preparation on the effects of nutrition to health; (2) not nearly enough research is being done in the field of nutrition, especially as related to disease; (3) we, as a nation, do eat entirely too many "empty calorie" foods. It is beyond these three points that I feel, as a trained scientist, I have a responsibility to point out the unscientific facts in Ms. Fike's article.

The statement charged that the Food and Drug Administration is a pawn of the "refined food" industry which is "doing nothing to limit to prescription the sale of proven health hazards." It is precisely such a limitation that the FDA is attempting to bring about with the laws restricting some "health food" and megavitamins. As a dietitian, I have seen several cases of persons suffering the bad effects of excessive vitamin intake from products promoted by the health food industry. One should also question the writer's logic that, because we allow the excessive sale of soft drinks and candy, the FDA should not bother to limit the false advertising of many of the "health foods." Aren't we convinced that two wrongs do not make a right?

Another point which the article stressed is that the medical and paramedical professions are ignoring the "new" research which promotes various types of nutrition therapy for disease. As a professional myself, I have found an "abundance of soundly researched evidence" very difficult to come by. What you do find is an abundance of contradictory research which proves itself of no value in applying therapy. I also found that the "health food" industry chooses to ignore the research which, time and again, has been proven by well-respected, well-documented scientists. For example, it is quite common to hear a "health food" promoter recommend food products for relief of arthritis pain when such products have been proven by many researchers to be ineffective. Rather than promote and financially back the research that the "health food" industry says is needed to prove its claims, it chooses to spend its time and money striking back like a scolded child at the "powers that be."

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

One of the powers that the article chooses to accuse of massive propaganda for candy and refined foods is the American Dietetic Association of which all registered dietitians must be a member. I feel the charges are unfounded that registered dietitians are brainwashed by the refined food industry. In all of my experiences in four different state dietetic associations, at a Church of the Brethren college, and a state university, I have never heard expressed, or even implied, any pressure from a food industry to promote their product. In fact, there is a specific rule of the American Dietetic Association that forbids dietitians to participate, in any way, in food product promotion unless so stated in the promotion that they are employees of said company. Contrary to what was accused by Shirley Fike, I have seen dietitians actively giving public education on the dangers of excessive intake of refined foods *and* giving positive alternatives of acceptable foods.

Another public function of which the article critically spoke is the running, by dietitians, of telephone counseling services. This is a general practice throughout the country and is controlled and supported by the national association. The services in which I have been involved are supported entirely by association funds. To promote nutritionally unsound foods would be contradictory to the purpose of these services. The "unrecommended" books list is also derived from the national organization and is produced in cooperation with the American Medical Association and the Society for Nutrition Education, an organization representing all health professions and interested laymen.

As Ms. Fike pointed out in her article, "Anything stated often enough becomes accepted as truth." Because of this, I think we all, including MESSENGER, have a responsibility to make sure the statements that are both spoken and printed are truly factual. □

Harvey L. Long:

"Research on inmates is long overdue"

To follow up letters and articles in MESSENGER about research on penal and correctional inmates, I submit these added observations.

In 1963 I was author of a statement predicting that the future may hold forth the "story book" prospect of a sociomedical approach to crime prevention and cure of certain persons ("primitive sociopaths") with behavior problems. I went on to say that there are hundreds of delinquent wards and prisoners vegetating in "schools" and jails awaiting help; that chemotherapy should eventually shorten or make obsolete the traditional ineffectual correctional process then employed with this classification of offender.

My article of 1963 in *Corrective Psychiatry and Journal of Social Therapy* was intended to stimulate research in this neglected field. The traditional correctional professionals would not officially touch medical research on adult prisoners, except through an outside agency. Research on juveniles is another matter since their written consent is revocable.

So little or no active research was then in progress.

A few weeks ago a team of investigators from Ohio State University reported use of an antidepressant drug to treat nine problem prisoners at the Chillicothe Correctional Institution in Ohio. They reported remarkable results, turning hard-core convicts into model prisoners. Chemotherapy may open the door for earlier release for such prisoners and successful parole.

I am not informed what the Federal Bureau of Prisons had in mind in its proposed experimental treatment program in North Carolina. However, if it was related to the primitive sociopath about whom I was concerned about in 1963, then I would say the research is long overdue.

I congratulate the Ohio State researchers for their pioneering efforts. Perhaps the federal program may be salutory. ☐

Modena Studebaker:

Key 73 in Hoosierland: "Impact beyond hopes"

In a letter in the February MESSENGER, Chauncey Shamberger gave the evaluation that Key 73 had been largely ineffective. I must agree that many — perhaps most church groups — did not respond to the challenge as had been hoped for.

But I can report — happily — that Key 73 was a tremendous success in some areas where the leadership took hold and worked for nearly a year's time in preparation.

The Interdenominational Ministerial Association of our rural La Grange County in Northern Indiana has vision and a very evangelistic spirit. Accordingly they made a bold venture and planned an Interdenominational Evangelistic Crusade for one week in September of year Key 73. On faith they hired the Ford Philpot Evangelistic Team of Lexington, Ky., to serve our county. This team is similar to the Billy Graham team.

The first countywide event was a banquet held in the spring of '73 at a high school gymnasium. There were around 1,100 reservations and an unbelievable potpourri of Methodists, Mennonites, Church of the Brethren, Church of God, Missionary church, etc., who fellowshiped together, met the Team, and raised enough financial support so that that hurdle was largely cleared.

From then on a crusade office was kept open in La Grange, prayer meetings were held again and again, and enthusiasm ran high.

A month before the crusade, the training of possible counselors occurred each Sunday evening. The Team youth director was a pilot and would fly several people up from Lexington to give out materials and to teach us what it meant to "witness" and "counsel." These were *great* meetings and the "Blue Book" and other materials kept us all reading pertinent scriptures and underlining our Bibles in a way I had never done before. (How I wished I had had this training when I was 17 years of age instead of 70!) Two statements of our splendid trainer I *cannot* forget: "Really — daily Bible study and prayer are not an *option.* They are an *imperative,* or you will 'die on the vine.' " And, "Don't keep your eyes on other people and their mistakes. Keep your eyes on Him. *Live close to Jesus.*" A young local Church of the Brethren pastor, Terry Hawk, was chosen by the ministerial association to chair the crusade, and he did an outstanding job.

When September arrived the La Grange Lakeland High School Gymnasium was ready for the crowds of from 900 to 1,400 who attended nightly. Some nights the sermons were more effective than others. The music by the Team and the county choir was especially good, and youth night was a remarkable thing!

During the eight nightly meetings around 500 new believers and church members, rededicating their lives, came to the altar. Counseling was done every night, and weekly for a month after the crusade was over. (It was a great experience for the counselors and workers!)

The overall impact on the county was beyond what the ministerial group could ever have hoped for! Besides the 500 who came to the altar, the Christian group was truly inspired and uplifted. To see people from all these denominations (not quite all) working together in perfect harmony and love — was something again!

Key 73 a success or failure? It all depends — does it not? ☐

the simple life

The Christian Stance Toward Possessions
by Vernard Eller

Paper
$2.95

WM. B. EERDMANS PUBLISHING CO.
Grand Rapids, Michigan

On Morning Trails

Thirty-Nine Meditations

Ruth C. Ikerman's devotionals enmesh the awe of morning walks into nature. Her meditations encounter such incidents as "A Handful of Pebbles" or "Sky Trails." Concluding these ventures are short prayers urging optimism throughout the rest of the day. Inspiringly introducing God's strength and infinity, ON MORNING TRAILS discloses religious meanings in nature most individuals seem to overlook.
$3.95

at your local bookstore
abingdon

On Morning Trails

Perspectives on the Church of the Brethren

Heritage and Promise

by emmert f. bittinger

Here is a contemporary look at the Church of the Brethren in the light of its history. The origins and growth are clearly outlined in the context of church history and in the setting of a changing society. Basic beliefs and styles of life among Brethren receive equal prominence with institutional developments.

The writer: Emmert F. Bittinger is associate professor of sociology at Bridgewater College.

$2.45 paper plus 30¢ p & h
Order from The Brethren Press
1451 Dundee Ave., Elgin, Ill. 60120

CLASSIFIED ADS

BRETHREN TRAVEL — Three-week tour of Europe leaving Aug. 5, 1974, including Amsterdam, Paris, Swiss Alps, Venice, Schwarzenau, and Kassel. Write J. Kenneth Kreider, Route 3, Elizabethtown, Pa. 17022.

WANTED — From anyone willing to part with it . . . a copy of "A History of the Brethren in Virginia" by Ziegler. Write stating price. A number of my ancestors are named in the book. N. W. Crumpacker, 745 Montrose Ave. S.E., Roanoke, Va. 24013.

ATTENTION BRETHREN public school teachers! We need your evaluation of our popular Progressive School Register (teaching or teacher-record keeping). Write for a free copy and our evaluation sheet. The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

NEW BOOK — "Lest We Forget and Tales of Yester-Years." 230 pages, interesting stories and historical facts concerning Brethren Church. Result of 10 years' research. Limited number of copies available. $5.00. Order from R. F. Flory, 1320 S. Tampa Ave., Orlando, Fla. 32805.

WANTED — Young adult Brethren couple with car to live in with congenial retired couple in exchange for running errands. For interview contact M. D. Neher, 278 N.E. 42 Ct. Pompano, Pompano Beach, Fla. 33064, phone 305-946-5654.

The elderly? They are us

by Ralph G. McFadden

"The church has long shown a concern for the aged in the provision of nursing and retirement homes, in the sponsorship of low-moderate housing for the elderly, and in its visitation programs to the elderly and shut-in. Yet the church has often been justly criticized for relating to the elderly through programs which smack of patronizing do-goodism. Margaret Kuhn, a Gray Panther, has pointed out that many of the Golden Age Clubs and Senior Citizen Groups run by churches and social agencies, though nobly inspired, are often nothing but 'glorified playpens' for the elderly who are looked upon as children by their younger guardians.

"The church, as an institution in the total society and infused with many of its values, has failed to work long and hard enough to insure that no older person will face his or her later years in neglect and economic hardship. It has often failed too to provide a theological and environmental framework for viewing old age as a creative, ongoing cycle of life. As more and more people in our society face early retirement and prolonged old age, it is clear that both church and society will have to find mo creative approaches to old age; for the elderly, we are learning, are us!"

The above quote is from the Joint Strategy and Action Committee newsletter — *Grapevine.* Perhaps, to you, seems hard and overly pessimistic. Yo may feel that in your congregation and in your community, the elderly are getting along very well. Fine if they are, for in general in the US, where the proportion of the elderly is rapidly increasing (25% of the current populatio of 210 million is now over the age of 6 by the year 2000, they will represent 33% of the population), the trend is otherwise. Four out of every ten persor who are over 65 are at or below the poverty line and the proportion is increasing (a majority of older people ow their own homes, yet property taxes ha increased almost 40% in the past four years).

In December 1973 a Brethren Consu tation on Aging was held at New Windsor, Md. It was centered primari on the east coast, and had two main foci: to sensitize the persons there to their own attitudes and the attitudes of the church about aging, and to look t themselves and available resources for ideas and models for future ways in vhich they and their congregation could vork with the issues of aging. More ibout this consultation may be obtained from the *Mediascope* tape in the March *4genda,* and from the Nurture section of the April *Agenda for Leaders.* It is nteresting to note that most of the persons who attended, from ages 18 to 75, did not realize that the problems were so serious nor that attempts to work it the problems so inadequate. Most eft the consultation with the firm conviction that they and the church need o do more!

What can you do? *Become aware.* Ask your pastor and nurture chairperson for the *Agenda* tape and the Nurture page from *Agenda for Leaders.* Start clipping some of the many articles in magazines and newspapers which deal with the challenge of the elderly. Watch for the specials on tv. There have been everal! Urge your Commission on Nurture to get involved with the issues. And perhaps for now . . . order a *book or two and read. . . .*

Learn to Grow Old by Paul Tournier explores with the reader old age and the prospect of retirement. *Learn to Grow Old* covers practical points such as overcoming old prejudices, health, boredom, and questions of the spirit, accepting the unfulfilled parts of one's life, growing old with your husband or wife or friends. Harper & Row, $4.95.

The Bonus Years by Thomas Bradley Robb. This exceptional book offers emarkably valuable source materials for he persons, district, or congregation hat wish to enter into a life-centered ninistry wherein the aging are both the participants and the recipients as they ace the meanings of their changing life ituation. Judson Press, $4.50.

The Complete Guide to Retirement by Thomas Collins, the well-known author of the news column *The Golden Years,* liscusses many of the issues of retirenent. Written with humor and zest, t includes such items as finances, where o live, your spouse, health, legal affairs, eisuretime, increasing your income. Prentice Hall, $2.95. ☐

ANNUAL CONFERENCE BULLETINS

CONFERENCEGOERS are invited to stop overnight with us, 75 miles NE of Des Moines, Iowa. Write Alan Kieffaber, pastor, Ivester Church of the Brethren, Route 1, Grundy Center, Iowa 50638.

OVERNIGHT TRAILER PARKING. Pine Woods, owned by Palmyra Church of the Brethren. Two miles north of Palmyra, Pa. Toilet facilities; no trailer hook-ups provided. Reservations due June 1. Contact Fellowship and Recreation Commission, Palmyra Church of the Brethren, 45 N. Chestnut St., Palmyra, Pa. 17078.

Gospel **PIANISTS**
ADD: Chords, "runs", progressions
"Evangelistic Style Piano"
Twenty lessons
$4.98
EVANGELICAL MUSIC, M-3,
HAWARDEN, IOWA 51023

New insights and helpful reading from Westminster

LIKE THE ONE YOU LOVE
Intimacy and Equality in Modern Marriage by SAMUEL SOUTHARD. A practicing therapist shows how marriage can survive in today's society, through new life-styles that balance commitment to a mate and fulfillment of the self. Paper $2.75

OVERCOMING FRUSTRATION AND ANGER
by PAUL A. HAUCK. A practicing psychotherapist traces the thinking process by which we create our own angry feelings, and shows how to control our self-destructive, hostile reactions while remaining confident and firm. Paper $2.75

STRANGERS AND EXILES
Living by Promises by DAVID O. WOODYARD. Explores the intriguing thesis that our restlessness and uprooting are caused not only by today's traumas and tensions, but also by the promises of God. Paper $3.25

OUT OF THE DEPTHS
The Psalms Speak for Us Today by BERNHARD W. ANDERSON. How the Psalms illuminate important questions facing mankind. The book classifies them into five literary types, and explores the role of each in ancient and modern worship. Paper $3.50

GOD—ALIVE!
by ALUN RICHARDS, EDNA LAMBERT, and LES GEORGE. An exciting new cartoon approach revitalizes traditional religious images and conveys them to the reader—young and old—with compelling clarity and power. Paper $2.95

KNOWING JESUS
by T. RALPH MORTON. How we can come to "know" Jesus—not just "know about" him—through worship and art, and by deliberately changing our attitudes toward life and people—and ourselves. Paper $2.95

Now at your bookstore **THE WESTMINSTER PRESS**
920 Witherspoon Bldg., Phila., Pa. 19107

In the beginning, and now, love

Is the Bible, the Old Testament especially, heavy on the side of wrath and gloom?

Quite the contrary, say two men of letters, Mark Van Doren and Maurice Samuel, in a book of informal dialogues on the Bible entitled *In the Beginning, Love*. Mr. Van Doren characterizes the Old Testament as a book "drenched with love." Mr. Samuel reflects how hard it must have been for a people called out by God to get used to the notion of His overwhelming love. "To me, the astonishing thing is not that human beings are so bad," he observes, "but that they have these fits of goodness, which is the demonstration of God's love for man."

This enactment is to be discerned not only in the lives of biblical figures, extraordinary as their stories are. It is being lived out by families and congregations and our Brotherhood in situations here and now. Consider a few such stories which MESSENGER will be carrying at greater length in issues early on.

Take, for example, a pastoral family whose two young sons have overcome serious health ailments — one having had open heart surgery, the second born with a rare blood infection. In gratitude to God for the health the boys now experience, the family has adopted two orphaned sisters, extending its circle of love to the homeless from Korea.

Take another family whose elder son recently died of cancer at age 18. He and his parents and brother had prayed for wholeness — spiritual, mental, physical. In praying, the family grew together and experienced, as they put it, "a mysterious and wondrous victory over fear of death. It can only be understood as the Holy Spirit comforting, instructing, unfolding the scriptures to us, speaking to our minds and hearts."

Take the farm couple who, when their congregational council voted not to resettle a Ugandan refugee family, accepted the responsibility alone. Once the family arrived, the church and the community responded with warm support.

Take the congregation that used an empty lot at its front door to construct a new model of housing — a dome house, for a somewhat rare kind of neighbor — persons in the lower income bracket. A dome raising in the suburbs, not unlike barn raisings on the farm, heralded the church's concern for new patterns both in construction and in community planning.

Take the woman who upon retirement from public school nursing fulfilled a lifelong ambition of entering missionary service in Nigeria. Four years later she died there, the first known victim of a fever named after Lassa, the station where she served. The event opened the way for relentless and perilous research, and eventual breakthroughs, in tracking a new killer virus. Her life ended as it was lived — in the service of others.

Take the Brotherhood staff member whose behind-the-scenes work of reconciliation in Selma, Alabama, in 1965, is given brief treatment publicly for the first time in a book Scribners will publish May 30. "Unquestionably it was one of the most phenomenal performances in a situation that produced many startling phenomena," states writer Charles Fager, who expresses the hope that someday a full book will be written on this unique ministry, that others may study and learn from it.

Fits of goodness, these. Moments of remembering. Demonstrations of love. Evidences that God, moving among us today no less than in the lives of the patriarchs of the past, primes the human heart to illuminate the meaning of love. — H.E.R.

SHARE is in the building business.

Early this year SHARE — a ministry within the Brotherhood Fund — funded a housing project at Flat Creek, Kentucky, called the Kentucky Mountain Housing Corporation.

A Brethren presence is not new in Appalachia. But building houses is. "Stack-sack" houses can be built quickly. But they are built to last. Builders fill long burlap bags with concrete and stack them to form walls. Iron spikes driven through the sacks of wet concrete add strength. Workers finish the outside walls by spraying them with a "skin" of cement.

What will new housing mean in Eastern Kentucky? For one thing, when a community agrees to this kind of alternative to public housing, people right there in the community can learn skills, allowing them to be productive.

Because they're helping to build their own houses, they are breaking the cycle which funnels money out of a disadvantaged community.

And because they're sharing in the building of their neighbors' houses, they can feel their community become stronger.

In a broken world, SHARE is in the building business. Like other programs Brethren have supported it takes its mandate from Jesus' words, "Anything you did for one of my brothers here, however humble, you did for me." With your gift to SHARE you can become a partner. In building stack-sack houses in Kentucky. In creating relationships with others — not only with Anglo-Americans living in Appalachia, but with Afro-Americans, Hispanic-Americans, and Native Americans. And in bringing the presence of a Christian — and Brethren — witness to people in the United States whose participation in "the good life" has been limited.

SHARE counts on your support. You may respond to the program by sharing a special generous gift of $100, $500, $1,000, $5,000 or more. A gift which will contribute to building and creating — houses. And relationships.

SHARE
Create a relationship.

☐ I want to know more about SHARE. Please send me a viewbook.

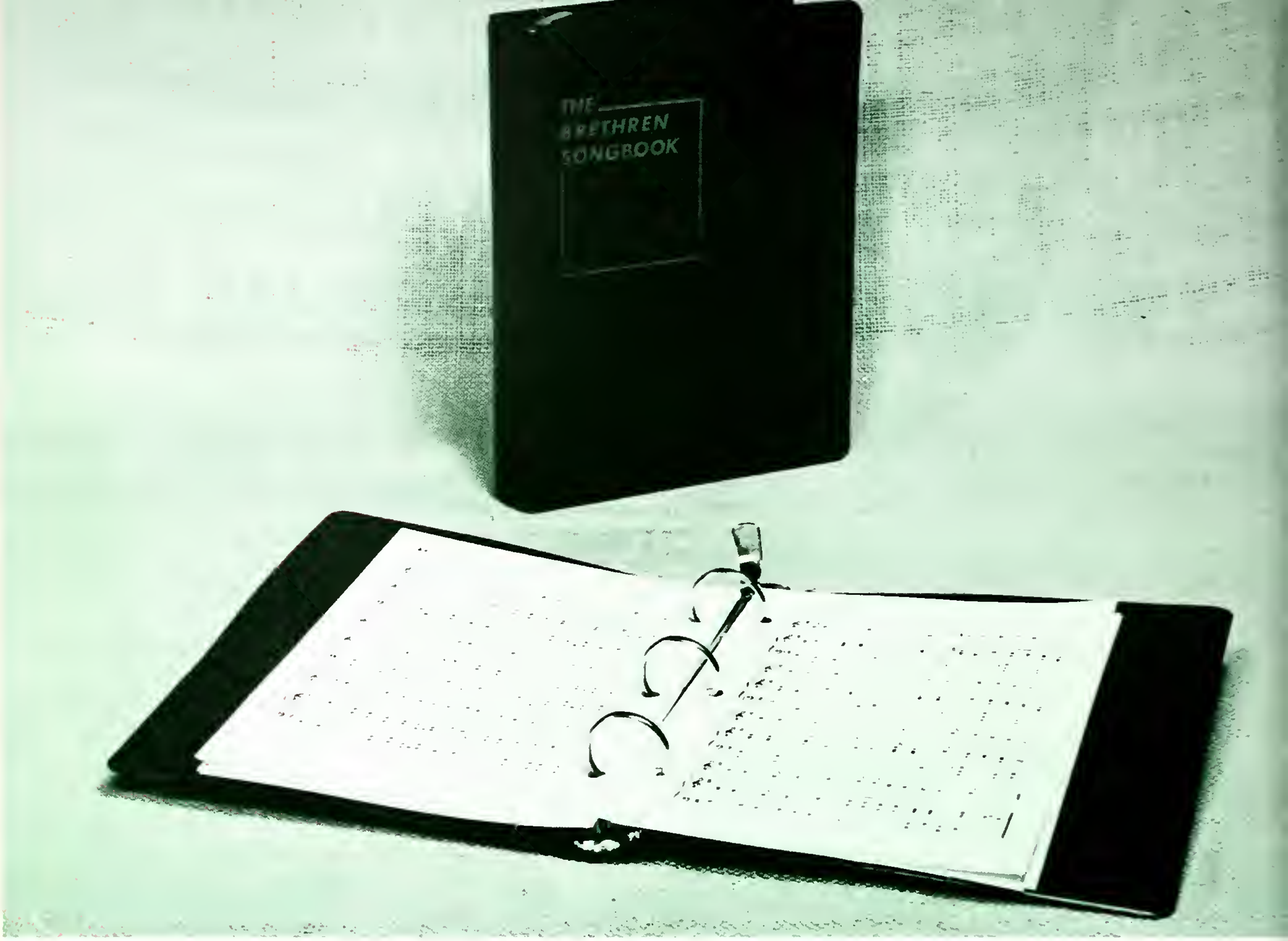
☐ Enclosed is my outright gift of cash in the amount of $____________.

Name ________________________

Street/Route ________________________

City ____________ State ________ Zip ______

Church of the Brethren General Board
1451 Dundee Ave., Elgin, Ill. 60120



A songbook that keeps growing.

Twenty new songs and room for many more. The new loose-leaf Brethren Songbook. A contemporary supplement to your Brethren Hymnal. Now available for use in your church. For choirs. For youth and adult groups. For the entire congregation to learn and to sing to the Lord a new song.

First group of songs includes: "God of All Nations," "I See a New World Coming," "Sing of Love," "The Joy of Our Faith," "They'll Know We Are Christians by Our Love," and fifteen others. Twelve are originals by Brethren poets and musicians. More original songs will be available next year, too.

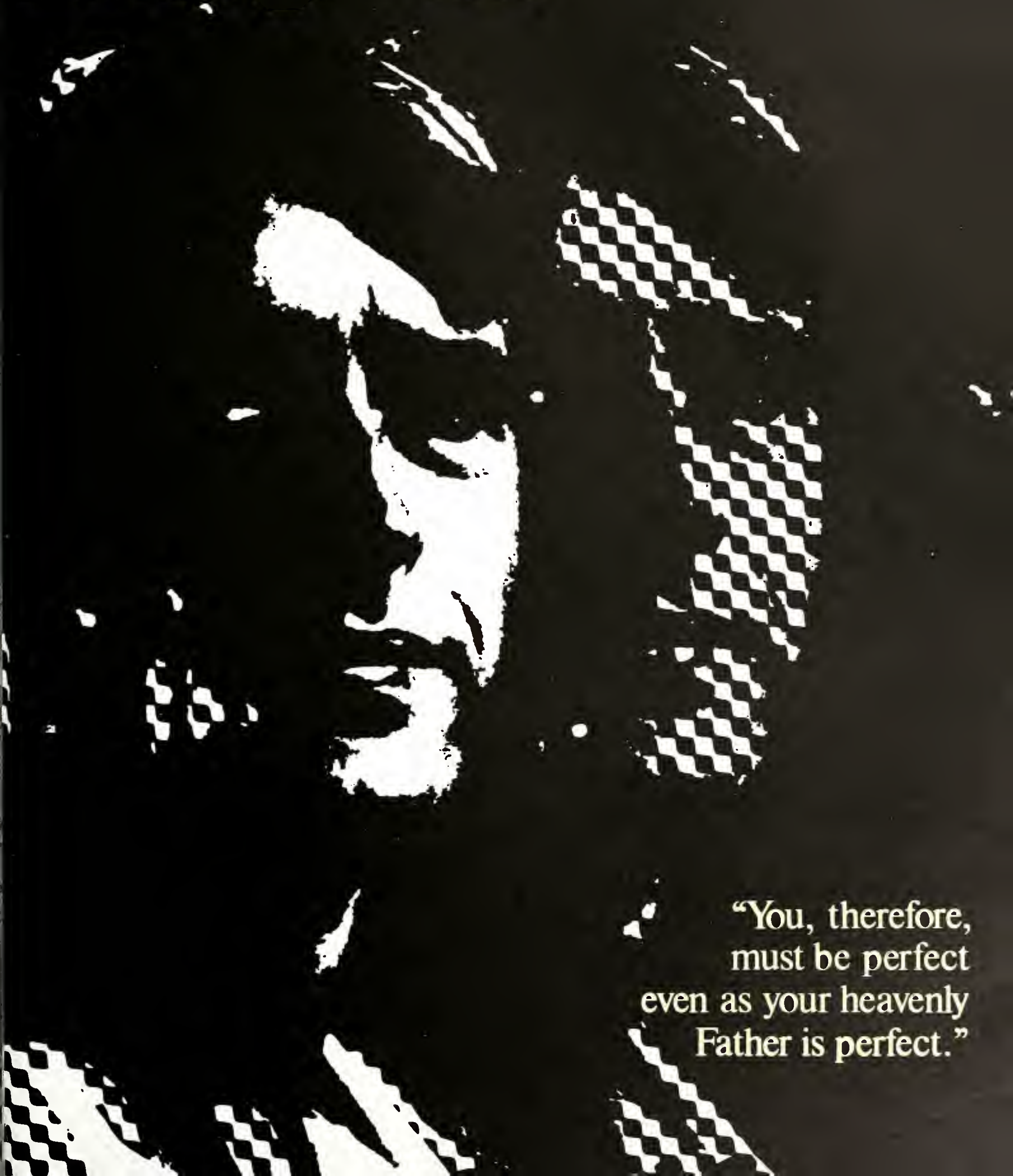
The Songbook grows year after year as you add new selections. Your congregation will grow, too, as it learns the new songs, making melody in its heart.

Order enough. For your choir. Your congregation. $2.95 complete, each. $1.25 music only. $1.95 binder only. 5% discount on 25 or more. 10% on 50 or more. Remember: it measures the same as the Brethren Hymnal and fits easily in your hymnal racks.

The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

messenger

CHURCH OF THE BRETHREN JUNE 1974



"You, therefore,
must be perfect
even as your heavenly
Father is perfect."

contents

10 **Dome Raising in the Suburbs** and **Innovative Stack-Sacks.** Special reports on breakthroughs in house construction, by Judith K. Bailey and John G. Fike

14 **Be Perfect.** The call to perfection is for a dynamic, moving, changing life-style that has within it the promise of growth and self-actualization. by William Kidwell

18 **Dear Paul, How Would You Advise Me . . . ?** A conversation with Paul probing afresh his counsel on sex and marriage, based on 1 Corinthians 7. by Rick Gardner

20 **The Holy Spirit Is on the Move.** In facing the death of an 18-year-old son Isabel and Ercell Lynn attest that the presence, beauty, and power of the Holy Spirit became very real

22 **Roanoke Annual Meeting — Third Time Around.** Lois Teach Paul views the 1974 Annual Conference against the backdrop of Roanoke conferences in 1845 and 1899

26 **The High-Flying Samaritans.** The missionary spirit is alive in a Lebanon County farm couple, writes Clifford B. Huffman

Introduced in In Touch are Haitian pastor Luc Neree, Renaissance performers Jeanette Comer and Helen Price, and craftsman-historian Harry Fields (2). . . . Outlook reports on the Brethren Disaster Network, Annual Conference program features, Pax World Fund, the World Peace Tax Fund Act, Lay Witness Mission, hunger responses, senior normal control volunteers, Lassa fever outbreaks, and Messenger's new editorial staff member (beginning on 4). . . . A Harry K. Zeller sampler offers excerpts from a newly published book (16). . . . Nancy Curtis pens an "Ode to a departing Pastor" (17). . . . Wilbur E. Brumbaugh lists 50 (find them) Brethren forebears (24). . . . Ann Warner critiques the Administration's health plan proposal (25). . . . Donald F. Durnbaugh reviews a film on the Plain People (28). . . . Turning Points (28). . . . Here I Stand (30). . . . C. Wayne Zunkel sums up the Atlantic Northeast District's heritage project (34). . . . People & Parish cites happenings in Wichita and Ridgeway (36). . . . Robert R. Jones deals with re-creation (38). . . . Editorial (40)

EDITOR
Howard E. Royer

ASSISTANT EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I. Morse

DIRECTOR OF MARKETING
Clyde E. Weaver

PUBLISHER
Galen B. Ogden

VOL. 123, NO. 6 JUNE 1974

CREDITS: Cover, 14 Wallowitch. 3 Doug Frantz. 4, 5 Thomas E. Kemmerer. 8, 9 National Institutes of Health. 10, 11 (lower) Fred Gunzel. 12, 13 R. B. Severance. 18 Rembrandt van Rijn, Three Lions photo. 20 Ken Stanley. 26, 27 Clifford B. Huffman. 34 Henry Rist. 37 Jack Winand. 38 Wallowitch

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., June 1974. Copyright 1974, Church of the Brethren General Board.

letters

BRETHREN IN FREEDOM VILLAGE

On a recent trip to Mississippi I had occasion to visit Freedom Village near Greenville and to meet two Church of the Brethren volunteers, Joe Myer and Dale Kreider. I have known the work of Brethren volunteers at other times, specifically in the aftermath of the 1969 hurricane Camille disaster in Mississippi and in eastern Kentucky.

I write to tell how favorably Joe Myer and Dale Kreider impressed me with their good sense and hard work. The Mississippi Delta is a hard place with a sad history written in the blood of black people. Oppression and want of opportunity are still the outstanding characteristics of the area.

Your young men are doing a good job. I commend you for continued support of this effort. Myer and Kreider will leave the Brethren a good name wherever they represent you.

JOHN FRISK
Rural Housing Alliance
Washington, D.C.

ON CARING FOR GOD'S PEOPLE

Once again I'd like to remind you that our country and our church are far behind the countries of Europe in taking care of and planning for retarded people. Why are we as a group of Christians so slow in seeing the need and helping those who are depending on us for guidance and love?

A recent tv program from Baltimore, Md., told of some nonprofit "group homes" to be started as state projects for the mentally retarded. The need for "church group homes" is also great.

Why is there so little done and so little concern for these people? One big problem is to educate people to the problem!

If you know the people to contact to help with this important task will you kindly share this deep concern with them? It is time for the church to move forward in this field that has been neglected too long. Retarded people are God's people too and he loves them. Should we do less?

MRS. PHILIP S. ROYER
New Windsor, Md.

"IGNORES REAL SUBSTANCE"

I am unhappy about the World Ministries Commission's recent action (reported in the March issue) of joining the Religious Coalition for Abortion Rights.

The position statement on abortion was clearly presented to Annual Conference delegates in 1972 as an anti-abortion paper. Now the commission staff is taking out of context vague statements about principles of protection of human life, protection of freedom of moral choice, and availability of good medical care and using these to support a group who advocates complete, unrestricted individual choice in seeking an abortion. In doing so they are ignoring the real substance of the Church of the Brethren statement which says:

"Brethren oppose abortion because it destroys fetal life. Let it be clear that the Brethren ideal upholds the sacredness of human life and that abortions should be accepted as an option *only* where all other possible alternatives will lead to greater destruction of human life and spirit."

and also . . .

"Our position is not a condemnation of those persons who reject this position, or of women who seek and undergo abortions. Rather, it is a call for Christlike compassion in seeking creative alternatives to abortion."

The World Ministries Commission's action does not have my support.

Perry Faw Gish
Philadelphia, Pa.

ABORTION RIGHTS AND MURDER

I read with interest from the Messenger about the Coalition for Abortion Rights.

Just what kind of a mess are the Brethren getting in to? Are you going along with the right to murder? Who are they trying to fool? I'm sure it's not God.

I got this from Webster's Dictionary 1957, page 11: "Abortionist — one who is guilty of the crime of procuring a criminal abortion or who induces abortion." Are we to understand now that in 1974 murder is now legal? I also note the news item says we will work vigorously to prevent adoption of any amendment which will prohibit legal abortions.

If this is all the things the 1972 Annual Conference can come up with, I say forget it.

Make no mistake abortion is murder. The Lord said, let the little children come to me. Do not hinder them, for it is to those who are childlike that the kingdom of God belongs.

Paul Pressler
Wakarusa, Ind.

REVERENCE FOR LIFE

Opponents of women's right to procure legal, medically safe abortions to end unwanted or potentially damaging pregnancies contend that to support abortion rights is to contradict Brethren teachings on war. The act of removing a fetus from its protective environment, these persons argue, is the same as taking a life in warfare.

A disturbing thread ties these arguments into a neat, but untenable, package.

Reverence for the life and health of the mother never seems to appear in the fabric.

Is coercing a woman who already has too many children to give birth to yet another considered a peaceful act?

How does requiring women who have no means of supporting a child, women who are rape victims, women whose capacities simply don't include maternity, to continue their pregnancies demonstrate reverence for life?

How is forcing desperate women to back alley butchers for illegal and unsanitary abortions different from taking their lives?

Troubling, too, is abortion rights opponents' definition of life in its narrowest sense. Defining life only in biological terms devalues the well-being of both women and potential children. Dignity, the power of self-determination, loving families and communities, and justice do not need to be considered when we talk only of biological life.

Women have the right to safe abortions not because they need an easy way out of problems — who said making *any* moral decision was less than painful and agonizing? — but because other alternatives may be more damaging to their own, as well as to their potential children's, lives and spirits.

Linda Beher
Elgin, Ill.

ONE VAST RELIGIOUS SYSTEM

Many pages of the November issue dealt with the World Council of Churches, the ecumenical question, the merger of several churches into the United Church of North India. It was reported that a Revised Standard Version Common Bible had been accepted by Protestants, Catholics, and Orthodox. The WCC was praised for teaching American Christians the value of ecumenical realism; excuses were made for its failures. True, WCC has done some good in the area of need and poverty, but according to many Bible scholars the modern ecumenical movement is fulfilling the Bible prophecy of one vast religious system that unites apostates, heretics, cults, and eventually pagan religions as we approach the end of the age.

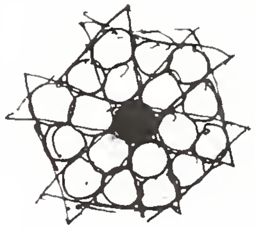
Already we see Protestant and Catholic churches putting aside their differences, compromising.on many basic beliefs, many merges of different churches. People are deceived by the nice sounding phrase "We are all the children of God," but fail to define this God. The ecumenical trend has been slowed down by Bible believing Christians, but when the true church is taken out at Jesus' coming, then this apostate religion will move ahead swiftly under the leadership of antichrist.

Mrs. Ernest Bubb
Astoria, Ill.

page one

"Housing is the key to many of the problems that face us," declared an Annual Conference report adopted in 1972. And though the report outlined ways the church could make "a limited but practical response" to the housing needs of persons in the moderate and low income range, not much has been heard of it since.

In this issue Messenger reports on two intriguing kinds of responses. One is the dome house creation offered by the York Center church in Illinois; the story behind it is told by Judith K. Bailey, a member of the congregation. The second centers on an equally ingenious approach to building, the stack-sack method, described by John G. Fike. In time we hope these articles will be followed by coverage of other ventures no less enterprising that R. Buckminister Fuller's design of the geodesic or his sketch above, a diagram of "the closest packing of spheres."



The need for housing — replacement housing — becomes apparent too in the report on the Brethren Disaster Network, particularly through the photographs from Xenia, Ohio, supplied by Thomas E. Kemmerer of the nearby Prince of Peace church.

Other contributors are William Kidwell, Dayton, Ohio; Rick Gardner, Wooster, Ohio; Isabel and Ercell Lynn, Elgin, Ill.; Lois Teach Paul, Addison, Ill.; and Clifford B. Huffman, Lancaster, Pa.

Also Ann Warner, Washington, D.C.; Donald F. Durnbaugh, Oak Brook, Ill.; C. Wayne Zunkel, Elizabethtown, Pa.; Robert R. Jones, Roanoke, Va.; Ted Whitacre, Woodbridge, Va.; Evelyn M. Frantz, Harrisburg, Pa.; Doug Frantz, North Manchester, Ind.; and Nancy Curtis, Nappanee, Ind.

"Here I Stand" presenters are E. Gifford Ammerman, Roanoke, Va.; Emily Mumma, Largo, Fla.; Mrs. Bennett G. Miller, Washington, D.C.; Florence Oliver, Batavia, Iowa; and Ovid A. Barklow, Myrtle Point, Ore. — The Editors

Luc Neree: "No time for timidity"

A contagious excitement infects persons listening to Luc Neree preach.

His message — give your life to Christ, and go and tell others — and his enthusiastic style communicate his commitment: "So many people don't know about Christ, I have to dedicate my life to teach them."

Pastor Luc's teaching takes several directions. Besides pastoring one of the largest Protestant churches in the Haitian capital of Port-au-Prince, he preaches regularly on the radio and administers Aide Aux Enfants, a feeding program for children to which the Church of the Brethren is contributing $18,200 in 1974. And he is developing a Christian school as well, for children who participate in the feeding program.

Why does a Christian pastor engage in social welfare work like Aide Aux Enfants? "When you look at the ministry of Jesus Christ, you see he was really concerned about the physical needs of the people. He was concerned about hungry people. He was concerned about sick people."

In that spirit, Pastor Luc declares, "Until all the preachers in Haiti do something to help the people physically, we will not make any progress."

Luc Neree entered the pastoral ministry in 1958. He had been an attorney. But experiences with the Unity movement and the Baptist church moved him "to think about becoming a child of God." He attended Eastern Baptist Seminary, even though sharing his new life in Christ meant ridicule in his community.

Haiti is a mountainous land. Its strange and mysterious pulses throb to the beat of voodoo lore and Catholicism. The government provides little for the people of Haiti. "There's too much fear in Haiti."

Luc Neree presses for Christians' becoming more sensitive politically: "Before the church is the chance to give Haiti Christian leadership. Christian people must have their voice; they have to quit being in the silent minority. The time is not for timidity."

Luc Neree, pastor and teacher, demonstrates that kind of courage.

intouch

Helen Price and Jeanet

Jeanette Comer and Helen Price seldom miss a church choir rehearsal or Sunday morning worship service at the Woodbridge Church of the Brethren in Virginia.

Jeanette, teacher of French, and Helen, teacher of Spanish at Quantico High School, Marine Educational Development Command, Quantico, Va., use their musical skills in another, unique way: They perform Renaissance music, art, and literature with an emphasis on Elizabethan England.

Comer and Price, a team for about five years, took sabbatical leaves during the 1972-73 school year to perform "An Era of Excellence" in schools and colleges and to do research in the fine arts of the Renaissance.

In lush Elizabethan costumes they styled and made themselves, and with stage props of their own design and making, they appeared at more than 70 colleges and schools in Virginia and North Carolina, and at such professional gatherings as the Virginia State Music Teachers Conference.

Together they have written *Dix Chansons de Noel* and *Diez Canciones de Navidad,* supplementary educational packages including teachers' manuals, tape recordings, records, and student songbooks. Their seven-inch record, "An Era of Excellence," contains selections of Renaissance music.

omer: Renaissance era

In addition to their public school teaching and administrating — Jeanette chairs Quantico's foreign language department — the pair are soloists and teachers of music for the children of the Woodbridge church. The range of musical instruments they skillfully play is wide — soprano and tenor recorders, harpsichord, psaltery, classical guitar, violin, cello, piano, organ, percussion. And they sing in four languages.

Jeanette gives private instruction in piano, organ, and classical guitar. Helen, mother of two sons, Eddie and Ricky Ortega, enjoys listening to opera with her husband Lee, and occasionally going with him to their childhood home in New York City to attend the Metropolitan Opera. The stereo in their living room makes one feel one is in fifth row center for Puccini's *Tosca.* Both Helen and Jeanette will consider invitations to perform from churches and groups.

Music shapes the lives of Helen Price and Jeanette Comer — in their church activities, and in their performances from the Renaissance.
— Ted Whitacre

Harry Fields: History in a table top

Harry Fields has combined the two great loves of his life — the church and carpentry — in a handcrafted table top recording the history of the Church of the Brethren in this country.

Spanning 215 years from the first communion board in Germantown, Pa., in 1723 to a piece of pulpit from a 1938 church in New Hope, Ark., the table is a tribute to the diligence and patience of a man who devoted his life to the church and his leisure to carpentry.

While living in Winter Park, Fla., in the 1960s, Fields was tabulating a record of the oldest churches in each state when it occurred to him that a table made of wood from each of those churches would be a unique contribution to church history.

Two years and more than 200 letters later, he had the wood for his table top. Completing the project took another 200 hours of sanding, fitting, gluing, and clamping.

The center section of the square top is a part of the first Brethren communion board in the U.S. It has inset pegs made from wood secured from the Coventry church.

Laid around four sides of the square are pieces of wood from churches founded prior to 1800. Farther out from the center in order of their founding dates are pieces from the other churches.

As Fields traces the history of the church around the top with a steady finger, he tells a short story about the origin of each piece.

The second oldest piece on the board, from an Amwell, N.J., church founded in 1733, took 10 letters and several months to acquire.

From a Plattsburg, Mo., church came a piece of cedar which had been planted on the grave of the elder who organized the church in 1866. A Nebraska congregation supplied a piece of Osage Hedge from a fence post which plotted the church in 1875.

The original table top, which traveled with Fields and his wife to church conferences across the country, now rests in the church museum in Elgin, Ill. Three smaller tops have been given to Juniata and Bridgewater colleges and Bethany Seminary. The twin to the Elgin top is with Fields.

He's made more than a dozen table tops of all patterns over the last few years, but the native Hoosier says the pattern of this table was "formed by history." Harry Fields is well known among Brethren also for the gavels he has made for Annual Conference moderators, using wood from historic locations.

Born in Landess, northeast of Marion in Grant County, Ind., Fields grew up in the Marion and North Manchester areas. He attended Manchester College and Bethany Bible School, receiving what he refers to today with a smile: the "Ph.D." degree — a preparatory high school diploma. — Doug Frantz

Xenia: Hit by a fury 1½ miles wide, 15 miles long, triple the normal tornado force

Within 36 hours Brethren were on the sc

Car poster: The service arm is extended

New Disaster Network assists in five states

The Brethren Disaster Network, in process of being formed in most districts of the Brotherhood since last fall, found ample opportunity to swing into action as a result of spring tornadoes.

About five miles from Xenia, Ohio, where a tornado cut a wide swath damaging half the city on April 3, the Beavercreek Church of the Brethren became Southern Ohio's action center. As an immediate response several Brethren congregations nearby prepared hundreds of gallons of soup and thousands of sandwiches for the homeless and for volunteer workers. On Palm Sunday 56 Brethren cleared the "palms" from Xenia's public park. In the weeks following, crews of Brethren volunteers — 40 or more persons a day — joined with others to clear authorized areas.

Wilbur E. Mullen, Southern Ohio's disaster service coordinator, indicated $2,800 of the $10,100 in disaster donations received at the district office in the first week was spent on bedding and children's slacks and underwear.

Two miles outside Monticello, Ind., the Pike Creek Church of the Brethre became the staging area for the South/Central District's operations. Miller Davis of the New Windsor, Md., Brethren Service staff, and Willis Maugans, Pike Creek pastor, surveyed devastate sections and met with area officials. Under the coordination of Elden Yohe volunteers set out to clear rural areas.

In Northern Indiana, where massive destruction occurred at Talma and a hal dozen other communities, the work of volunteers was scheduled through Melvi Miller on behalf of the district's disaster service.

In the Southeastern District, Miller Davis along with Ronald K. Wine, district executive secretary, surveyed the Huntsville, Ala., area, the scene of six tornadoes on April 3. In addition to assistance in the city, one of the pressin needs was for volunteers to clear debris in order that 10,000 acres of farmland

Photos by Thomas E. Kemmerer

er, 40 disaster workers a day were sent

Beavercreek church scouts split 30 cords of wood, earned $1,350 for Disaster Fund

Churches respond: Mobile kitchen from West Alexandria, chain saw crew from Salem

Amid total devastation, a symbol of happier days past, hope for better times ahead

could be planted or grazed. A $1,000 grant was requested and sent from the Brotherhood Disaster Fund.

Also in April, floods occurred in Mendenhall, Miss., where Brethren volunteers Ervin and Joan Huston are on project. Assistance from the Brethren Disaster Network was anticipated once he waters receded.

Even as the April tornadoes and floods were occurring, H. McKinley Coffman, director of disaster services for the World Ministries Commission, was mounting a reconstruction program in Ninety-Six, S.C., to rebuild homes destroyed by a tornado there last December. Steve Myers of Goshen, Ind., was named to supervise the eight- to ten-week project and volunteers were invited from across the Brotherhood.

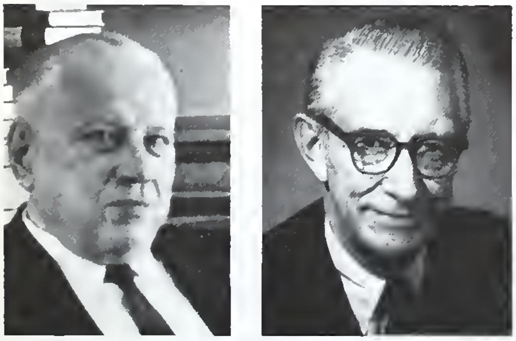
As in Ninety-Six, the nature of the devastation at many of the disaster scenes was such that long-term ministries will be required. Toward that end, the General Board projected up to $25,000 rom the Emergency Disaster Fund for ngoing service programs.

Cordier, Howe on stage at 188th Annual Conference

When the 188th Annual Conference convenes in Roanoke, Va., June 25-30, Conferencegoers will be able to anticipate a variety of speakers and activities.

New responsibilities for Christians in national and world events are ahead, according to Andrew W. Cordier, educator, career diplomat, and speaker at Saturday evening's general session. Cordier's long association with the Church of the Brethren includes his attendance and teaching at Manchester College in Indiana, his ordination as a minister, and his filling the first chairmanship of the Brethren Service Commission. In 1946 he went to the UN as executive assistant to the Secretary General. Later he was Columbia University's 15th president and the dean of the university's School of International Affairs.

Growth sessions planned by the Brethren Pastors' Association for Monday and Tuesday of Annual Conference week feature Reuel L. Howe. A minister for 45 years — he was ordained an Episcopal priest in 1929 — Howe is director of the Institute of Advanced Pastoral Studies. He has been developing clinical pastoral training experiences since the early 40s, correlating the study of psychology, social work, sociology, and psychotherapy with the insights of religion and theology. His topics for the Pastors' Association: "The Personal and Professional Pilgrimage from Birth to Life," June 24, 8 P.M.; "Dialogue Between Fear and Trust," June 25, 9:30 A.M.; and "Ways of Keeping the Dialogue Alive," 2 P.M. The combined sessions are $4 for those who are not members of the association.



Roanoke speakers Cordier (l.) and Howe

General session features announced previously will be Wayne F. Geisert, moderator, Bridgewater, Va., Mary Cline Detrick, Glen Arm, Md., Shantilal P. Bhagat, Elgin, Ill., DeWitt L. Miller, Hagerstown, Md., and the Rockingham Male Chorus directed by Nelson Huffman.

Daily Bible study presenters will be T. Wayne Rieman, North Manchester, Ind., Gene E. Wenger, Kansas City, Mo., and Martha Thornton and W. Robert McFadden, Bridgewater, Va.

Coordinating youth program at Annual Conference are William Faw and Karen Carter as adult consultants with the Youth Steering Committee.

Lodging for youth who have completed ninth grade and up, minimal food service, and all activities for junior high, senior high, and older youth will be held in the Roanoke Catholic High School in easy walking distance from the Conference Center. Included in the scheduling are a folk dance and a coffeehouse experience for the junior high through older youth; a three-hour serendipity workshop Insight session for senior high youth and adults; senior high and older youth presentation; panel discussions; general sessions on "The Word," "The Word Made Flesh Through Service," and "The Word Made Flesh Through Life-style"; a session to share individual visions for youth involvements in the church and a workshop on those visions shared; a love feast for senior high and older youth; and a varied junior high program with speakers, movies, and field and gym games.

Thursday and Saturday evening, and Sunday morning, Insight sessions will engage Conferencegoers in such topics as family cluster education, responsible stewardship, Brethren in politics, human sexuality, marriage enrichment, mountain music, evangelism, and the arts.

Two dramas will be presented as part of Insights 74: "Sarah and Hagar," a strong biblical drama performed by Suzanne Benton, sponsored by Womaen's Caucus and Association for the Arts, Thursday evening; and "No Snakes in the Grass," a humorous yet shocking portrayal of Adam and Eve with a contemporary twist, Sunday morning.

Taxpayers: Peace fund alternative proposed

Legislation introduced in Congress proposes the establishment of the World Peace Tax Fund Act (H.R. 7053) aimed at researching nonviolent methods of resolving international conflicts and other peace-related projects.

Under the bill, citizens who are morally opposed to war could have the portion of their income, estate, and gift taxes that would otherwise be spent for military purposes channeled to a World Peace Tax Fund.

A few weeks ago nine Brethren participated in a seminar in Washington, D.C., aimed at discussing and lobbying for the new measure. Rep. Ronald D. Dellums of California's Seventh District, one of 11 sponsors of the bill, was the principal speaker.

Brethren in attendance were Clifford Bingham, Philip Bishop, Clifford Kindy, and Kim Yamasaki of Illinois, Nancy Stinette and James Drescher of Pennsylvania, Velma Shearer of Ohio, Kaye Yoder of Kansas, and Ralph E. Smeltzer of the Church of the Brethren Washington Office. Many of the 60 other participants were Quakers and Mennonites.

"Although the World Peace Tax Fund Act is designed primarily to provide a legal alternative for taxpayers who cannot conscientiously help finance military programs, it gives all taxpayers an effective way to express their concern about the priority the Pentagon has over domestic programs," explained James Drescher of the Brethren delegation.

For persons interested in information on the proposal, which currently is in the House Ways and Means Committee, the contact is the World Peace Tax Fund Steering Committee, Box 1447, Ann Arbor, Mich. 48106. Copies of the bill itself may be obtained from one's own representative.

Investors: Mutual fund aims to be socially responsible

While the World Peace Tax Fund outlined above is a legislative proposal, already available to investors is Pax World Fund, a "no load" mutual fund

Lay Witness Mission launched by Brethren

A renewal experience for the local church, the Lay Witness Mission, had its official launching in the Church of the Brethren Congress on Evangelism in April.

Of the 300 registrants for the four-day Dayton, Ohio, Congress, more than 400 participated in a workshop on the Lay Witness Mission program. Leaders were Lamar Ball and John Wolf, both of the Lay Institute of Church Renewal in Atlanta, Ga.

Basically a lay movement, the program involves teams of visitors meeting with congregational groups to share what God is doing in their lives. An estimated 50 congregations in the Church of the Brethren have engaged in Lay Witness Missions in recent years.

For planning future missions, evangelism counselors in each district will act as area manager or supervisor of the program, according to Matthew M. Meyer, director of evangelism for the Brotherhood. Dr. Meyer explained there is already a core of Brethren laity trained to coordinate the program and respond to the invitation of congregations.

"Our prayer is for the Brethren Lay Witness Mission program to assist individuals and congregations to clarify, declare, and share their faith in Christ and the Christian way," he said. "As we give expression to how God is at work in our lives, we will find more meaning in life and enrich our corporate worship experiences."

Major reporting on other facets of the Brethren Congress on Evangelism is scheduled for the July MESSENGER.

---

with social responsibility as a primary objective for its holdings.

Committed to investing in no-war industries and in firms observing fair employment practices and with some international development projects, the Pax World Fund was established in 1971. As of Feb. 20, net assets totaled $534,757, with 67,000 shares outstanding. At the end of February the independent rating for mutual funds ranked Pax as 43rd in performance for 1974 out of 542 funds in the country, placing it in the upper ten percent nationally.

"We have felt this was pretty good considering we screen companies for social responsibility," explained Jack Corbett, vice-president.

The board policy of the fund is to invest solely in "life supporting" products and services. In practice, that rules out companies with defense contracts; firms engaged in liquor, tobacco, and gambling; and high lucrative gold stocks because of objections to the apartheid policy of the Union of South Africa.

Mr. Corbett was quoted by the Washington *Star-News* as saying, "We still have almost 60 percent of the market to work with after stripping away the basic 'no-noes.' "

The Church of the Brethren General Board has $5,000 invested in Pax World Fund, Robert Greiner, treasurer, indicates.

Information may be obtained from Pax World Fund, Inc., 224 State St., Portsmouth, N.H. 03801.

'A new equator circled our globe last year . . . '

"A new equator circled our globe last year: its name was drought and famine."

In this assertion on the Senate floor Senator Edward Kennedy was quoting Church World Service director James MacCracken. He was pointing to a threat far more serious than the fuel crisis the nation was engulfed in — shrinking food production and soaring food costs over much of the globe.

In one area of response, however, 1973 saw a positive turn of events. Donations for CROP, the community hunger appeal of Church World Service, increased nearly 40 percent.

Walks for Hunger, Friendship Acres, and corporation gifts of produce, tools, and seeds augmented the individual cash contributions to CROP. Two counties which have going some gentle competition to be the annual top CROP contributors, McPherson County in Kansas and Elkhart County in Indiana, respectively raised $61,764 and $60,378 in 1973. Altogether food and clothing programs credited to CROP totaled more than $5,241,000 for the year.

But tending to offset gains in giving are severe reductions in US government commodities earmarked for overseas relief, heretofore a major source of CROP supplies. To purchase commodities on the open market at spiraling prices requires vastly increased funds.

As one means of responding to a global situation in which two out of three persons are getting poorer and hungrier and where malnutrition is being supplanted by actual starvation, James MacCracken urged the US Senate to pass legislation reserving ten percent of exportable agricultural commodities to help meet world food needs.

Testifying in March before the Senate Agriculture Committee's subcommittee on agricultural production, marketing, and stabilization of prices, the CWS executive director noted that this country's contribution for feeding the world's hungry has dropped in the past year from 19 percent to 5 percent.

"We have unwittingly slighted the world's hungry people," he told legislators, "and need now to reaffirm our traditions of caring and sharing which represent the American people at our best."

Reminding the committee before which he testified that it was the group which "conceived, enacted and updated" PL 480 — the Agricultural Trade Development and Assistance Act of 1954 — he revealed that since that time Church World Service has used more than four and a half billion pounds of Title II food to combat hunger and malnutrition.

The impact of recent cutbacks in Title II programs has been devastating in human terms, Mr. MacCracken said.

"But more disturbing still is the impression that our government has no basic ongoing commitment to food assistance. On again, off again food assistance is hardly a lasting contribution to world food needs."

Over-fifty Volunteers: NIH as a place for service

When National Institutes of Health at Bethesda, Md., early this year asked for some older volunteers to act as normal control patients in blood pressure and eye studies, five Brethren responded.

They were Rolla and Edna Etter, Eva Wright, Edna Molnar, and Lula Miller. The five comprised the first group of older persons to participate in the Normal Control Volunteer program at NIH.

Their experiences varied. Eva Wright, Dayton, Ohio, noted at the end of her first week in the Circadian Rhythm Study, "This testing has been done before on youth, but this is the first time aging people have been the subjects." The rhythm study measures the effects of diet on hypertension. "Every half hour [for 48 hours] both night and day, the blood pressure is recorded. During that time blood sample and urine tests are taken every four hours. At the end of the 48 hours we lie prone for four hours. Blood is taken again, then we stand or walk for four hours, and blood pressure and samples are taken again."

Participating in the Circadian study with Mrs. Wright was Lula Miller. They were restricted to the temperature-controlled building during their three-week experiment.

Rolla and Edna Etter and Emma Molnar were patients in the Eye Institute of the NIH. Pressure measurements researchers conducted on their eyes contributed to studies in glaucoma. One doctor, marveling at Rolla Etter's good eyesight, commented he had the eyes of a 15-year-old boy.

Between testings the five volunteers participated in both Protestant and Catholic services in the clinical center chapel. Lula Miller and Rolla Etter read scripture several times for the Catholic mass.

The five learned to know other patients and doctors during their stay at NIH. "One Jewish patient felt he received much personal and religious support because of his social relationship with Miss Miller and Mrs. Wright," observed Delbert L. Nye, chief of the Normal Volunteer Program. When the Etters learned two of the patients could not do their own laundry, the couple volunteered to help. And, Nye continued, "Mrs. Molnar became so skilled in handicrafts, she found herself helping the chief of the occupational recreation service."

Members of the first over-fifty unit have returned to their homes. With good feelings about the kinds of witnessing they were able to do — and with assurances they contributed significantly to biomedical research on heart and eye diseases.

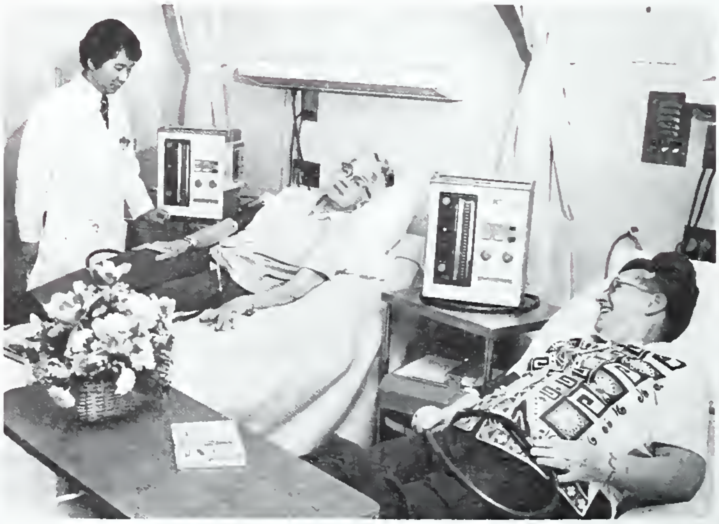
New Lassa fever cases reported in Nigeria

Intensive efforts to cope with Lassa fever, a deadly viral infection, are under way in Nigeria as the result of a renewed outbreak there in March.

Two deaths in the south central area around Onitshi were revealed, one patient being an African, the second West German missionary physician Egon Sauerwald. A third victim, Dr. B. Mandrella, also a missionary from West Germany, became ill several days after performing an emergency operation on Dr. Sauerwald. Dr. Mandrella was transferred to Ibadan where he was treated with a serum derived from the blood of a patient who survived an earlier attack. Later Dr. Mandrella was transported in a chartered jet transport to Hamburg, Germany.

No recent cases have been reported in the Lardin Gabas area farther north, where Lassa fever was given its name after taking the life of Church of the Brethren missionary nurse Laura Wine in 1969.

"The disease is one of the most mysterious in the annals of medicine," *New York Times* reporter Lawrence K. Altman wrote recently. He noted that studies in Sierra Leone disclosed that the fever had left its imprint in the blood of



National Institutes of Health volunteers Rolla Etter, Edna Etter, and Elma Molnar at the Eye Institute, at left, and Lulu Miller and Eva Wright at the Heart Institute, above. Their unit was the first of "over-50s" to be normal control volunteers at Bethesda as many as six percent of the people in some areas there, but only a smaller fraction have come down with symptoms.

Almost all of the body's organs can be involved by Lassa fever infection, Mr. Altman explained. It can produce fever as high as 107 degrees, mouth ulcers, a skin rash with tiny hemorrhages, pneumonia, kidney damage, and infection of the heart leading to cardiac failure.

Officials from the Federal Center for Disease Control in Atlanta, Ga., and researchers at Yale University are investigating the new cases, as they had earlier ones reported in the recent book, *Fever!*, by John G. Fuller. Strict isolation is advised for workers caring for patients believed to be stricken with the virus.

Kermon Thomason named to Messenger position

Kermon Thomason, Brethren missionary in Nigeria for 13 years, is the new assistant editor of Messenger. He brings to the assignment varied experiences with the church in writing and in art.

In Nigeria, Thomason was a contributor to the 1973 Brethren Press volume, *Lardin Gabas: A Land, A People, A Church*. He has completed a 1,000 page manuscript on the history and culture of Nigeria's Bura tribe, and has produced other articles and monographs on Nigerian life.

For the December 1973 Messenger, he illustrated and wrote a Christmas sketchbook in commemoration of the Church of the Brethren's 250 years in America.

A native of Martinsville, Va., he is a graduate of Bridgewater College in his home state and of Bethany Theological Seminary, Oak Brook, Ill.

For several years he taught English and literature at Waka Teachers College in Nigeria. In 1959-60 he worked at the Church of the Brethren General Offices, engaged in volunteer and alternative service programs.

Thomason is married to the former Margaret Wampler of Bridgewater, Va., where they have resided for the past several months. They have a son, Galen 5.

Mr. Thomason began his editorial responsibilities May 13.

underlines

PEOPLE YOU KNOW ... *Lena Wirth*, R.N., a career missionary from Modesto, Calif., has retired after 30 years of nursing at Garkida, Lassa, Biu, and Marama, Nigeria.

New appointees to the Parish Ministries staff are *Ralph L. Detrick* and *Mary Elaine Cline Detrick* of the Long Green Valley church in Maryland, each as half-time consultants on life cycle ministries beginning Aug. 15, and *Richard B. Gardner* of the Paradise and Wooster churches in Northern Ohio, as curriculum editor, beginning Sept. 1.

Richard N. Miller, creator of Agenda, formerly on the staffs of Messenger and Leader, and communications/celebration staff member since 1969, will become pastor of the Manassas, Va., church Sept. 1. . . . *Ann Warner*, staff assistant in the Washington Office and formerly on the Brethren Volunteer Service training staff, terminated her work April 30.

Donna G. Forbes, associate minister of the York Center church, Lombard, Ill., and *Paul D. Steiner*, moderator of the Brethren Church (Ashland) and pastor, First Brethren church, Lanark, Ill., plan to be married in September.

Former Windber, Pa., Home administrator *Dean R. Shetler* is now associate executive of the Pennsylvania Association of Non-Profit Homes for the Aging, Harrisburg. . . . To become the administrator of Tennessee's John M. Reed Home for the Aging on July 1, is *B. J. Wampler*, pastor, Long Meadow church, Hagerstown, Md.

A miraculous recovery enabled BVSer *Susan Jones*, injured in a bicycle-truck accident in December, to return in April to her project at Virginia Beach, Va.

Eric Mast, member of the Mechanicsburg, Pa., church, is Elizabethtown College's first wrestler named All-American.

Annette Warrenfeltz of the Waynesboro, Pa., church, spent several months in Nigeria working in hospitals. The Hershey Medical School student was assisted by her home congregation in making the overseas service possible.

IN MEMORIAM ... *Ernest L. Ikenberry*, 81, missionary in China, 1922-51, and at Lybrook Indian Mission in New Mexico, 1953-58, died April 25 at La Verne, Calif. A memorial fund has been established for scholarships at McPherson College.

Margery Hazen Lowdermilk, 38, wife of former Brotherhood youth director Donald L. Lowdermilk, died April 24 at Haverstraw, N.Y. She had been hospitalized since January. The family resides at 1-L Heritage Drive, New City, N.Y. 10956.

CONGREGATIONAL COLLAGE ... The *Ephrata*, Pa., congregation invites Conferencegoers to visit its new plant four blocks west of the Ephrata Cloisters. More than 5,000 persons joined in the weeklong consecration of the $825,000 house of worship in March when Donald G. Barnhouse, the Rockingham Male Chorus, and former pastor Guy Wampler Jr. were among guest leaders. Robert C. Bowman is pastor.

Anniversaries: 100th, *Keyser*, W. Va., church. 75th, *Washita*, Okla., church. 60th, *Arcadia*, Fla., church, May 19. 50th, *West Alexandria*, Ohio, church, April 28. Parsonage dedications: *Wilmington*, Del., June 2; *Imperial Heights*, Los Angeles, March 3; *Boones Mill*, Va., Jan. 20.

1 Dome raising in the suburbs

by Judith K. Baily

One Saturday last September members and friends of the York Center Church of the Brethren in Illinois gathered for an old-fashioned barn raising.

A barn in the Chicago suburbs? No, it wasn't a barn but a home, or more accurately a dome. Although most of the members of the church have lived in the suburbs or city for years, many grew up in the rural areas of Ohio, Pennsylvania, and Indiana. It was from this heritage that the dome raising was conceived.

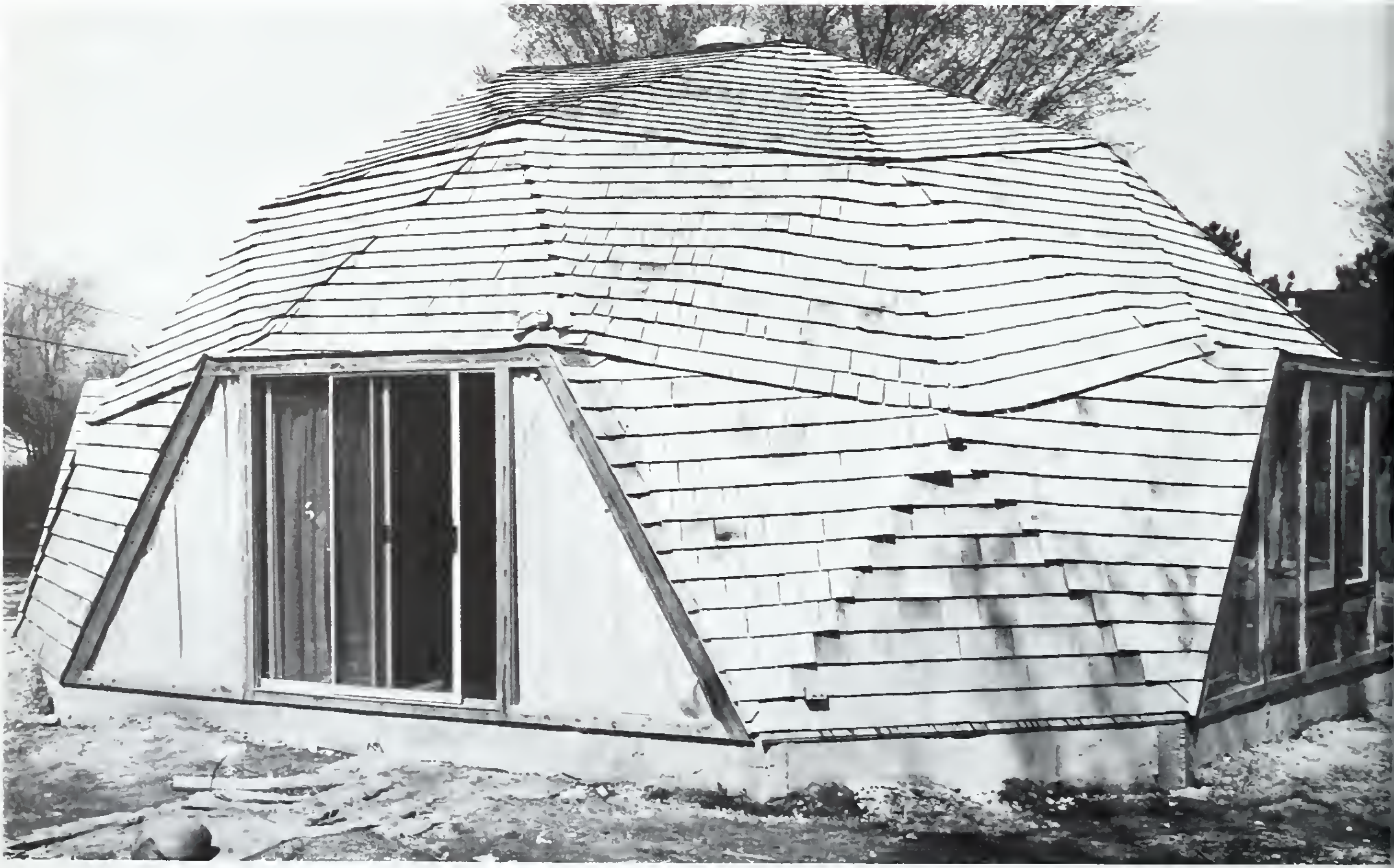
For several years members of the congregation had been struggling with the lack of available housing in the suburbs for low and moderate income families. Various solutions had been tried but as building costs and land values soared, these solutions could not be repeated. A new concept of housing was needed, one that would look beyond conventional building procedures and cover a maximum of space with a minimum of building materials.

Buckminster Fuller, exploring the same problems for years, had devised the geodesic dome, a geometric shape derived from an icosahedron. The structure is composed basically of triangles, a shape which provides structural stability. Traditional structures are based on the cube with braces or plywood added to give the stability of the triangle. The dome seemed to provide a structure which would require a minimum of building materials, using one tenth of the material required by conventional construction.

Architect Jean Wehrheim had been meeting with the congregation's housing task force. She had earlier designed two homes which the group built. One was sold to a dependent mother and her five children, the other was used as housing for junior college students. For the new project Ms. Wehrheim followed the geodesic dome principle.

This design contained 1,200 square feet, a large area for kitchen, dining, and living rooms, three pie-shaped bedrooms, bath, and utility room. A free standing core in the center would house the heating unit. Walls separating the rooms were designed to be free standing with no ceiling so that each area would have a view of the soaring dome roof. As the dome shape is self-supporting, no interior load-bearing walls are necessary.

The next concern was to pass the rigid DuPage County building codes. Some



members of the task force proposed defying code standards in order to test some that may be obsolete, but since one of the purposes of the building project was to demonstrate how others could reproduce the building, the decision was made to strive for full compliance.

Land in DuPage county is scarce and brings a premium price. The task force decided to ask the church for permission to construct the dome as a church project on a vacant lot owned by the church adjacent to its present building. After much discussion among church members, the congregation voted in favor of accepting the project.

A contractor was hired to oversee the project. The basic structure was raised on a Saturday by 50-60 members and friends of the congregation. Men, women, and children joined together. The previous day, two-by-fours had been cut into three different lengths. The first task was to mark the different lengths, A, B, or C, so one could easily find the length needed. Hubs made of molded fiberglass and sheet metal were used to join the two-by-fours at the vertex of the triangles. These were assembled by volunteers. Children fetched screws, screwdrivers, and lumber. Men steadied ladders as women climbed to the top to hold the upper part of a triangle in place until the rest was secured to the foundation. Triangles, pentagons, hexagons slowly formed a giant spider web over the concrete slab. By midafternoon, the basic structure was in place.

The church had found the answer to one of the questions members had been asking. Could a dome be built by amateur, do-it-yourself labor? Yes, it had been done. Except for one or two experienced workers who supervised, most of the volunteers were not skilled builders. They had done little more than weekend projects around their own homes. The only significant error made on the project that day was made by the union carpenter who cut some of the two-by fours too short.

Sheets of plywood were attached to the wood struts. These were covered by insulation, which was in turn covered by

York Center's dome raising led to a new home and new pattern of life for the Herrings

roofing material. The plumbing and electrical installations had been put in place before the concrete slab was poured. Volunteers painted interior walls and laid flooring materials.

Domes can be built for less cost than the same amount of space using traditional methods. The structure requires less material, labor costs can be saved by doing much of the labor yourself or with friends. Lumber costs can be saved by looking in the local community for used or other inexpensive lumbers. The York Center dome has a wood shake roof. Although beautiful to look at, this proved to be too expensive because of the labor required. Future projects will utilize asphalt shingles which are more pliable and would not require skilled labor. With such a roof, this structure could be duplicated for $16,500. This cost includes union labor costs and new materials.

A home is not a home without people to laugh and cry and love within its walls. The church sought a family to reside in the dome. The criteria for selection included the stipulations that the family have enough income to pay the rent and that the move would mean a substantial improvement of the family's present living condition.

For years Yvonne Herring had risen before dawn, awakened four of her children, fed them breakfast and left her Chicago apartment by 6 A.M. She drove to an aunt's home in the suburbs where she left three of the children to attend school. Then she made another stop in the same suburb at the home of a sitter for her youngest child, not yet in school. She continued on to an industrial park in suburban Elk Grove Village. By 8, two hours after she had left home, she was at her job. In the evening the trip was reversed; leaving Elk Grove Village at 5, she stopped at her aunt's to pick up the children, returning home by 7. Next she prepared supper and put the youngest child to bed. Exhausted after a day of work and driving, she had little time or energy to spend with her children. All went to bed only to begin the same tiring routine the next day.

Yvonne and her family were chosen to live in the York Center dome. Recently I asked Yvonne what changes the move to the suburbs had meant for her. "Two of my children still live in Mississippi with my mother; I hope soon to have all six children with me for the first time. Geoff can play outdoors now. In the city I could not let the children go outdoors unless I was with them. It wasn't safe. You wouldn't believe the things that go on there. I promised the Lord that if he would get me out of the city I would never go back."

Yvonne grew up in a small town in Mississippi. She has never liked the city of Chicago; she regards it as noisy and depressing. An extremely conscientious and concerned mother, she found the city ghetto no place to raise children. Just reading the evening papers reminded her of the many tragedies that might befall her children.

Now, instead of a two-hour drive twice a day, she has a twenty-minute drive. The two older girls have found jobs after school to help supplement the family income. Geoff, the five-year-old, has a new puppy and new friends with whom to play. He has stopped biting his finger nails since the family moved to its new home.

Helping one family may seem insignificant when considering the many who need better housing, but the York Center task force hopes that this project can serve as a demonstration and an inspiration to other groups across the country. Currently the task force is planning a booth at Annual Conference in Roanoke which will provide a chance to converse with other concerned persons across the Brotherhood. Some persons who helped with the construction of the York Center dome are willing to serve as consultants for other groups, asking reimbursement only for travel and lodging.

Historically the church has followed Christ's example of meeting physical needs as well as spiritual needs. The Church of the Brethren is a leader among other denominations in providing helping ministries such as the Heifer Project, SERRV, and disaster relief. Housing looms on the horizon as an area to minister and witness to the love of Christ. ☐

2 Innovativ

by John G. Fike

"Stack-sack" is a housing construction method invented only eight years ago, but already it is being used in the USA, Peru, Nicaragua, Bangladesh, and 40 other countries as well.

Before devising the method, industria builder Ed Dicker of Dallas, Texas, had searched for several years to achieve a cheaper approach to constructing substantial housing. He reasoned that the approach needed to shorten the time of building, in order to trim costs, and als to use the labor of unskilled workers.

Aware of the shortage of both housin and construction skills in many parts of the world, Dicker researched the housin methods of many cultures and periods before coming on the stack-sack principle. An additional four years of testin led to a patent in the United States. Now patents have been issued in 90 countries, including the USSR.

A stack-sack house erected in Kentuck

Through Dicker Stack-Sack International and the United Methodist Committee on Reconstruction, 100,000 home were provided in Peru following the earthquake of 1970. More than 46,000 new homes were created in Dacca, Bangladesh. After 1972's Nicaraguan earthquake, the ecumenical committee for development in Managua undertook a stack-sack project, erecting structures very resistant to the pressure of earth tremors. The Church of the Brethren General Board participated in support o

tack sacks

all three of these ventures, and in the South Sudan as well.

"The secret to the whole idea," Dicker said, in a way that revealed the answer was obvious, "is that you don't have to build the house twice." Usually, in home construction, forms must be constructed into which the concrete is poured. After the concrete hardens the forms must be removed. Forming requires skilled workers and the extra materials. Stack-sack shortcuts the process.

In stack-sacking, burlap bags 6x24 inches are filled with dry cement mix and soaked in water for about 20 seconds. The sacks of cement are laid in place on the wall, then steel reinforcing rods are driven down through several bags to give strength and stability. When construction is complete, the inside and outside are sprayed with a "cementatious skin" to give either a smooth or stuccolike effect. A three-bedroom house can be built in 10 or 12 days.

The equipment required is simple: a cement mixer, an elevator, a bagging machine, and a cement gun to apply the skin coating. In some countries the elevator and bagging machine are eliminated in favor of human labor. Local materials are used; for example, dirt may be mixed with the cement rather than the conventional sand. In countries with volcanic soil, the ash makes the cement stronger than other materials and is a natural insulator as well.

Because of the simple equipment, the versatile materials, and the unskilled labor, expenses have been lowered to a point where a two-bedroom house in Nicaragua costs $1,200. In the United States some of the early stack-sack houses, with two bedrooms, bath, living room, dining area, and kitchen, were built for $5,000 to $7,000. As material costs have increased, the same house today would cost $8,000 to $10,000.

The significance of stack-sack goes beyond the practical details, however. Low-cost housing for low-income people can mean much to a disadvantaged community. Stack-sack also affords an opportunity for charitable organizations to work with locally controlled community development projects. For example, the Church of the Brethren General Board, through the SHARE program, has contributed $22,000 this year for a housing project at Manchester, Ky. One stack-sack home has been built at a cost of $8,000; the local bank appraised its value at $15,000.

Not all has gone smoothly with stack-sacks for the Kentucky Mountain Housing Corporation, however. Project staff director Dwayne Yost reports that a concern over insulation has developed, jeopardizing initial mortgages through the Farmers Home Administration. The problem is to find sprayable insulation material which will meet the agency's standards. Whether through stack-sack or more conventional wood-stud framing, though, the Kentucky Mountain Housing Corporation plans to complete 15 homes this year.

By sharing in the building of their neighbors' houses, residents contribute to a sense of solidarity. As they develop building skills, they earn a more substantial wage for their families and so raise the general standard of living. In the Manchester project, the government assisted by paying laborers a minimum wage.

The Department of Housing and Urban Development recently was exploring the stack-sack approach to low-cost construction, interested especially in its utilization of untrained workers and the benefit brought directly to a local economy.

Private builders are also seeing possibilities in stack-sack. Far from being housing for low-income families only, large, comfortable stack-sack homes have been built for wealthy families in New Mexico and Oregon. The construction method is particularly adaptable to contemporary architecture.

Both in developing areas of the world and in more highly industrialized society, stack-sack gives indications of bringing at least a small revolution to home construction. □

"Perfect: that which fills the need in a certain situation or for a certain purpose."

Be Perfect

by William Kidwell

Be perfect! How does that make you feel? "It is out of reach." "It is impossible." "I cannot get excited about that text." "Why did you choose that?" These were some of the initial responses that came forth when Mathew 5:48 was presented as a possible theme at a worship planning committee meeting.

A first reading of the text produces these kinds of feelings. When we hear the command, "You, therefore, must be perfect," feelings of oughtness are generated in the mind, extra bricks begin piling up on the back, and life becomes heavy and impossible.

At the planning committee meeting we struggled with the text. We were getting nowhere until someone pointed out that the large Random House dictionary has more than one definition of perfect. Let's examine several of them.

One definition reads like this: "Perfect: that which conforms to the description or definition of the type; a perfect sphere." We speak of perfect teeth and perfect figures. We shoot for the perfect game: 300 in bowling, a no-hit-no-run game in baseball, a 65 in 18 holes of golf. If this is the kind of perfection Jesus had in mind, very few of us will ever make it. This was not his intention.

A second definition by Random House is much the same. "Perfect: that which is without any flaws or shortcomings." This is the definition which the Christian community has latched onto as though this kind of perfection is attainable. Herein lives the church's greatest misunderstanding of the mind and intention of Christ. The Protestant ethic is essentially a perfectionistic, achievement, work-oriented ethic, especially for those of us who have come out of a pietistic, German ancestry. We cannot tolerate mediocrity. Anything less than perfection is not acceptable.

Go to Lancaster County, Pennsylvania. See the Pennsylvania Dutch farms, the neatly manicured fence rows, the perfectly straight rows of corn, the freshly painted barns and houses. Cleanliness is next to Godliness. You, therefore, must be perfect even as your Heavenly Father is perfect. In Lancaster County you had better believe it — not just in the care of physical things, but in the discipline of thoughts and actions. No swearing, not even a dirty thought! No expression of anger. Scholastic achievement assumes high priority. Anything less than a grade card dominated by A's is unacceptable. The bricks are piled higher and higher and the load becomes heavier and heavier. It should come as no surprise that Elkhart County, Indiana, heavily populated with Mennonite, Brethren, and Amish families, has more people per capita seeking professional help for emotional disturbance than any other county in the state.

Perfect: that which is without any flaws or shortcomings. Clearly this is not the definition of perfect which Jesus had in mind.

A third definition of *perfect* by Random House, in my estimation, comes much closer to the mind of Christ. "Perfect: that which fills the need in a certain situation or for a certain purpose." This definition permits flexibility, change, even imperfection.

Therefore, Jesus could say to Simon Peter, a rough, salty fisherman — impetuous, unpredictable: "Come, follow me. I want you for this job." As it turned out we know that Peter was perfect for that particular time and place in Jerusalem. He possessed a rugged, sturdy quality that made him a leader. As a father figure, an authority figure, around whom the early Christian community rallied, he was perfect.

Six Brethren ministers from across the Brotherhood were part of a training experience recently. One fellow came from a small, rural church. He was quick to confess that he felt inferior and wondered if he measured up to all the city folks. It soon became apparent that this pastor possessed a sense of humor and an unhurried manner that made conversation easy and relaxed. It was the consensus of the group that he above the other five is best equipped to communicate with country folk who know where they are going and how fast they want to get there. He understands the people; they understand him. He is perfect for that situation.

The message Jesus would have for each of us is: "There is no one else in the whole wide world quite like you. You are a unique person. For some given situations you are perfect." You know it. Don't say, "Yes, but. . . ." Go ahead, be perfect; claim your perfection and feel good about it.

A note of warning needs to be sounded, however. Because you are perfect for your particular situation now, does not mean that five or ten years from now you will be the perfect person for that job.

Otho Winger was the perfect person to be president of Manchester College in 1930. At that time the struggling, little institution needed strong, directive leadership. Otho Winger was equipped and ready to give it. Place an Otho Winger at the helm of Manchester College in 1974 and you can be sure his authoritarian, one-man rule would not last six months.

Times and conditions change. What is perfect for today may not be perfect for tomorrow. This is true for both persons and institutions. In 1952 the Brethren in Dayton, Ohio, constructed a handsome new church building on Salem Avenue: open chancel, adequate seating for a choir, majestic pipe organ, stained-glass windows, and pews neatly lined up in rows. It was the perfect sanctuary for a society that was asking for structure, formality, and esthetic beauty. It was perfect for that time and that situation. Today in a more unstructured culture that is crying for freedom and flexibility, Mack Memorial, along with many other congregations, has a job on its hands — to try to adapt 1950-style facilities to meet the wants of 1970-model people.

The Mormons have just dedicated a new building in Dayton. It is nearly all gymnasium — a gym big enough for any high school or college, a tiny chapel, a few classrooms, sliding panels; an open flexibility that is perfect for a congregation that sees the family and young people as the key to the future.

Perfect: that which fills the need in a certain situation or for a certain purpose. It is incumbent upon every congregation to initiate the kind of creative changes that will make both the building and church program perfect for this day and age.

The wonderful thing about this third definition of perfect is that it permits change, flexibility. We can change as individuals, as a community. Some of us have made significant changes in our personal lives.

I do not like to be judged for what I was twenty years ago as a student. I have some things I have not worked through yet, but I had more unfinished business then.

It is an experience to go to a class reunion 20 years later. There is George, same angry, uptight person he always was. In spite of his loss of hair, no one has difficulty recognizing him. His old self sticks out all over. But then there is Mary. She has blossomed out into a self-assured, beautiful personality. She is a new person. Her classmates hardly recognize her.

A teacher at Bethany Theological Seminary is a living example of hope for change. I first met him in 1952 when he was professor of New Testament Greek. As a scholar he was perfect for that teaching assignment. As a person I regarded him as essentially unavailable. I considered him the teacher I knew least. Five years ago I went back to Bethany for a seminar designed to help ministers get in contact with their feelings — a sort of sensitivity experience. Who was the leader? The 1952 professor of New Testament Greek — a dramatically and wonderfully changed person — warm, sensitive, open and available. Perfect for that enabling assignment.

I suspect that the change that has taken place in this good man's life did not happen over night. If change is to occur in any of our lives, two things are necessary: (1) Struggle and effort on our part. In counseling we call it motivation. (2) Love and acceptance on the part of somebody else. In counseling we call it empathy.

Empathy is what we can offer to others. Let us not demand of our neighbor perfection when God is not finished with him or her yet. Let us not demand maturity of our children when God is not finished with them yet. As parents we are capable of expecting instant adulthood in our children — control, behavior, and motor activity for which they are not ready. These words are meant for all wild-eyed parents who go to little league baseball games and after-school basketball games and exert a killing kind of pressure that is both insensitive and immoral. There are other settings where pressure is applied too. Every boy and girl, every young person ought to wear a badge, a big round one with letters splashed across the front for everybody to see: BPWMGINFWMY. Be patient with me, God is not finished with me yet!

Life is a process. Creation is a process. In the words of Paul: "We know that the whole creation has been groaning in travail together until now" (Rom. 8:22). In Paul's mind even God struggles and groans in the pursuit of goals and objectives. Often we think of God as some static being, seated upon a throne some place, unmoving, unchanging. The biblical record bears witness to the fact creation is still in process and with it there is groaning and struggling. There is wisdom in the play, *Green Pastures*, which has God speaking to Gabriel: "I tell you, Gabriel, being God ain't no bed of roses."

The text indicates that we are to be perfect even as God is perfect. This is a call for a dynamic, moving, changing life-style that has within it the promise of growth, self-actualization.

Therefore, without apology, I say to you in the name of Jesus Christ, "You, therefore, must be perfect even as your heavenly Father is perfect." ☐

a Harry K. Zeller sampler

Free to be, free to give

Are sermons out of date? Not at all, says Karl Menninger, noted psychiatrist, who insists that the preacher "is far more influential than he realizes." But pastors must offer sermons that "take courage" on their part and "give courage" to a congregation.

Harry K. Zeller (1915-1972) was that kind of courageous preacher. A newly published volume from The Brethren Press, entitled Free to Be, Free to Give, *offers a selection of fourteen of his sermons and addresses and excerpts from others. Here are samples of pertinent paragraphs in the inimitable Zeller style.*

There can be no such anachronism as an embalmed revelation — signed, sealed, stamped, and delivered! I believe that God kept talking after his book had gone to press. These tragic days in which we live are one evidence that God is desperately trying to show something to our world — through the discoveries of science, the service of Schweitzer, the life of Gandhi — but we cannot see!

Sometime, soon or late, if a new man is to emerge — and there is that New Testament figure of speech for conversion again! — he must be free to be himself, free to give himself even when there is anger and resentment. He must be free from the intolerable burden of being perfect and consequently, free to love and cherish.

We have a habit of saying that where God is, love is, because God is love. So with great effort we sought to get God there — in slums, in the Black Belt, in Vietnam, in Moscow — believing that when he is there, we will find love there too. We carry our chip on our shoulder — as though there can be no love where God (as we conceive him) is not. No wonder our efforts are so grossly misunderstood. But suppose we had the courage to grasp a larger truth, believing that where love is, this is evidence enough that God is there; for where love is, *ipso facto* (by that very fact) God is. Such a spirit might pave the way to sense and salvation.

Most of us, we are reminded, spend our time conjugating the verbs "to want," "to have," "to think," "to do," but neglecting the greater verb, "to be" — to be ourselves and thus to be the children of God. This is the great business of life, not only to think and to do, as fine as these are, but to be — to be a person, to be ourselves, to be the child of God. This is the great unfinished business of humanity.

I believe that God is more like a father than a king. I believe that God's nature is best known in persons, especially in the person of Jesus Christ. I am not sure that the precise term, *personalist,* is the way to describe it, but I can believe God's primary concern is in terms of personality. This is an essential spiritual quality and rapport which belongs to him and which he has given to me. I believe that he works in spiritual ways in persons, not primarily violating natural laws, but perhaps transcending them. If you ask which profile of God speaks most pointedly to me, I answer God as a personalist, not in the mere thought movement that places ultimate reality and value in persons, but rather in the sense that I think God in personalist terms, that I am convinced God puts ultimate reality and value in persons. This brings him near. This makes him real. This gives him kinship. This brings him alive to me, also a person.

We have placed too much effort on polishing up the nice tenets of faith. I submit that what the world needs now is no more theories about the fall of Adam, or better formulae for defining the Trinity, or a clear scheme of redemption, or more lurid pictures of the fires of eternal torment. What the world needs now is to understand Jesus' teaching about the necessity of love and mercy and man's duty to man. If we are to get serious about the faith that is in us, we need to spend more energy and concern with a second mile when only one is required; with nonresistance to evil; with forgiveness of all, even our enemies; and with the absolute requirement to love. His great stories — the rich man and Lazarus, the Prodigal Son, the rich young ruler (He had so many contemporary traits. He was rich and young and foolish), the Good Samaritan, all have that "Go and do you likewise" punch line.

The new reality in Christ does not deny evil nor dismiss lightly the disappointments and defeats which are inherent in our human nature, but rather it awakens in each one the glorious possibilities that are in the human heart and spirit, because God is in the human heart and spirit.

The new reality in Christ does not leave God out, way out in limbo, but keeps him in the very center where the action is, at the focus of decision and will and being, utterly available for our human need, unriddling the inner universe, which matches the outer universe in complexity and vastness.

Armageddon is a great battle, but the greatest struggles between good and evil take place in the human heart. This is the war of the worlds. This is the struggle between good and evil so picturesquely spoken of in the Bible.

God's purposes are good both for the individual and society. God's power is sufficient both for the spiritual and the material. God's patience is enduring both for time and eternity. In the end nothing can outwill, outwit, or outwin God. Because this is true, love will win, truth will prevail and righteousness will have a might beyond all other power.

We are not accepted because we do something or understand something, or because we seek. We simply accept the fact that we are accepted. And this is God's greatest gift to us — he accepts us and thus makes us able to accept ourselves, to accept one another, to overcome the estrangements of the generations, or the nations, and of the races, and, even more, the estrangements within our own beings.

Touch Christ at any point, in any manner, and we find this acceptance, which is grace, grace that is greater than all our estrangement, grace that is greater than all our aloneness, grace that is greater than all our emptiness, grace that is greater than all our sin. ☐

Ode to a departing pastor

by Nancy Curtis

And a man came to dwell among us . . .
Hard-headed, hard-hearted imposter!
Who filled him with such strange new ideas
of love and compassion?
Unsettling influencer!
Unrelenting inferer!
Unspeakable illustrator!
Who gave him the right to tread on our laws and conventions?

He spoke of love and justice and tolerance;
Of anger, insight, acceptance;
He spoke in symbols, drama, sermons.
And after the crowds had dispersed, I found myself
Pondering what manner of man he was.
There were those who wanted to crucify him;
Those whose blindness and deafness
he had been unable to heal.
Then, in the twinkling of an eye,
The spirit who spoke was gone;
Only then did the blind and the deaf begin to see and hear.

As for me, you have changed my life, Imposter!
Surely there can never again be such love, communication,
Directiveness and encouragement
between persons who began as strangers.
The man will be with me always . . .
Looking over my shoulder, breathing down my neck,
Pressing me onward toward the best God created in me.

And a man came to dwell among us . . .
Masculine, warm-hearted, warm-armed comforter!
He filled me with such strange new ideas of love
and compassion.
Seeker of literacy!
Sampler of laughter!
Senser of loneliness!
I give him the right forever to tread
on my out-worn, out-moded conventions.

He gave me a glimpse of God in man . . .
In persons, in disaster, in chaos.
He showed me ugliness, and made me feel responsible;
He showed me injustice, and shared my guilt;
He showed me rawness, and took my hand
That we might smooth the edge together.
He bought me as I was . . . on my terms;
He showed me acceptance without condemnation.
Farewell, my friend!
Agapé.

Dear Paul, How would you advise me...?

A conversation with one of the first pastoral counselors in church history regarding his thoughts on sex and marriage. For background, see 1 Corinthians 7, verses 1-18, 25-40

by Rick Gardner

INTERVIEWER: We present today a special dialogue with a church leader out of the past. He is the Apostle Paul, one of the very first pastoral counselors in the history of the church. Paul, our questioning will be on the marital advice you gave to the church at Corinth. But, first, welcome to the Church of the Brethren.

PAUL: Thank you. I am interested in your questions, but in terms of responses, let me say it isn't the easiest thing to defend opinions that one expressed nearly 2,000 years ago.

INTERVIEWER: I'm sure of that. And to be quite frank with you, Paul, we do have some misgivings about the advice you gave the Corinthians. So maybe the most honest place to begin would be with one of your comments which disturbs us. Like the very first words of your reply to the Corinthians: "It is well for a man not to touch a woman." Isn't that a negative attitude toward sex and marriage?

PAUL: It is indeed. The first thing I will say in my own defense is that those words are not the ones I myself would have chosen to state my position.

INTERVIEWER: What do you mean?

PAUL: When I used the words you mention, I was actually quoting from a letter the Corinthians had written to me. You see, there were a lot of people in Corinth who felt that sexual relations of any kind were unclean and sinful. Their slogan was, "It is well for a man not to touch a woman."

INTERVIEWER: You didn't completely agree with the position of these people?

PAUL: Right. Now I felt as they did that it would be better not to be concerned with sex and marriage at all. So I picked up their slogan as a starting point. But then I went on to stress that those who *have* strong sexual feelings for one another and get married are by no means committing a sin. There is nothing bad or unclean about a man and a woman desiring each other; it is right and good for such persons to marry.

INTERVIEWER: I take it though that you yourself preferred being single.

PAUL: Right. I felt that marriage was something I could do without.

INTERVIEWER: And you also took the position that it would be better if *others* could control their desires sufficiently to remain single, too.

PAUL: That is correct. But I've gotten a lot of flak from Christians down through the ages for taking that position.

INTERVIEWER: Why *did* you take that position, Paul, since you already agree that marriage isn't sinful?

PAUL: There were two reasons I advised against marriage as my personal opinion. First, we believed then that Jesus' second coming was about to happen any minute. We saw the end of history as only a matter of months and days. Remember the words I used: "The appointed time has grown very short." And since we felt that we were going to be the last generation on earth, I took the position that the times were going to be much too unsettled to be planning marriage and a family.

INTERVIEWER: And how do you feel about that now, after 1,900 years?

PAUL: The very least one can say is that God decided to give history a longer lease on life than we expected. So it would be presumptuous for me to say today, "Don't get married, because the end is just around the corner." Let me add, however, I had yet a second reservation about marriage which I think *still* would be valid today.

INTERVIEWER: What is that, Paul?

PAUL: Remember my words: "The married man is anxious about worldly affairs"? I felt that people who got married were really limiting their freedom to be completely devoted to the work of the Lord. I saw a lot of cases where people lost their enthusiasm for the coming of the kingdom of God after they got married. They became so wrapped up in keeping each other happy and making things secure for their family, that they lost their radical commitment to the work of God beyond themselves.

INTERVIEWER: I grant that that still happens. But many of us feel that things have worked out differently in our own marriages, Paul. I would put it this way: Marriage has so fulfilled some of our basic needs as persons that we are now freer than ever to reach out to others with the love of Christ. The sharing of lives and bodies in marriage has liberated and strengthened us for the life of faith. Our marriage relationships are a base of operation for the coming of the kingdom, and not a worldly distraction.

PAUL: For me that's a whole new way of thinking. But I can accept it. Let me quote from my letter: "I wish that all were as I myself am. But *each* has his *own* special gift from God, one of one kind and one of another." So I will concede that just as I could be most faithful to God in my singleness, many of you may be most faithful to God in your marriedness.

INTERVIEWER: You also wrote the Corinthians about divorce. What led you to take up that subject?

PAUL: A very special problem, actually, and you would have to read between the lines of my letter to detect it. You might say that the divorce problem arose because too many people agreed with my low view of marriage!

INTERVIEWER: How was that?

PAUL: There were a number of persons in the church at Corinth who felt they could be more devoted to the Lord if they were single instead of married. They wanted to break up their marriages in order to be single again. This was especially the case when one partner was a Christian and the other wasn't. But there were also instances where both partners were Christians, but wanted to separate rather than be encumbered with marital responsibilities.

INTERVIEWER: You advised such persons to remain married in spite of their wishes, did you not?

PAUL: Right. I reminded them of the advice of Jesus himself, who stressed that marriage was more than a paper contract to be set aside at will. I advised against divorce, and in the event that a separation did take place, I encouraged the persons involved to become reconciled to each other.

INTERVIEWER: You allowed an exception, however, in the case of marriages between a Christian and a non-Christian.

PAUL: Yes. You remember the way I put it: A Christian should not try to break up a marriage with a non-Christian mate. If your mate is happy with your relationship in spite of differences, keep the relationship alive. But if the non-Christian mate wants to get out from under this spiritually incompatible relationship, the Christian should not try to block the way. There is no point in keeping up a facade of marriage when in reality two persons no longer have anything in common and simply get on each other's nerves.

INTERVIEWER: Could this be broadened to apply to other marital situations, Paul — where two persons seem to be incompatible with each other, even though the differences are not necessarily a matter of faith?

PAUL: I suppose so. And the way you might apply my advice is as follows: Don't run scared and try to break up a marriage simply because you run up against differences between your mate and yourself. Don't take the route of dissolving the marriage so you can go off hunting for a more perfect mate. Your first priority is to try to get reconnected with each other's feelings within your marriage. If however your mate insists on walking out on you, if your mate is bent on deserting you — literally or emotionally — if holding on is only going to keep both of you hostile and unhappy, then don't hold on indefinitely. Give your mate his or her freedom. Don't try to preserve the appearance of a marriage if your living together is only going to be a source of pain. As I wrote in my letter, "God has called us to peace" in marriage, not to an endurance contest.

INTERVIEWER: You deal in your letter to the Corinthians with the need for a husband and wife to give each other their "conjugal rights." Does this indicate that there were married persons in Corinth who were withholding themselves sexually from each other?

PAUL: Exactly. And the reason again was the feeling that sexual relations somehow made one spiritually impure. And so we had the phenomenon of husbands and wives trying to live purely spiritual marriages — no physical touch at all. Prayer was somehow supposed to take the place of sex completely.

INTERVIEWER: If I recall correctly, you did make a concession to these persons, didn't you?

PAUL: A small one, yes. I said it would be permissible for a couple to abstain physically for a *brief* period of time, if they wanted to have a prayer marathon during that time. But remember how I quickly added: Come together again before things get out of hand.

INTERVIEWER: Yes, I remember your saying that.

PAUL: And the basic thrust of my reply to the Corinthians was this: If you're going to be married at all, be *completely* married — in body as well as in soul. Don't destroy your marriage by withholding from each other what you both really need.

INTERVIEWER: Paul, not too many today give up sex for the sake of prayer. But we do still have a lot of married couples where one person denies the other what he or she needs to be fulfilled as a person, physically, emotionally, or spiritually. What would you say to such persons?

PAUL: I would want to emphasize again: If you're going to be married at all, be *completely* married. Don't play destructive games of denying here and turning off there. Instead, reach out to each other at every possible level to make contact. Be available to each other, with your minds, your feelings, and your bodies. This is what marriage is really all about.

INTERVIEWER: For a man who is single, Paul, you have profound insight into married life!

PAUL: Let me respond to you as I did to the Corinthians: "I say all this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord." If we are agreed on these spiritual goals, then you are free in Christ to work our your own rules as you continue to wrestle with questions of sex and marriage. ☐

The Holy Spiri

Read Acts 2:17-18, 38-39

In the past two years the presence, beauty, and power of the Holy Spirit have become very real to us. We have witnessed some of the gifts and fruits of the Spirit in ourselves, in our family, and in many others in our congregation and Brotherhood in depths we never dreamed possible.

Pentecost (Acts 2) is a repeated experience down through the ages rather than a onetime event that occurred ten days after Jesus left the disciples to return to the Father. In the New Testament we see Pentecost spontaneously repeated at Samaria (Acts 8) where faithful Jewish Christians never quite expected God to pour out his Spirit upon "half-breeds" who were remnants of the Northern Kingdom. Again at Caesarea (Acts 10) we see the Holy Spirit given to Gentiles, much to the surprise of the Jewish Christians. Later, possibly 30 years hence, on Paul's second visit to Ephesus (Acts 19), the Holy Spirit came upon the Christians there.

Luke, who wrote the Acts of the Apostles, definitely felt that this outpouring of the Spirit at Pentecost was a fulfillment of the prophet Joel's prediction, " 'And in the last days it shall be,' God declares, 'that I will pour out my Spirit upon all flesh . . . ' " (Acts 2:17 and Joel 2:28-32). Just as surely in our time, we are witnessing an outpouring of God's Spirit in churches around the world, without discrimination for denomination or size. Churches everywhere have faithful members who are sharing in common the experience of God's Spirit moving among them to bring about changes in their attitudes, commitments, witness, and service. The Holy Spirit is on the move in our day.

Why shouldn't it be so? Peter preached, "And you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all who are afar off" (Acts 2:38-39). Too frequently we have not been open to the Holy Spirit and expecting him to work in and through us.

Our family has just gone through 21 months of growing along with our older son, Mark, as he faced terminal cancer. What God, through the Holy Spirit, has done to and for the four of us in our family during this time has made him very real to us. His Spirit moved among us like the wind, changing us unto his likeness. We fully expected Mark to be healed physically, and the four of us frequently prayed that Mark be made whole spiritually, mentally, and physically. In the period before his death in February he grew spiritually by leaps and bounds.

Never have we seen anyone develop so rapidly in spiritual insight and knowledge of God's Word and Truth as did Mark. This was true for each member of

God graciously let us grow togeth

is on the move

the family as well as for many in the Christian fellowship of the concerned that surrounded us with their love, support, and prayers. Fear of death gradually faded away for Mark and for us as God's Spirit graciously ministered to us.

The original experience of Pentecost was one of great joy, power, and peace. Do we believe that such mountain-top experiences come only when things are going as we want them? Or can they come in the midst of crisis? If we really believe in a loving God who knows our every thought, then surely we believe he stands with us in stress periods and brings a new kind of peace and joy that does pass all understanding. Families typically face many disappointments — a job that did not come through, a financial crisis, a physical healing that did not take place, teenage-parent problems, a marriage breaking up. In all these tension-packed moments of our lives we must be aware that God stands with us to enable us to be victorious in the face of adversity. Some can honestly say, "Thank you, God, for this experience. Though we don't understand how, we know that you will use this for our good if we will but invite you and let you." Long ago we learned from personal experience what Paul affirms, "We know that in everything God works for good with those who love him, who are called according to his purpose" (Romans 8:28).

Though we certainly don't feel that God works with persons only in crisis situations, the truth of the matter is that when we feel self-sufficient God has a harder time getting through to us. It is a healthy relationship when one can give himself completely to God's care. Paul speaks of the rough times he and Timothy had in Asia: "We felt we were doomed to die and saw how powerless we were to help ourselves, but that was good for then we put everything into the hands of God who alone could save us, for he can even raise the dead" (2 Cor. 1:9, *The Living Bible*). In his book *Power in Praise* Merlin Carothers says, "In love God reaches out, lovingly arranges circumstances to show us how much we need him and draws us to himself."

But can one trust one's affairs even to God? For years we were afraid of giving ourselves completely to God for fear of what he might want us to do, but we have found that he works with us in exactly the way we are ready for at the moment. The peace that comes when God — not self — is in charge is fantastic. "We need have no fear of someone who loves us perfectly; his perfect love for us eliminates all dread of what he might do to us. If we are afraid, it is for fear of what he might do to us, and shows that we are not fully convinced that he really loves us" (1 John 4:18). This is the testimony of the beloved disciple John.

The Holy Spirit has worked in our family in many ways in recent months. God graciously let us grow together with Mark in a mysterious and wondrous victory over fear of death. For us it can only be understood as the Holy Spirit comforting, instructing, unfolding the scriptures to us, speaking to our minds and hearts. We have found a new eagerness to read the scriptures which have become illuminated so beautifully. We recognize the need for and look forward to a substantial block of quiet time with God each day. Praying aloud together has taken on a whole new dimension in our lives. Without any stress or deliberate intention, opportunities open naturally for witnessing and sharing.

None of us is likely to live at the mountain-top level all the time. We must deal with the finite, busy and sometimes oppressive world. But we can approach each day in a new way. In quietness and waiting we may be given wisdom, knowledge and power far beyond our own personal resources. That absolute knowing that God through the Holy Spirit is present as one who enables and empowers gives us courage to face anything. ☐

a victory over fear of death/by Isabel & Ercell Lynn

Roanoke annual meeting

by Lois Teach Paul

When Annual Conference meets in Roanoke, Va., the last week of June, the huge steel "tent" of a Coliseum will reverberate with song, sermons, debate, and a warmth of feeling from several thousand people seated on soft seats in air conditioned comfort.

Twice before Annual Conference has been held in the Roanoke-Salem area. In 1845, it is said 10,000 people sat on trestle benches under huge tents on Daniel Barnhart's plantation. The air was cool that Pentecost weekend, and the earth underfoot was spongy. The large Barnhart family oversaw the preparation of the food and drew cool water from a springhouse above Barnhardt Creek. The young men tended the horses and women presided over the great outdoor ovens. Tunkers from up and down the Roanoke Valley brought freshly killed meat, loaves of fragrant bread, fruit, and crocks of specially prepared pickles, butter, and applebutter to help feed friends, relatives, and strangers. At night the visitors slept on floors and in haylofts of the Brethren, for people had come to this conference from the far western regions of the Brotherhood — the outpost churches of Illinois and Indiana, and from the Tunker communities of North Carolina and Pennsylvania.

Four days the assembled Brethren debated queries brought from their widely separated congregations. To review them is to recognize the struggles confronting those Brethren in their efforts to keep a sense of community — the wording of rituals, conforming to "worldly fashions," the authority of the church's governing body, and other concerns that foreshadowed perennial tensions and understandings. Other questions arose: How is the authority and calling of the ministry to be viewed? What about interpersonal relationships with differing brethren and with those outside the church? What shall be the teaching on the usury of money, the manufacture and consumption of beverage alcohol, the carrying of arms?

In 1845 the Roanoke Valley was already deep in the national moral dilemma presented by the slave trade and related political problems that would tear the country apart in less than 20 years. Consistently from as early as 1782, Yearly Meeting had responded to queries concerning slavery — condemning it and reaffirming the personhood of all. Records show that repeatedly the council acted on queries on the treatment of Negroes, the disposition of slaves held by a newly baptized member, the hiring of others' slaves, responsibility for freed slaves. The 1845 Meeting reflected the radical Christian stand on race relations that the church held. In answer to a query, delegates stated again that "colored" members were to be taken into the fellowship as equals, and the white members were admonished to afford them all the treatment as brothers and sisters in the love feast and the traditional "holy kiss" salute. The statement reflected insight and an element of compromise when it added that this was the ideal; if members found such fraternity too difficult, they should work for acceptance in every way they could.

Within ten years of the 1845 Yearly Meeting the Brethren's interest in outreach would take them into frontiers of new lands and new organizational structures. Scarcely a hundred years earlier they had been forced by persecution to migrate to Virginia and on to the new states created from the Northwest Territory. As they became more scattered and considered even further migration, it seemed only logical that geographically grouped churches should form into districts that could serve many of the functions that the Annual Meeting had supplied. The church thrived under such a plan. District elders settled some doctrinal questions, set up a treasury, established some local meeting practices, but were always answerable to Annual Meeting, the real governing body.

The list of names of the elders who signed the 1845 minutes reads like a roster of church leaders decades, even a century, later: Shively, Crumpacker, Frantz, Bowman, Barnhart, Miller, Garber, Kurtz, Kline, Nead, Hylton. Many of these persons played an important role in the traumatic years ahead. John Kline in particular helped the Dunkers articulate their pacifist position as it related to the military build-up prior to the Civil War. The German Baptists' history of nonparticipation in war was a good point of argument when Kline, his frequent co-worker B. F. Moomaw, and others called on governors, senators, and generals in an effort to legislate and enforce laws to exempt conscientious objectors from military service in the North and South alike. Such laws were passed, but the pacifists met with popular pressure. In Virginia, late in the war, when there was a stepped-up drive for men, horses, and supplies, Brethren men were kidnapped and their property seized. Annual Conference and other meetings of the fellowship became even more important, and they were faithfully recorded all during the war. The Virginia Brethren found themselves cut off by battlelines from the greater part of the brotherhood, so their district meetings virtually became Annual Meeting, Southern Branch.

Elder John Kline and others crossed picket lines time after time to visit and speak in the scattered congregations in an effort to keep the Brotherhood intact. It was near home after such a trip that Elder Kline was shot at ambush. His death was a disheartening blow to Brethren in both the South and the North.

Some ten years before the war, the Virginia Brethren had proposed that the church send ministers out into the country on yearly assignments as mission-

Twice before, 1845 and 1899, Annual Conferencegoers met in the Roanoke area in the southern Shenandoah

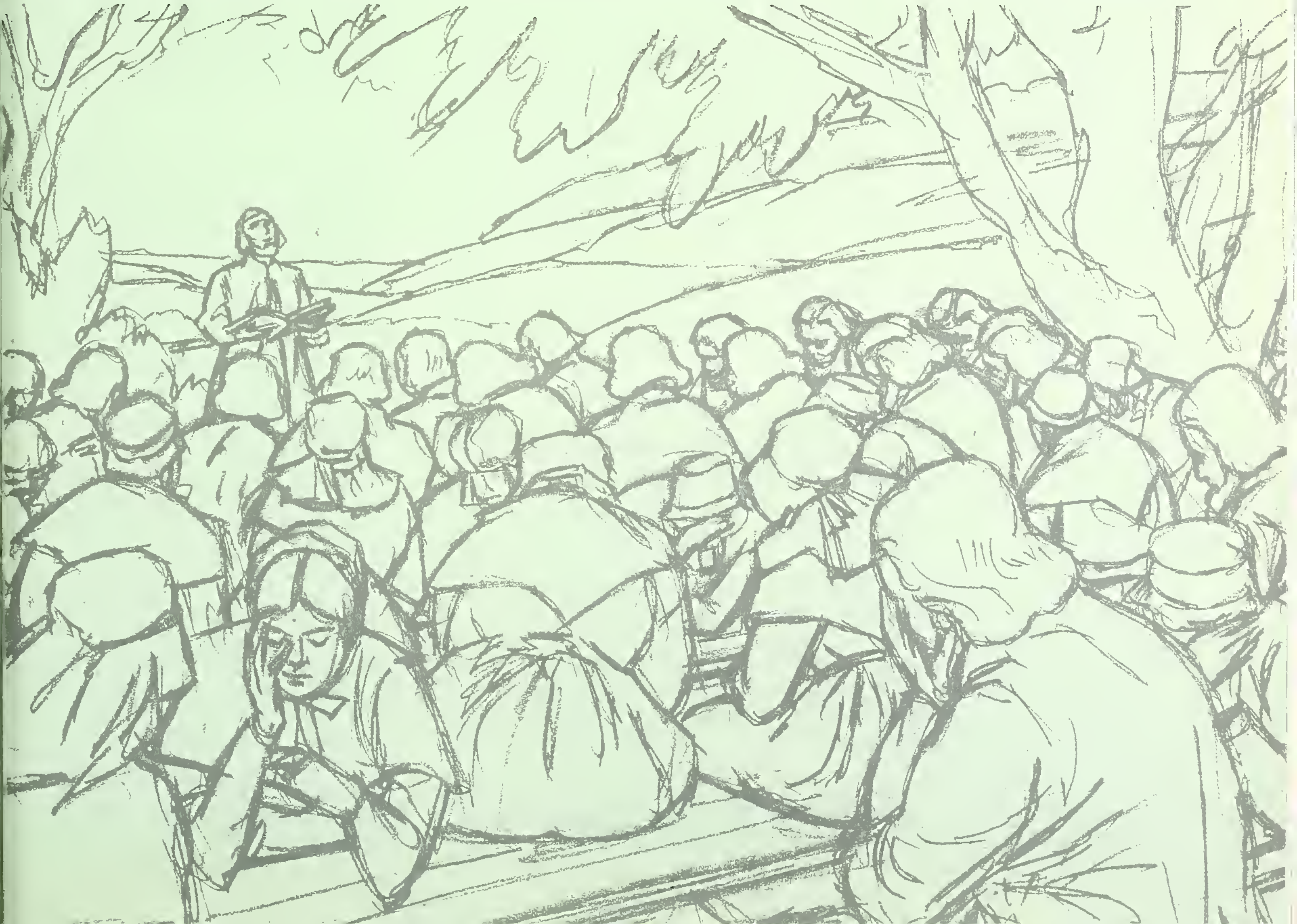
third time around

aries and evangelists, and that their home districts assume financial support for their families. This represented a departure from the concept of the free ministry, and allowed a wider participation in evangelistic efforts. Sixteeen years later it was passed.

The years between the first Roanoke Meeting and the second in 1899 were eventful for the church. It survived the war and sent groups of homesteaders across new frontiers, even to California and the Great Northwest. It grew numerically, and a growing self-assurance brought other changes: schools of higher learning, the long-delayed home mission program, national publications, refinement in administration. It struggled to keep a balance between doctrinal stances and rapidly changing social patterns. The tensions of rapid growth managed to do what a war could not — it brought separation, a three-way schism: the Old Order German Baptist Brethren, the German Baptist Brethren — now called the Church of the Brethren, and the Progressive Brethren. The Church of the Brethren since has developed programs for children, workers, leaders; organized new congregations and, pursuing a missionary calling, sent evangels into India, Asia Minor, Scandinavia, and Switzerland; and began home mission efforts in Chicago, Atlanta, Brooklyn, Arkansas, Missouri, and Florida.

The 1899 Roanoke Conference met under a huge wooden "tent," special temporary buildings erected on eight acres on the western bank above the Roanoke River. The tabernacle seated 4,000. A dining hall and lunch counter, and other convenience buildings served an estimated 10,000. The City of Roanoke had piped in water and brought gas lights to illuminate the buildings and the grounds. The visitors were welcomed warmly. Several Protestant churches invited visiting Brethren to speak in their pulpits. On the Conference itself, local newspapers noted the real zeal of the preaching and the singing.

Conference queries came from Illinois



Fifty Brethren forebears

Hidden in the letters below are the names of 50 persons prominent in Church of the Brethren history. The names may read up, down, forward, backward or diagonally. How many can you find? (Answers, page 35)

```
H E X G E B H S T O V E R K U L P U O D H D C W N G
E B E B E I L N A I T S I R H C H A R O L D R O W E
N E H D A N I E L M I L L E R V D E V U H J R M I O
R R I U T R Y U E W U J T I F I G B L I T G J A L R
Y G D G A R A J L X F E B M U N D E O P T Y D N B G
H E K P I T N E G W H D L V I B P D H N W D Z N U E
O G A O Y U D L R S F J Y W C C E L L I S I O A R H
L R N I S A R A H M A J O R E F T D D E T A M N S Y
S O D I P R E F E R S H Y R E I E M I G W B C X T L
I E R M O Y W I N G T I F X R Y R L I T C R I K O T
N G E E F S C D F O Z A L E X A N D E R M A C K V O
G F W D G E O R G E W O L F E A E F G E H H B S E N
E A B A C H R I S T O P H E R S A U E R O A D F R K
R C O N R A D B E I S S E L D F D W R T D M V S R E
C W N I F J I R Y E C A N N A C R U M P A C K E R R
H I I E R H E N R Y E A R L Y S C H U M E A D E J M
R E L L U P R T H A R R Y Z E L L E R F E S J S G I
I A G S U I J L J O H N K L I N E G R C E S O O L T
S N G A P D O X A Z G H U W T R T D Q J K E H R E E
T D Y Y P Y H I C O M A R Y G E I G E R H L N A O B
I H Y L X C N V O M A R T I N B R U M B A U G H F Y
A T S E W N A D B R E B Z E N F N A M W O B L U A P
N C V R W E A F Z V N E T I X H F A U S C O I S C Q
H X J A M E S Q U I N T E R G F B O E T Y C C T E V
O E O V W M C M C P M C G S C L D E H E R D K O D A
P E T E R B E C K E R W E B C D E D A G D R D N W E
E W K L P S F H I W I L L I A M G R A H E C V A D E
E K R U B R E M O H D E H S R A H Y R A M W G H L A
M A R T I N U R N E R V I O L X L R A C E G R O E G
```

1. I. N. H. Beahm
2. Peter Becker
3. Conrad Beissel
4. Andrew Boni
5. C. D. Bonsack
6. Paul Bowman
7. Martin Brumbaugh
8. Homer Burke
9. George Carl
10. Abraham Cassel
11. Andrew Cordier
12. Anna Crumpacker
13. Henry Early
14. Kermit Eby
15. C. C. Ellis
16. William Grahe
17. Mary Geiger
18. John Glick
19. George Grebe
20. Mary Harsh
21. E. G. Hoff
22. Henry Holsinger
23. Christian Hope
24. Ora Huston
25. George Hylton
26. John Kline
27. H. Stover Kulp
28. Henry Kurtz
29. Christian Liebe
30. Alexander Mack
31. Sarah Major
32. Daniel Miller
33. Anna Mow
34. Gladdys Muir
35. Peter Nead
36. James Quinter
37. Harold Row
38. Christopher Sauer
39. Daniel Sayler
40. Wilbur Stover
41. Martin Urner
42. Samuel Weir
43. Dan West
44. A. C. Wieand
45. Moy Wing
46. Otho Winger
47. George Wolfe
48. Harry Zeller
49. M. R. Zigler
50. Jacob Zuck

by Wilbur E. Brumbaugh

ROANOKE / *from 23*

raising questions of women's rights in the church. They had long served as teachers, and could even attend the colleges, but could they pass the bread and cup at communion, or serve as delegates to district meeting? The office of delegate was taken very seriously. The privilege was denied to those who raised or used tobacco, or to employees of land speculation companies, highly suspect because of their fraudulent reputation. The Yearly Meeting studied revision of worship materials, the hymnal, and Sunday school songbook. The editor of the *Gospel Messenger* reported that the "spirit of the meeting was fine; he had never seen it better."

And now we meet again in Roanoke. In the 75 years that have passed, the church's peace position has been declared during war four more times and an alternate program developed. Brethren Service and new mission fields in China, South America, and Africa were started. Membership has doubled and more; the denomination's position among world Protestants recognized.

But are our concerns different?

Among the queries to be brought to the Conference is one concerning the use of beverage alcohol. Another asks for guidance on the calling and counseling of ministers. Other discussions are scheduled about race, women's rights, use of the land, a hymnal addition, other worship resources. Delegates will take their responsibilities seriously and somehow, through the scheduling and time limits, the warm sense of family will be felt, even by those who have come to see "who these Brethren are."

Names familiar in the church's history again will appear on the leadership roster. At the mass meetings the Brethren's love of music will meld them into congregational singing that will rival the best of choirs. The preaching will nourish the souls of this generation as did the admonitions that echoed over the Barnhart pasture in 1845 and were heard by the throngs that crowded the edges of the wooden tabernacle in 1899.

The Brethren now as then have visions to share and challenges to fling to still another generation.

Roanoke — here we come again! ☐

Examining the Administration's health plan

by Ann Warner

Comprehensive health insurance is an idea whose time has come. . . . I believe that some kind of program will be enacted in the year 1974.
President Nixon

In February, President Nixon sent his blueprint for a national health insurance plan to Congress. Acknowledging a growing need for a system whereby the American people can afford basic medical services, he pointed out that as many as 25 million people — often those needing it most — do not have any health insurance. Insured persons are not always adequately covered; estimates indicate that the typical insurance policy pays for less than half medical care costs.

Health care is the sixth largest bill a family must pay. Food, housing, household expenses, transportation, and clothing are higher. Medical outlays in 1972 accounted for roughly $1 out of 13.

The Nixon proposal, if enacted into law, would represent a major improvement over the current "no-system" and over the 1971 Administration bill. But "that says more about the size of the problem than about the wisdom of the proposed solution," contends Rashi Fein, professor of the economics of medicine at Harvard Medical School.

The Comprehensive Health Insurance Plan, CHIP, has three major components.

Employee Health Insurance Plan. Employers would be required to offer their employees — after 90 days — an insurance plan with a mandated minimum set of covered services, coinsurance, deductibles, and maximum liability provisions. The employee could choose to join or not join. Sixty-five percent of the premiums would be paid by the employer the first three years, 75 percent thereafter. (Two limitations to this plan: one, the 90-day provision — many workers would fail to work the requisite 90 days and would therefore not have the opportunity to buy insurance; two, the added costs to employers — some might prefer temporary employees rather than permanent ones, or single individuals to heads of families. And pressures may be applied employees "to elect" not to be covered.)

Assisted Health Insurance Plan. This feature is designed to provide insurance to all other persons, part time and seasonal workers, the unemployed, low-income, nonworking, and high medical risk persons. The amount of income would determine the amount of premium payments, out-of-pocket expenditure, and annual maximum liability. This plan, which would replace most of the existing Medicaid program, would work on a sliding scale. Families with incomes below $5,000 would pay no premiums. However, those with incomes as low as $2,500 would still pay a share of deductibles and coinsurance up to $150 per year. (One wonders where a family struggling to meet expenses on $2,500 per year could come up with the additional $150 for medical care. The rationale for making even the poor pay something to lessen the risk of overuse of available benefits would in practice become a block to prevent people from seeking needed attention.)

Federal Health Care Benefits. The Medicare program would be integrated into this plan and expanded to cover outpatient drugs and mental health services. Out-of-pocket medical costs could reach a ceiling of $750 — depending on income, plus $90 for premium costs. Elderly persons with unusually high medical expenses would benefit from this program, but most would pay more for medical services than they now pay under the Medicare Plan.

Voiced also as concerns about CHIP is the fact that the cash flow of private insurance companies would more than double (*Business Week* magazine). And the federal government would compel employers to buy insurance from an essentially unregulated private industry.

The administration estimates that premiums of $600 for a family and $240 for an individual would be required to provide covered benefits. Fixed dollar amount premiums are regressive, since costs would take a higher percentage of low incomes than of high. For example, married employees with an annual income of $7,500 would pay a "tax" of 2 percent to meet their share of premium costs, while a person with a $75,000 income would pay 0.2 percent "tax."

Another weakness of this package is the deductibles. In the Employee Health Insurance Plan, the deductibles would equal $150 per person for *covered* medical services (no additional deductibles after three members of a family have each reached the $150 level). There is a $50 limit per person, with no family limit for outpatient drugs, with a ceiling of $1,500 for any family's outlay for incurred *covered* medical expenses per year ($1,050 for an individual).

In the Assisted Health Insurance Program, designed to assist those families with incomes of less that $5,000 ($3,500 for individuals) and the nonworking or very high-risk working families with incomes between $5,000 and $7,500, small increases in income would result in large increases in costs to covered persons. An increase in family income from $4,500 to $5,000 would cost $300 in premium costs, $50 per person in medical deductibles, $25 in drug deductibles and almost $200 in maximum liability. Theoretically, a $1 increase in income could lead to increase in premium and other medical care costs of $400.

The President has called his proposal "the very best way . . . to assure all Americans financial access to high quality medical care." While the basic idea of assuring all Americans financial access to high quality medical care is a very sound principle, this proposal has a considerable number of weaknesses. Foremost among them is that the plan is more advantageous to higher income persons than to the poor and near poor, the people who often suffer from inadequate medical services.

The administration proposal, while being a step in the right direction, falls short of being the "very best way." ☐

Grace and Victor Ziegler, in rear to the left, with the Pabanis — Shirnbai, Ahamed Haji, Zebunnisa, and Samsudin

The missionary spirit is alive in Lebanon County

The high-flying Samaritans

by Clifford B. Huffman

The marriage of Victor and Grace Ziegler got off to a "flying start" and, as Victor puts it, "We haven't landed yet!" At the conclusion of their wedding ceremony at the Meyer Church of the Brethren at Fredericksburg, a friend was waiting with his plane in a field next to the church, ready to take them aloft on the first leg of their adventure together. Twenty-two years later, when asked how the adventure is going, Grace replies, "I like every moment of it!"

The thought of being a missionary always appealed to Grace Ziegler but her dreams never materialized, at least so far as being a foreign missionary was concerned. But she has found that living with Victor makes her very much a missionary right in Lebanon County, Pennsylvania, where together they operate a 207-acre dairy farm, milking 300 cows.

Victor believes, like James, that "faith without works is dead." "I enjoy challenges," Victor explained, "and believe that in launching out in faith, putting a little works to it, anything can happen." Speaking of the couple's team effort on the farm, in the church and in the community, he said, "Whatever we do is joint, because two pulling together get four times as much done as one alone."

The Zieglers rarely miss an opportunity to be good Samaritans, as demonstrated by an incident on the way to church one cold evening when they came upon a car stuck in a snowbank. Already late for a Christmas service, they were tempted to go on, but then contemplated that "maybe there's an old couple in that car freezing to death." They stopped and checked, finding a long haired fellow with a pony tail, not exactly typical of the young men who normally attend the Heidelburg church. Victor told the young man that he would be happy to go home and get his farm tractor and pull him out, but he would have to wait until after church. Since it was cold in the car, the young man accepted Victor's invitation to go along to church. When church was over and the car pulled from the snowbank the young man offered Victor a twenty dollar bill which he declined, suggesting that it be put in the offering plate at church the next Sunday.

Some years ago the Zieglers built a new ranch-type home and made their farmhouse into quarters for aging folks. They finished off the basement in the new home and walled off a portion for an office for Victor. Where do you suppose Victor's desk really is? Not in the office, but outside in the basement itself, making room for a black youth who chose to live with Victor and Grace and work on the farm.

But perhaps the most exciting adventure of the Zieglers was their personal sponsoring of a Ugandan family in November 1972, a gesture which stirred that rural Lebanon County community into action. It all began when the Heidelburg church received a letter from McKinley Coffman of the Brethren Service Center, New Windsor, Md., suggesting that the church provide a new life for a Ugandan family. Victor asked that the matter be put on the council agenda. When the proposal was considered, the usual objections were raised. Where would these folks work? Where would they live? Their religion was different; this might create problems. The congregation chose not to sponsor a family, but did agree that should a family be brought into the community the church would help out.

This action did not satisfy the Zieglers, who set out to solve the problems themselves. As a result of their phone call to Mac Coffman the Ahamed Haji Pabani family arrived at the Ziegler household November 28, 1972, dependent solely on the Zieglers for food, shelter, job, transportation, friendship, and guidance in this new and strange land. Little did they know how exciting this relationship would turn out to be.

Because of a range of ages, from 13 to 69, only one of the Pabanis, Samsudin, known now as Sam, is able to be gainfully employed. Only 18, he supports his entire family from his modest income at a nearby shoe factory, working at a job obtained for him by Victor Ziegler. Three days after Sam began the new job his boss called Victor into his office. Victor thought this was it. Things must not be working out. But to his astonishment, the boss wanted to know where he could get six more persons like Sam — he was one of his finest workers.

The witness that the Zieglers made through the Pabanis caught on like wildfire, both in the church and in the community. When Victor told the congregation on Sunday morning what they had done, he announced that his wife could use some help the next morning to clean a newly rented house for the Pabanis. Seven or eight women showed up ready for work. After reminding the church folks that the house was devoid of furnishings, the phone began to ring. Soon the essentials were there. The Ladies' Aid voted to give Grace $300 to use as she saw fit. Later, after learning that Sam was supporting his family on his modest income while making payments on a car, the church voted to pay off the remaining $173.

Integrating the Pabanis into church and community life, the Zieglers took them to a community Christmas hymn sing in nearby Schafferstown. It gave them real satisfaction to read in the bulletin that the offering that night would go to aid the Pabani family. A math teacher, inspired by what was taking place in the community, offered his assistance — a year's subscription to the daily newspaper. All these things have happened in a community where there is no apparent poverty or race problem; a community where one does not find the kinds of social crises such as those in the inner cities.

What do the Pabanis think of the Zieglers? When asked if he thought Victor lives the life of a true Christian, Sam replied with immense enthusiasm, "He surely does! He encourages me in every corner of my life. Wherever I want to go he will really push me and back me up. I really think he is playing a good role of Christ!" Moreover, Sam says he regards Victor Ziegler as his best friend. "I like to be around him all the time." When Victor thought it was time Sam had a car of his own rather than depend on the Zieglers for transportation, Sam became sad, for he thought this would mean that he could no longer stop in for supper and spend time with the Zieglers. When Victor cleared this up, he became happy again. He now has his own car and still makes the Ziegler home his own home, sometimes to the dismay of his parents who think he does not come home enough.

The Pabanis are continuing to attend church with Christians on Sundays and to worship with other Moslems in a basement in Akron each Saturday night. They believe that there is only one God of Moslems and Christians alike, the major difference being, in their opinion, the spiritual leaders; Jesus Christ for the Christians, and Aga Khan for Moslems of their affiliation. Sam at this stage of exposure to Christianity is quite impressed. "I am surprised," he says, "at why Christians are helping Moslems, but not Moslems helping Christians, even though Moslems believe in helping each other." After being shown so much Christian hospitality by the World Council of Churches and others in Rome en route to the States Sam says, "It was interesting to me that I went so deep into it, I almost gave up to be a Christian. But no, I stopped; I really wanted to know who God is. I'm still looking to find out who God is."

Contemplating further on his new concept of God, Sam goes on, "It's so interesting that God is playing a big game with us and if we only know how to score it, we'll really get there!" Sam is inspired by Christians singing together. "Singing really brings the Spirit — a thrill into your body. It makes the hair stand up on your head when you get the Spirit into you."

Victor sums up his and Grace's outlook this way: "If God loves me so much, it is up to me to show that I love God by showing love to somebody else." And this they do, claiming still another avenue for service to the community through Victor's recent election to the school board.

As one person said about this election, "The school board will never be the same again." No person is, once Victor and Grace Ziegler enter their lives. ☐

Victor: "If God loves me so much . . . "

review

In all their strength and weakness

by Donald F. Durnbaugh

Happy as the Grass Was Green invites comparison with *Fiddler on the Roof* as a film capturing the inner life and spirit of a religious ethnic group. It is probably the first successful attempt to portray the Plain People in all their strength and weakness.

Set among the Mennonite people of Lancaster County, Pennsylvania, the story deals with the conflict of a radical student from New York City with the quietist life-style of rural Anabaptists. The student's closest friend was a young Mennonite who had gone to the city for advanced education but found himself caught up in the protest movement. In the opening scenes the student, Eric, takes home for burial the body of his friend who had been killed by police during a demonstration, accompanied by a surviving brother Jim. The main thrust of the film is the tension — the love-hate relationship — between Eric and the family of his late friend, who view him as a hippie. After initial and mutual antagonism a growing respect, again mutual, flowers.

The central role of the student is effectively played by Graham Beckel. Geraldine Page, an accomplished actress, brings quiet dignity and compassion to the subdued figure of Mrs. Whitmer as the mother of the slain Mennonite. Another established portrayer of character roles, Pat Hingle, is well cast as the farmer-preacher Eli, whose sturdy integrity and deep faith impress Eric. This encounter and a warm reception by the preacher's family trigger a sudden conversion on Eric's part, and he seeks for meaning in a violent world. The breakthrough, however, does not bring his identification with the local culture, where custom as much as doctrine determines conduct and attitudes.

Great genuineness is brought to the film by the widespread use of local personalities. The oldest daughter of the preacher Eli (who wins the love of Eric) is played by Hazel Thomas in her first acting assignment, herself in real life the daughter of a Mennonite minister. Steve Weaver of New Holland provides a sensitive reading of the surviving Witmer son, who knows and appreciates both

---

turning points

Pastoral placements

Ken Bomberger, student at Bethany to one-year intern Williamson Road, Shenandoah

Pius Gibble from Kokomo, South/Central Indiana, to Nettle Creek, South/Central Indiana

Leonard M. Lowe, from Parsons, interim part time, Western Plains to full time

Dean M. Miller, from York Center, Illinois and Wisconsin, to Hagerstown, Mid-Atlantic

Owen H. Preston, from Union City, Southern Ohio, to Brothersvalley, Western Pennsylvania

Richard Saville from La Vale/Danville, West Marva, to Petersburg/Bethel, West Marva

M. Guy West from San Diego, Pacific Southwest, to Bridgewater Home, part-time chaplain, Shenandoah

Licensing/ordination

Lester Altermatt Jr., ordained Sept. 28, 1973, Lindsay, Pacific Southwest

Douglas Armey, ordained July 22, 1973, Fresno, Pacific Southwest

Marla Bieber, licensed Nov. 25, 1973, Black Rock, Southern Pennsylvania

Ralph Junior Burner, licensed Dec. 16, 1973, Woodstock-Columbia Furnace, Shenandoah

Earl Thomas Byers, licensed Feb. 10, 1974, Oronoco, Shenandoah

Charles Jennings Comer, licensed Nov. 25, 1973, Salem, Shenandoah

Phil Graeber, licensed, Dec. 16, 1973, Springfield, Southern Missouri-Arkansas

Gary Grasmick, ordained Sept. 28, 1973, Lindsay, Pacific Southwest

Glen Grim, licensed Nov. 18, 1973, New Fairview, Southern Pennsylvania

Galen R. Hackman, licensed Dec. 16, 1973, Mohler, Atlantic, Northeast

Charles Ilyes, licensed Nov. 18, 1973, New Fairview, Southern Pennsylvania

Phil Isenberg, licensed Sept. 30, 1973, Liberty, Southeastern

Rick Judy, licensed Dec. 30, 1973, Windber, Western Pennsylvania

Delmas Lee Keeney, licensed Dec. 19, 1973, Little Swatara, Atlantic Northeast

Dale Kelsey, licensed Jan. 20, 1974, Liberty Mills, South/Central Indiana

Jon Kennel, licensed Dec. 30, 1973, York Center, Illinois-Wisconsin

Robert Lee Life, licensed Jan. 13, 1974, Mill Creek, Shenandoah

Glenn Ray Martin, licensed Feb. 3, 1974, Cocalico, Atlantic Northeast

Lila McCray, ordained Jan. 20, 1974, Elkhart City, Northern Indiana

Victor S. Norris, ordained Jan. 27, 1974, Ardenheim, Middle Pennsylvania

Daniel Mark Petry, licensed Jan. 13, 1974, Eel River, Indiana, South/Central

Wilfred Prillaman, licensed Nov. 25, 1973, Roanoke, Virlina

Edsel Wilson Walker, licensed Dec. 16, 1973, Woodstock-Columbia Furnace, Shenandoah

Cindy Weber, licensed Dec. 30, 1973, York Center, Illinois-Wisconsin

Richard Allen Young, received on former ordination, Feb. 5, 1974, Trinity, Southern Ohio

Deaths

Florence H Barnhart, La Verne, Calif., on Feb. 7, 1974, aged 75

Anna L. Beahm, Westover, Md., on July 9, 1973

Bessie Beck, La Verne, Calif., on Sept. 18, 1973, aged 89

Eugene Beery, Columbus Grove, Ohio, on Feb. 11, 1974, aged 71

Dean Lester Bengston, Jr., Sebring, Fla., on April 2, 1974, aged 36

Clyde Foster Berkebile, Washington, D.C., on Nov. 22, 1973, aged 43

Bessie R. Bolinger, Empire, Calif., on Feb. 27, 1974, aged 83

Emerson Bowman, Elkhart, Ind., on Dec. 21, 1973, aged 68

Miriam Bowman, Bridgewater, Va., on March 31, 1974, aged 75

Ethel A. Boyer, Keedysville, Md., on Dec. 30, 1971, aged 72

Harry A. Brandt, La Verne, Calif., on Feb. 23, 1974, aged 89

Harvey W. Breeden, Chester, Pa., on April 3, 1974, aged 77

Flora E. Brown, York, Pa., on Aug. 26, 1973, aged 77

Miriam Brown, West Milton, Ohio, on Jan. 15, 1974, aged 56

Cora Brubaker, Dayton, Ohio, on March 1, 1974, aged 88

John Brubaker, Marion, Ind., on Dec. 17, 1973, aged 84

Charles R. Burner, Woodstock, Va., on Feb. 26, 1974, aged 80

Emily D. Burton, Des Moines, Ia., on March 9, 1974, aged 80

William Burton, Des Moines, Ia., on April 1, 1974, aged 88

Mary Cissner, Bradford, Ohio, on Dec. 26, 1973, aged 60

Howard Coffman, West Salem, Ohio, on Feb. 17, 1974, aged 75

John R. Corle, Roaring Springs, Pa., on March 1, 1974, aged 87

Virgie K. Corle, Roaring Springs, Pa., on May 9, 1973, aged 88

Elmer Cripe, Portland, Ore., on Jan. 17, 1974, aged 92

Earl Deardorff, La Verne, Calif., on Aug. 23, 1973, aged 85 worlds, New York and Lancaster. Local settings in homes and meetinghouses add immensely to the persuasiveness and charm of the film.

Beyond these qualities is the stunning beauty of the photography which is a poem of appreciation for the comeliness of the Lancaster countryside. The absorbing story line and effective characterizations are not all that this thoroughly satisfying movie present. It brings with it a look at basic questions of social involvement, relationship of church and world, and the generation struggle of contemporary America.

These issues are focused in the Witmer family by the desire of the sons for higher education, by the attraction of the withdrawn simple life for the sophisticated student, by the exploitation of migrant workers by scripture-spouting church people. One of the most effective scenes is set in a conservative church which revels in the disclosures of recent converts from the drug culture. This pious pornography revolts Eric, whose employer had recruited him for a comparable confession. Instead the employer and the congregation are jolted by Eric's exposure of the hypocrisy of the performance. The issues which are raised, and the refusal of the film to offer glib answers, commend *Happy as the Grass Was Green* as a very effective discussion starter which could be seen and pondered by many congregations.

The film is taken from the novel by Merle Good, published by Herald Press. Good is a graduate of Union Theological Seminary and currently a teacher in the Mennonite high school in Lancaster. He is in the forefront of Mennonite activity in the arts and drama. With his wife and others, Good mounts a spirited effort to tell an honest story of the Plain People to counter the stultifying effects of the commercial rip-off found along the Babylon of Highway 30 outside of Lancaster. He served as associate producer of the movie, the script for which was written by director Charles Davis. The producer was Burt Martin who has several excellent documentaries and feature length films to his credit.

Although Merle Good has his detractors among the Mennonite fraternity, he contends that "the best way to fight exploitation is to put something together with integrity and sincerity." There is no doubt that he has succeeded in this aim with this film.

Happy as the Grass Was Green is recommended as an experience which will move you and raise basic questions.

Some MESSENGER readers may wish to suggest to theater managers the screening of the film in their communities, as a desirable change from other current offerings. ☐

Edythe Driscoll, Roanoke, Va., on Jan. 29, 1974, aged 84

Lizzie Eby, Manheim, Pa., on Jan. 24, 1974, aged 83

James Roger Esworthy, Westminster, Md., on March 10, 1974

Mary Eleanor Everly, Dixon, Ill., on April 1, 1974, aged 81

Hiram M. Fahnestock, Manheim, Pa., on April 3, 1974, aged 97

Ray K. Flora, Rocky Mount, Va., on March 18, 1974, aged 27

Fern I. Flory, Sherwood, Ohio, on Feb. 19, 1974, aged 58

Carl Fore, Quinter, Kans., on Feb. 16, 1974

Ernest Fouts, Modesto, Calif., on Dec. 26, 1973, aged 81

Carl M. Gachenoun, Tomsbrook, Va., on Feb. 9, 1974, aged 68

Mina May Ganger, Goshen, Ind., on Feb. 26, 1974, aged 81

Stella Garman, La Verne, Calif., on Dec. 13, 1973, aged 80

Ethel F. Gerhart, Flat Rock, Ill., on March 5, 1974, aged 85

Earle C. Gordon, Bridgewater, Va., on March 29, 1974, aged 56

Archie L. Gorham, Battle Creek, Mich., on Dec. 2, 1973, aged 78

Mary Goss, Lewistown, Pa., on Dec. 31, 1973, aged 85

Maude Hanlin, Mt. Storm, W. Va., on Feb. 22, 1974, aged 76

Joe Hartman, Loganville, Pa., on March 25, 1974

Florence H. Hershey, Manheim, Pa., on March 16, 1974, aged 52

Owen G. Hershey, Lititz, Pa., on Feb. 11, 1974, aged 79

Bessie Hetrick, Westminster, Md., on March 15, 1974

Lola B. Hilkey, Empire, Calif., on March 6, 1974, aged 80

Dorothy Hoffman, Stoystown, Pa., on Feb. 19, 1974, aged 48

Keith Hogle, Eldora, Iowa, on Jan. 8, 1974, aged 46

Vernon King, Smithville, Ohio, on Feb. 25, 1974, aged 63

Susan S. Longenecker, Neffsville, Pa., on Dec. 9, 1973, aged 94

C. Worth Ludwick, Burlington, W. Va., on Dec. 23, 1973, aged 88

Mrs. Walter Martin, Shannon, Ill., on Jan. 7, 1974, aged 71

Mary Mercer, Boonsboro, Md., on Jan. 24, 1974, aged 85

Howard Metzger, Claypool, Ind., on Jan. 2, 1974, aged 81

Neva Murray, Sterling, Ohio, on Jan. 14, 1974, aged 79

Minerva Musselman, Greencastle, Pa., on Feb. 4, 1974, aged 75

Beulah Myers, Dayton, Va., on June 26, 1973

John H. Neumeyer, Hutchinson, Kans., on Jan. 17, 1974, aged 84

David Potter Sr., York, Pa., on Feb. 7, 1974, aged 57

Hazel M. Redding, York, Pa., on Feb. 11, 1974, aged 66

John D. Rohrbaugh, Burlington, W. Va., on Dec. 7, 1973, aged 26

David Sandy, Kidder, Mo., on Feb. 25, 1974, aged 96

Christian F. Schmidt, York, Pa., on Feb. 4, 1974, aged 73

J. Elmer Seehorn, Bridgewater, Va., on March 4, 1974, aged 88

Elmer Shank, West Milton, Ohio, on Jan. 19, 1974, aged 88

Herbert Shockley, Eden, N.C., on Feb. 13, 1974, aged 68

Harvey M. Sotzing, Greenville, Ohio, on Nov. 16, 1973, aged 80

Anna Southard, Baltimore, Md., on Nov. 7, 1973, aged 101

Anna Spencer, Rushville, Ohio, on Dec. 18, 1973, aged 89

Jerry Tedford, Bloomington, Ind., on Feb. 14, 1974, aged 27

Esther Tennis, McAlisterville, Pa., on Nov. 11, 1973, aged 71

Lloyd J. Thomas, Lake Oswego, Oregon, on Feb. 15, 1974, aged 82

Aaron Toman, Dayton, Ohio, on Dec. 30, 1973, aged 93

Marlin Wagner, Mt. Joy, Pa., on Nov. 27, 1973, aged 55

Herman Warren, Whitten, Iowa, on Feb. 6, 1974, aged 84

Hazel Watts, Mattawana, Pa., on Dec. 14, 1973, aged 73

Louise Webber, Alexandria, Va., on Jan. 29, 1974, aged 57

Anna Lee Wenger, Harrisonburg, Va., on Sept. 20, 1973, aged 74

Russell C. Wenger, North Manchester, Ind., on Nov. 21, 1973, aged 86

Galen Wertenberger, Norton, Kans., on Nov. 20, 1973, aged 77

Mabel White, Lititz, Pa., on Feb. 13, 1974, aged 78

Wilbert E. Wilhelm, Indianapolis, Ind., on Jan. 10, 1974, aged 53

David Williamson, Dayton, Ohio, on March 23, 1973, aged 88

Ernest Wilson, Eden, N.C., on Jan. 10, 1974, aged 77

Robert E. Wilson, Montpelier, Ind., on Sept. 30, 1973, aged 48

Garland Wine, Bridgewater, Va., on Jan. 10, 1974, aged 52

George A. Wineland, Martinsburg, Pa., on Nov. 25, 1973, aged 80

Joene Wort, Huntertown, Ind., on Aug. 21, 1973, aged 16

Wilbur S. Wright, Bridgewater, Va., on Dec. 29, 1973, aged 73

Norman S. Yost, Ashland, Ohio, on Dec. 4, 1973, aged 78

Wedding anniversaries

Mr. and Mrs. Noah C. Anderson, Bremen, Ind., 65

Mr. and Mrs. Hazen Ebersole, New Enterprise, Pa., 56

Mr. and Mrs. Amos Holsinger,, Burlington, W. Va., 50

Mr. and Mrs. Cecil Reed, Floyd, Va., 60

Mr. and Mrs. B. F. Stauffers, Rocky Ford, Colo., 58

Ministry, silence, prayer, peace, truth…

E. Gifford Ammermann:

Our ordained ministry, why be restrictive?

I find myself very disturbed by the Annual Conference committee's deliberations on the meaning of ordination and the Christian ministry in today's world. Two problems have been intertwined. The first is ministerial discipline and the second is the meaning of ministry. My concern is the former, with an aspect of the identified ordained Christian minister that is frequently overlooked.

All Christians are called at their baptism to be Christ's ministers in this world. All of the ministry of the church and of its individual members is the shared delegated ministry of our Lord Jesus Christ. My problem here is with the nature of humankind. We act as we learn from others to act. That is, we as people need examples of how to translate theory into practice. Our forebears in the Church of the Brethren had a good answer to the problem of translating the Gospel into everyday living — the free ministry.

The free ministry had some serious defects in its lack of trained leaders, but was excellent in that ministers earned their livelihood in a manner similar to every other person. By working as farmers or teachers, for example, it could be seen that everyday living is a part of the Christian's life.

As we have turned to a professional ministry we have tricked ourselves into thinking that the only Christian vocations are (1) the ministry, (2) the missionary — preferably foreign, (3) church officials, and (4) teachers in the church's colleges and seminary. The discussions surrounding Annual Conference's consideration of the ministry has again centered on the classical, visible "ministry" of the church.

In today's confused world, we need more, not less identification of what it is to minister in Christ's name in daily living, including at work. Christian ministers are looked up to as examples. The church, by calling them, acknowledges that they are examples. Being human, the men and women who are ministers have feet of clay. This can be a strength, for it allows a growing but uncertain layperson to identify and be guided into fuller expressions of the Christian life.

As pastors (also ministers, deacons, or teachers) serve, they are identified as examples. Then as some move into other callings (saleswork, homemakers, farmers, factory workers, and more), these callings are better shown to be part of Christ's ministry. Hopefully there will be increased movement back and forth between so-called secular and sacred jobs. If we work with this trend, then we can reclaim all of life for Christ and not give up part by default. This course of action accepts the risk of occasional failure and scandal as part of every Christian's call.

I am very fearful that if we accept the "safe" course that ordination is only for a specific function, we give up the opportunity to show, by example, how all of life's vocations and all of work is Christ's.

In summary, I believe that the ordained minister is not a superhuman nor a super-Christian, but he or she is a recognized example to the community of what a Christian is in all of life. We as people base our actions on the examples that we see before us: as children, our parents, and our older brothers and sisters. As young people, our heroes, our teachers, and our friends.

Our ministers are also examples, whether we like it or not. Because the church has recognized the ordained minister, that person is a visible example. Let us as a church be creative and use people as examples of what the Christian does with life, not only in the congregation but also at the daily job, the service club, the social gathering, and even at the traffic light.

Specifically I would suggest that we should open the "ordained" ministry, instead of restricting it as we are trying, so that we would have several examples recognized in the local congregation instead of the lonely preacher we have now. I am asking further that the church continue to use these people when they move from the traditional and usual "Christian" vocations into other of the world's chores.

Let us take a risk, for we need all the aid that God can give us in living the life he calls us to live in this world. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

Emily Mumma:

Silence, to prepare us to receive full measure

Dean Miller's "The Language of Silence" (March issue) was especially meaningful to me since I had just attended the Ecumenical Prayer Seminary at the Franciscan Center in Tampa. The article and the seminar reminded me of a concern I have long felt — the noise level in most of our churches.

Personally I have sometimes been annoyed by someone's attempt to be friendly as I am seated in the sanctuary. I have observed strangers come into our church, be seated, bow their heads in meditation, and be nudged by the person next to them wanting to give greetings. Or by ushers inquiring about their welfare.

In our eagerness to be friendly have we become insensitive to the needs of others? Do we come to church to catch up on the latest news? Or do we come to worship God? How can we worship (be attentive to God's voice) when we are so wrapped up in our own babbling? God will not shout us down. Elijah didn't find God in noise or overpowering force of fire or earthquake; it was in the silence of a cave that he heard the "still small" voice of God.

Perhaps silence makes us uncomfortable. Maybe we are afraid to be silent before God. Some persons have given me a quick and ready answer that they don't want to be cold and unfriendly. My experience has been that there is a beauty in communing in silence with friends in the sanctuary, a beauty that transcends the "friendliness chatter." For me, it is as though the spirits involved reach out and touch each other with a warmth that affirms "we are a part of the body of Christ."

What I am trying to say is that there is a time and place for all forms of human expression. Are we aware of the appropriate time and place? Have we lost the strength, peace, and reassurance that can come during corporate silence — many members of the body coming together in unity of purpose to worship?

This is not to negate the verbal expressions of worship: singing, scripture reading, sharing the faith. But I am concerned that we are not prepared to receive the full measure of these blessings when we do not come before God in a period of quietness, waiting for the Spirit to be freed within us.

We would do well to learn or relearn the art of quiet, nonverbal communication. How can we work at that so that no one will feel put down, but that we can understand one another and be sensitive to each other's needs. ☐

Mrs. Bennett G. Miller:

Goal is restoration of voluntary prayer

I ask for equal space to answer Ann Warner's article in the February MESSENGER.

I am national coordinator of the Back to God Movement, 3004 Adams Street N.E., Washington D.C. 20018. Our purpose is the *restoration* of *voluntary* prayer to the schools in America.

I am and always have been a member of the Church of the Brethren and teach an adult Bible class.

I began my work after reading an article by the late Sen. Everett L. Dirksen. He pointed out how our government supported prayer on all adult levels, denying it only to our children.

One example: We pay out of tax money $40,000 a year to provide spiritual guidance by two chaplains to open each session of Congress, a public building. Yet our children in the public schools are denied any such expression of public reverence whether it be when school opens, as assemblies, baccalaureate or graduation ceremonies, before, after or during the school day. Litigation has been brought against school districts for all these mentioned.

Ann Warner stated that 27 amendments had been introduced in the 93rd Session of Congress. There are 39 proving beyond a doubt that the massive majority feel the need for expressions of gratitude to God and words from the Holy Writ are essential elements of the child's school day. Unless the school supplements the home and church, the influence of the home and church are negated. . . .

Not many moral or ethical values are taught in our schools because of the prayer ban decisions. School administrators do not want to become involved in coercion, harassment, or litigation. The moral climate in many schools has degenerated until, after 12 years without God, it is unbelievable.

What do we have in its place: crime, immorality in every form, stealing, robberies — particularly shakedowns of younger students of milk money — drinking, smoking, both tobacco and drugs, pornography, rape of both teachers and students, sex permissiveness.

A newspaper reported in Montgomery County, Md., an average of ten high school girls were taken to Baltimore abortion clinics each week without parental consent. This came to the light of the printed page after one courageous father refused to pay the $135 cost of the operation.

Vandalism has risen to incredible levels. Blood is shed in school hallways. There is a breakdown in respect for all authority, the home, school, police, church, and government. Love for God and country has been undermined. Our nation cannot survive without the qualities and values engendered by public expression of reverence in the lives of our school children.

I do not claim that the restoration of voluntary prayer would be a cure-all, but it would be a start in the right direction.

Ann Warner stated that religious leaders should oppose any amendment which permitted mandated or prescribed nondenominational prayer in public schools. She should have explained the word "nondenominational" was deleted several years ago and the word "voluntary" substituted. Pro-prayer people would oppose any prescribed, pre-composed or state mandated prayer.

We are asking for the civil right to pray or not to pray; the civil right to read the Bible or not to read the Bible or other Holy Writ. The Supreme Court decisions deny both the freedom of religion and the freedom of speech.

The only way to meet the needs in our pluralistic society in these days of ecumenicity is to restore the First Amendment to its original and common sense meaning as it existed for 171 years before the two tragic Supreme Court decisions. When the public school system was established a Bible was placed in every classroom. But there was no law or Supreme Court decision ruling it must or must not be read.

This is the freedom we seek. We do demand the privilege to recognize the Supreme Being at appropriate times, places, and occasions in the public classroom. The when, how, what, and where and the words must be left to the good sense of local option.

We are supremely confident, in the new climate of goodwill among all religions, that men of understanding can come up with the right texts and the right processes.

A word about the prayer the Supreme Court ruled out. The exact text is "Almighty God, we acknowledge our dependence upon Thee and we beg thy blessings upon us, our parents, our teachers, and our country."

This prayer *was not* a *state-imposed* or state composed prayer. Some parents, like millions of others, felt the need of some spiritual awareness in the schools of New York. In response to this the New York board of regents called in a board of experts, just as any government agency would do — a Catholic priest, a

ANNUAL CONFERENCE BULLETINS

OVERNIGHT CAMPING — Lakewood Church of the Brethren parking lot, available for use by Brethren en route to and from Conference. Also by National Youth Conference travelers. Located just off the Ohio Turnpike. After leaving Exit 5, drive 1 mile north and ½ mile west to the corner of Lemoyne and Latcha roads. Delbert Kettering, pastor, 27009 Lemoyne Rd., Millbury Ohio 43447.

CONFERENCEGOERS — The Daleville, Va., church has planned a homecoming service June 23 at 11 a.m. and continuing through a fellowship dinner. Six former pastors will be honored guests. Many Daleville Academy alumni will be present. The invitation is extended herewith to the readers and friends of "Messenger": Come to Conference early and visit friends in the Roanoke Valley. Clyde Carter, pastor, P.O. Box 85, Daleville, Va. 24083.

FAMILY REUNION — Like the Barnhart family who gathered near Roanoke in 1845 for renewing family ties, Ohio descendants of Anthony Barnhart will have a family reunion during Annual Conference week. Frantz, Naff, Grisso, Hylton, Hurst, Flora, Ikenberry, Bowman, and Brubaker families may contact Anthony Barnhart's great-granddaughter Lois Teach Paul, 415 Stevens Dr., Apt. 107, Addison, Ill. 60101.

TRAVELERS TO ANNUAL CONFERENCE — We invite you to visit the Washington Office of the Church of the Brethren and the Washington City Church of the Brethren on Capitol Hill before or after the Roanoke Annual Conference.

The Washington Office is located across the street from the Supreme Court and the Capitol in the United Methodist Building, 100 Maryland Avenue, N. E. It's hours are 8 to 5. The Washington City Church of the Brethren is a few blocks away at 4th and North Carolina Avenue, S. E. Its office hours are 8:30-4:30. Sunday School is at 9:45 and worship at 11:00.

We would encourage visitors to Washington to talk with their members of Congress on issues of concern to the church, to "witness in Washington" as well as to sightsee. The Washington Office is willing to help facilitate visits with members of Congress. — Duane H. Ramsey, Pastor, Washington City Church of the Brethren, and Ralph E. Smeltzer, Washington Representative and Social Justice Consultant.

ANNUAL CONFERENCE — Accidental death and dismemberment insurance will be provided for church members attending the Roanoke Annual Conference. Coverage will be effective from 12:01 a.m. Central Standard Time, June 15, until 12:01 a.m. Central Standard Time, July 8, 1974. Any personal injury sustained during this period causing death or dismemberment is covered, excluding suicide, self-destruction, declared or undeclared war, or services in the armed forces; provided the person was attending Annual Conference, or was on the way to or from the Roanoke, Virginia Conference. Members of the Church of the Brethren and their small children are covered. Nonmembers attending the Conference are covered within the above period, but effective only after they complete their official registration. Benefits payable are: $1,000.00 for accidental loss of life, or loss of any two: hands, feet, or eyes; $500.00 for loss of one arm, leg, or eye. The coverage does not include death or dismemberment due to sickness or illness. All types of travel are covered, except non-scheduled air flights. Claims should be reported to Robert Greiner, Treasurer, during the Conference, or at 1451 Dundee Avenue, Elgin, Illinois.

HERE I STAND / *continued*

Jewish rabbi, and a Protestant minister. They were asked to confer and formulate words of petition that would be acceptable to all these major faiths. These words were accepted by the board of regents and *given* to the schools. No teacher was ever forced to lead this prayer or any pupil to say it.

Ann Warner points out that the prayer did not mention Christ and so it should not. A Buddhist could pray it in the name of Buddha, a Mohammedan in the name of Mohammed, a Jew in the name of Jehovah, a Christian in the name of Christ. It just said "Almighty God." The option was left to pray to whatever Deity was in the mind of the pray-er. This is what made it universal."

Historically Ms. Warner is right about the pre-Revolutionary colonies. They did attempt to set up some kind of established church. That is why the writers *put in* the Constitution the First Amendment. They wanted to avoid any kind of established church or religion anywhere. They created separation of church and state but not of God and state. They never intended any *wall* between the two. Rather that they be supplementary and complimentary. When they stated "freedom of religion" they did not mean "freedom from religion" in our children's lives.

Ms. Warner said, "Education, not religious indoctrination or worship, is the job of the public schools." I say as a former teacher that the job of the public school is to educate the whole child. The moral and spiritual side is important too. A basic right of every child is to hear God's name mentioned in reverence rather than only in profanity. . . .

The basic right is for every child to discover that there are differences in people, even in their faith or lack of it and in their practice of it, but more importantly to respect those differences. Tolerance is a two-way street. Both the minority and the majority is important. Each has rights but one should not transgress the others.

Ms. Warner states, the price for seeing millions of children praying a simple grace at snack time, for instance, would be too great a price to pay because it would tamper with the First Amendment. We claim the Supreme Court tampered with the First Amendment, not those in good conscience who would restore the traditionally great and goo practice of the brotherhood of prayer which existed in most school districts until 1962-63.

America is in deep trouble. We stan outraged at the rot which has spread through our nation. The pro-prayer rep resentatives and national pro-prayer organizations are demanding an amendment to the Constitution to correct this great wrong perpetrated by a handful of atheists, agnostics, and communists.

As the 50 states consider ratification, each will be forced to rethink the whol role of religion in our country. ☐

Florence Oliver:

For peace witness, now is the hour

Our president has said he has freed the war prisoners. But we have here in ou prisons many of the COs who are, indirectly maybe, war prisoners because o their stand against participation with the draft system or in war. Only a word from the president would free these boys. Some are under very strict and severe confinement as though they were hardened criminals.

War, to me, seems to be almost the greatest tool of Satan. "By their fruits you shall know them" (Gal. 5:22). Th fruits of war are — killings, destruction, orphans, starvation, widows, maiming, fear, horror, man against man, and above all, the destruction of souls of ou youth and others killed prematurely, before acceptance of Christ.

We find in some of our larger, non-pacifist denominations a great zeal towards the conversion of "heathen" tribes. They tell them they must quit spearing other tribes, yet they tell their own civilized youth that they must obey their government and fight.

Why the difference? Why are Christian leaders so blinded in this? Old Testament history seems to enter in. But God has said, "This is my beloved Son, hear him." If the Old Testament had been enough God would not have needed to give us Jesus Christ. So let's worship by hearing Christ.

I feel the pacifist churches should

really get to work and become stronger, instead of weaker, and see if we can reach the leaders with this truth.

Let us worship Christ in Spirit and in truth and place him and his teachings above all. ☐

Ovid A. Barklow:

Excuse me, Senator, but may I ask . . .

Dear Senator Ervin: Up till now I have considered myself to be one of the silent majority. . . . But I now wish to make myself known by asking you, as head of the Senate Watergate Committee, a couple of pertinent questions which I trust you will answer.

1. You appear to be a Bible scholar (?) since you often quote scripture. Would it not have been better, from the viewpoint of wisdom and valor, to further consider other Bible admonitions before you used those you quoted? Particularly appropriate would have been Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

I firmly believe you neglected to take into consideration the last parts of that admonition: Are you truly spiritual? Are you seeking to restore such a one? Have you conducted the hearings in the spirit of meekness? Do you firmly believe you have never been tempted to do wrong?

2. For example: Will you give to me, by the year and in total, the millions paid to farmers as subsidies for not planting crops, during the years you have been in the Senate? Also, your personal voting record on this matter for the same periods of time?

The reason I am asking you to answer these questions is to determine whether the answers I obtained from another source are true. I do not want to quote figures that could be disputed. I want accurate figures, not guesses.

For instance: the Portland *Oregonian* in April 1972 stated, the ranch of Griffin Inc., of Huron, California, received in the year 1970, $4,095,114 for not growing crops. Yet the land was planted anyway. Only the crop that was forbidden was not planted. Also, a farmer by the name of Vaniman told me he had been paid more in the last 25 years by subsidy from the government than he received from his ranch from the crops he planted.

It appears from such reports that Congress, with your personal support, deliberately, and with full knowledge of the results, has developed a method within our governmental structure, for cheating, crookedness, and subterfuge to distort the truth, which is completely alien to the teachings of the Bible from which you quote.

Awaiting your kind reply. ☐

Four Weeks With the Bible

Brethren Bible Institute, July 29 — August 23, 1974, on the campus of Elizabethtown College, Elizabethtown, Pa.

Courses: Old Testament — New Testament Survey: an overall view of the Bible. Book of Genesis: origins, creation and evolution, the fall, the flood, the lives of patriarchs. Book of Romans: a systematic study that reveals the heart of the Gospel message. Biblical Theology: central doctrines, including a study of ordinances as practiced by the Church of the Brethren. Personal Evangelism: the meaning of the evangel; methods of sharing. Practical Homiletics: preparing Sunday school lessons and sermons. Brethren History: The church through the centuries, with special emphasis upon Church of the Brethren heritage.

Teachers: Harold S. Martin, Carl W. Zeigler, William J. Tinkle, E. Myrl Weyant, Carol V. Cosner.

Daily schedule: For each student, two morning courses, one evening course; afternoons free. Open also for morning or evening courses only.

Cost: $100 for the four weeks (tuition, room, board). Commuters, $50. Each weekend in residence, $10 additional.

For: Adults and senior high youth. Ministers, teachers, licensees.

Aim: That participants may be led by consecrated teachers into serious Bible study. To grow together in fellowship. To come to know Jesus Christ in a more intimate way, and to be better fitted for service under his Lordship.

Write: Brethren Bible Institute, P.O. Box 41, Ephrata, Pa. 17522

Brethren
Revival
Fellowship

At recognition dinner, Jack and Bonnie Williams, coordinators of Atlantic Northeast project

BIBLIA,
Heilige Schrift
Altes und Neues
Teſtaments,
D. Martin Luthers.

Brethren heritage resources

by C. Wayne Zunkel

Walk into any classroom in almost 50 of the 63 congregations of the Atlantic Northeast District in early 1974 and you were apt to see a clothesline of color postcards of the Camp Mack mural history of the Brethren. Or a "witness tree" with cards bearing the names of the Solingen Six, Sarah Major, or Ernest Hochmann. Or a colorful, gamelike poster with "Benjie Bowman" inviting children to a journey into the Land of Brethren Giants. Or a mythical Mortimer Mouse puppet telling children the inside story of his printer friend, Christopher Saur. All of this relates to one of the most ambitious Christian education projects undertaken by a district.

Two years ago, at a planning, dreaming retreat of the district board, it was suggested that if we want more heritage material maybe the way to get it is to do it ourselves. And so the district nurture commission appointed a task force to do just that. Separate writers were secured for seven age levels, from kindergarten all the way through adults. They were told to prepare lessons for an eight-week span on Brethren heritage, beliefs, and practices. Jack and Bonnie Williams became coordinators of the project.

Once the writers had finished, competent reviewers were enlisted to read, edit, and make suggestions for the material, and five typists developed the final format. A total of 12,000 student books and 500 resource kit materials for five of the age levels were assigned to a commercial printer, while the district office facilities were monopolized for several months to print individual pages for 3,500 teachers' manuals plus other resource sheets, instructions, advertising, letters to churches, and order blanks. Individuals from six to sixty (and over), groups of husband and wife teams, family groups, district commission members, neighbors and friends, and the Elizabethtown Church Youth Club converged on the Elizabethtown church weekdays (mornings and evenings), Saturday mornings, and Sunday afternoons to collate and staple by hand 87,500 printed sheets and 4,000 cards; fold 2,000 posters; and make up sets of 3,500 slides.

The effort captured imaginations. At an all-day workshop session at the Ephrata Church, 371 teachers came from five districts to hear the writers present the how and why of their material, and share enthusiasm and ideas.

The word spread to other districts. To date more that 8,500 copies have been sold of teacher and student booklets. Materials have gone into half of the districts across the Brotherhood. Two more teachers' workshops have been held in other districts.

The curriculum is more than printed page. Included are plays to read together, games, cassette tapes, original songs, and visual aids. The materials make use of other Brotherhood-produced materials. Over 2,000 copies of *Heritage and Promise* were sold, and The Brethren Press reprinted 1,500 more. Some Brethren Press resource books for children were sold out and the inventories of other materials reduced to almost nothing.

Teachers and students have been enthusiastic. Classes using everything from Scripture Press and David C. Cook to United Church of Christ material were brought together in an in-depth look at who we are and the biblical roots which made us that way.

Responses have been generally positive although some wished it covered a longer period. An elementary superintendent said she has "never seen such enthusiasm among teachers. It's the best thing that has happened in Christian nurture for years." A mother said, "Our daughter [an adopted Korean girl] came home from her kindergarten class and put us to shame with her knowledge of and enthusiasm for John Naas, John Kline, and other Brethren personalities. We had to start a crash study program to keep ahead of her." "This is tremendous," said another adult. "We really appreciate what the district has done for us."

One of the challenges was that because

the material was scheduled for use with the 250th anniversary of the first baptism in the United States, time limitations prevented the writers from coming together periodically to share ideas and exchange content. In some churches, teachers compensated for this by reading more than one lesson help, by taking situations, plays, or visual materials of other age levels and incorporating them into their own lessons.

Some sixth-grade students found that history came alive, for example, as they were divided into groups and asked to think which they wanted to be — Catholic, Lutheran or Reformed. Then one person in each segment designated "the ruler" was asked what she or he wanted to be. Each ruler was then asked, "What will you do with those who are not of your faith?" In such simple approaches, some solid historical background material was conveyed in a living way. In another church, a woman dressed in authentic costume, appeared in the children's classes, and introduced herself as Sarah Major. The students took her to the church service following church school, and introduced her to the congregation. Other churches found good reason for a total day of heritage celebration, lifting up local heritage also.

Writers for the series were Norman and Marian Bollinger, Warren and Theresa Eshbach, Nancy Poling, Jean Moyer, Earl Ziegler, Kenneth Gibble, and Carl Zeigler.

A complete set of district-produced materials for all age groups is available for $12.50 plus $1.50 for postage and handling. Interested persons may write to Jack and Bonnie Williams at their home which is the mailing center, 756 Groff Ave., Elizabethtown, Pa. 17922.

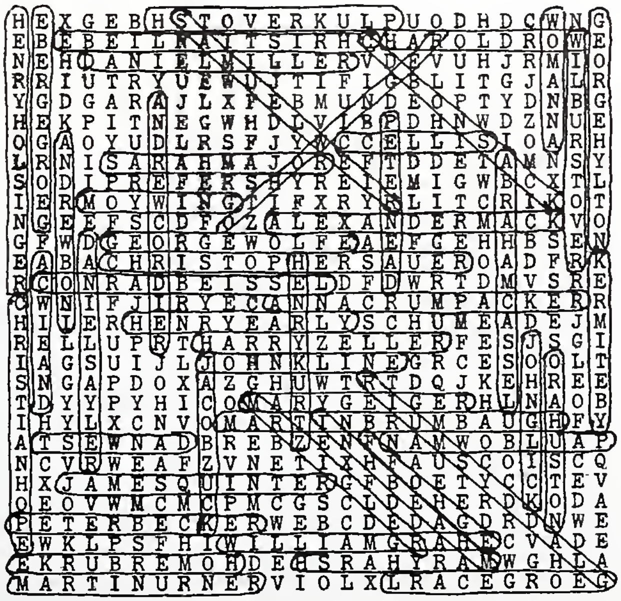
Members of the district nurture commission honored the Williamses with a silk-screen print by Wilbur Brumbaugh of the title page of the 1763 edition of the Saur Bible, for their uncounted hours of a labor of love.

At the recognition dinner, it was pointed out that everyone who was involved works at other jobs — from mothering to farming to teaching to computer programming. This too, is part of the tradition of the Brethren. Our colleges, missions, Brethren Service, and first printing were all introduced by people outside official channels, and in addition to other work.

For the Atlantic Northeast District, what has been done is only a beginning. Jack Williams says, "It's not over." The hope is that other districts will also plow some new ground related to other aspects of our heritage. And the commitment among those already involved is to push on toward developing still other tools for exploring, strengthening, and sharing our faith. ☐

(Solution to page 24 puzzle)

Fifty Brethren forebears



```
H E X G E B H S T O V E R K U L P U O D H D C W N G
E B E B E I L N A I T S I R H C H A R O L D R O W E
N E H D A N I E L M I L L E R V D E V U H J R M I O
R R I U T R Y U E W U J T I F I G B L I T G J A L R
Y G D G A R A J L X P E B M U N D E O P T Y D N B G
H E K P I T N E G W H D L V I B P D H N W D Z N U E
O G A O Y U D L R S F J Y W C C E L L I S I O A R H
L R N I S A R A H M A J O R E F T D D E T A M N S Y
S O D I P R E F E R S H Y R E I E M I G W B C X T L
I E R M O Y W I N G T I F X R Y B L I T C R I K O T
N G E E F S C D F O Z A L E X A N D E R M A C K V O
G F W D G E O R G E W O L F E A E F G E H H B S E N
E A B A C H R I S T O P H E R S A U E R O A D F R K
R C O N R A D B E I S S E L D F D W R T D M V S R E
C W N I F J I R Y E C A N N A C R U M P A C K E R R
H I I E R H E N R Y E A R L Y S C H U M E A D E J M
R E L L U P R T H A R R Y Z E L L E R F E S J S G I
I A G S U I J L J O H N K L I N E G R C E S O O L T
S N G A P D O X A Z G H U W T R T D Q J K E H R E E
T D Y Y P Y H I C O M A R Y G E I G E R H L N A O B
I H Y L X C N V O M A R T I N B R U M B A U G H F Y
A T S E W N A D B R E B Z E N F N A M W O B L U A P
N C V R W E A F Z V N E T I X H F A U S C O I S C Q
H X J A M E S Q U I N T E R G F B O E T Y C C T E V
O E O V W M C M C P M C G S C L D E H E R D K O D A
P E T E R B E C K E R W E B C D E D A G D R D N W E
E W K L P S F H I W I L L I A M G R A H E C V A D E
E K R U B R E M O H D E H S R A H Y R A M W G H L A
M A R T I N U R N E R V I O L X L R A C E G R O E G
```

Perspectives on the Church of the Brethren
Heritage and Promise
by emmert f. bittinger

An up-to-date look at the denomination's origin, beliefs, growth, change. $2.45 paper, plus p & h.

The Brethren Press
1451 Dundee Ave., Elgin, Ill. 60120

HINGE POINTS OF HISTORY

Church of the Brethren Middle East Bible Land Seminar to Cyprus, Israel, Lebanon. 9-day Jet Cruise

Guest leader: Dr. T. Wayne Rieman

Departure: October 21, 1974, from Cleveland, Ohio

Coordinators: Rev. and Mrs. Raymon Eller, 358 Selden Ave., Akron, Ohio 44301, phone 216-724-9595.

Several ministers in Ohio, Indiana, Illinois, Michigan are hosts. Contact district office for names.

CLASSIFIED ADS

PLANNING A SUMMER VACATION? A Christian couple have reasonable, modern rental cottages on scenic lakefront property at Houghton Lake, Mich. Please contact Leo Demond, Blue Gill Beach, Route 1, Box 329, Houghton Lake, Mich. 48629.

NEEDED AT ONCE — Lady in early 60s or 70s who is active and needs room and board. Near Oak Brook and York Center church. What is needed is someone to be around to check on 73-year-old widow, senile but physically active and healthy. Contact Mrs. Dale Keever, 429 North Berteau, Elmhurst, Ill. 60126, 312-834-1772.

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

ATTENTION BRETHREN public school teachers! We need your evaluation of our popular Progressive School Register (teaching or teacher-record keeping). Write for a free copy and our evaluation sheet. The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

Wichita First: An investment of life, love, work and hope

Renewal, rebirth. At the First Church of the Brethren, Wichita, Kans., the experiences of the past couple of years have helped us learn not only to appreciate the diversity within our congregation, but to celebrate our oneness amid that diversity. In our case, the Holy Spirit worked while many persons and groups also worked; our renewal did not happen accidently.

It all began about two years ago when First Church found itself without a pastor and at a low ebb in morale. We had three options: immediately begin the search for a new pastor, find an interim leader until a full-time pastor was chosen, or purposely and creatively use the year as the time for self-discovery, introspection, and growth — "going it on our own." We chose the third.

A committee of twelve laypersons, including the choir director, the organist, the head usher, and the head deacon, agreed to plan weekly worship experiences. Joining them were others ready to give their time and energy for a weekly long-term commitment.

Bible study, youth involvement, relationships between various groups and ages, and neighborhood commitments had already been identified as top priorities. The task was begun.

Renewal and rebirth first began occurring as committee members worked together. The pattern is similar even today. In weekly meetings, ideas are freely shared, with no one person or idea put down or jealously held sacred. One person may put out the "germ" of an idea, another person may expand upon it, another alters it or refines it. When the final product emerges it is the idea of the entire committee, because many persons have contributed to it. The work does not stop with the Sunday morning experience.

In a congregation with many different persons and theological points of view, our continuing task is to see to it that differences are shared, respected, and reflected in our corporate worship. We've had plays, group dynamic exercises, movies, puppet shows, song fests, family communions, action benedictions, revival hymns and music from the newest musicals, sometimes blended in what would seem strange combinations, which proved the universality and depth of our celebration together.

After six months of successful, creative, and stimulating worship experiences (with surprisingly few failures), the search for a new pastor began. A workshop under the sensitive and charismatic leadership of Richard Bollinger of Menninger Clinic enabled church members to use their emerging concept of the church to consider a role for the pastor. Through role-playing, small groups, personal interviews, and congregational discussions, he helped us to define "who we are" and "what we want to be."

During our time without a pastor, we came to realize that we needed not an orator, but a shepherd who could help us minister to each other as well as to the community outside the walls of our church. Our new pastor would need to be willing to work jointly with laypersons in preparing corporate worship celebrations. First Church was realizing that worship was just that — a corporate experience, one that is the responsibility of every member in the congregation. When Lyle Albright was called to become our pastor, the worship committee and he pledged their continued responsibility together.

Renewal didn't end with calling a pastor. And it didn't stop with revitalized worship services. In our city of 300,000 very few of us live close to the church house. But whenever there is an illness, members visit, send cards and gifts, and take food to the family. While this is not unusual for small communities, we feel these acts of love are often forgotten or neglected in larger cities. Our concern for one another is shown when our youth make visits to homes for the elderly and take gifts and food to shut-ins; or when their presentation of a rock cantata in morning worship is eagerly anticipated and appreciated by all age groups. And there's no generation gap when the elders come to show eager youth how to tie quilts or pull taffy.

With First Church bordering on an urban renewal area of Wichita, we know that the needs of the neighborhood are great. We are striving to meet some of those needs. Not only do we open our doors to the youth for arts and crafts, but we have had summer recreation programs and "bake and take" fellowships designed to share our concerns with those who live around our church, but who do not necessarily care to take part in our worship experiences.

Wichita: Renewal spans the generations

A test of our dedication in working together came this past Christmas when our "little church" decided to stage "The Nativity According to St. Luke" by Randall Thompson. Eighty-four persons participated in this giant of a musical drama. And people from throughout the city filled to capacity our sanctuary on the two evenings of the production. The pageant showed us that our efforts of sharing and rejoicing — celebrating — with one another, by investing whatever talents or attitudes we had into the betterment of each other, were paying off.

By the end of this summer we plan to have available a printed booklet more fully detailing our experiences and giving some examples of innovative worship services. A bibliography of worship aids will be included, and the format will be designed so that other ideas and worship experiences can be added.

First Church of the Brethren in Wichita has grown from these experiences. We do not feel, however, that other churches must place themselves in similar circumstances in order to reap the same benefits. All that is needed is a church-wide commitment to get involved, a refusal to give up, and a desire to focus on important issues, not petty ones. The church needs to be willing to invest . . . life, love, work, and hope. — First Church Worship Committee

Ridgeway Community church: 'How much we have in common'

"The Commission on Witness shall be responsible for directing the congregation's witness to the world through such activities as evangelism, mission, social action, service, and welfare."

The witness commission at Ridgeway Community Church of the Brethren, Harrisburg, Pa., struggles continually with meaningful ways to flesh out the skeleton of this mandate from the congregation's bylaws. How can "witness to the world" — the very reason for being of the church — find expression and implementation through channels significant to a suburban congregation?

One recent experience grew from the concern of Grace Hollinger. It was easy for Grace to discover that there were East Indian families living in her apartment building and to comment on the smell of curry floating across the hall. It was easy to follow this with further friendly contacts, but when Grace suggested a fellowship meeting with Ridgeway people, the answer was, "Oh, no, Indian women are too shy; it wouldn't work."

Still, Grace kept sharing with the witness commission her concern for meeting this need for friendship. They agreed that this was a unique opportunity for "witness to the world" by conscious welcoming acts and encouraged her to continue individual contacts until an expanded fellowship could be arranged.

The breakthrough came when Grace helped with arrangements for, and attended, the Hindu wedding ceremony of one of the young women.

A second stage in this developing friendship occurred when members of the witness commission and their families met with three East Indian families in Grace's apartment for an evening of fellowship. Although all probably approached the occasion with some hesitancy, the small room literally exploded into conversation when the guests arrived. Grace had a suggested list of conversation topics, but never had a chance to refer to it, and her prepared statement — "There's a saying 'As American as apple pie,' so we're having apple pie tonight" — wasn't even heard in the hubbub. Neither was the record of sitar music, which the guests had brought.

Since some members of both groups work for the Commonwealth, it was easy to begin with mundane questions, but the conversation soon moved deeper. Commission chairperson Mary Seibert was unable to convince her five-year-old Michelle that kindergarten-created totem poles was not the most appropriate subject for these "Indians."

Pastor Kenneth Gibble found himself explaining how parts of the Bible could be four thousand years old when Jesus lived on earth less than half that long ago, and tried to answer the earnest question, "But what does a minister *do?* How do you spend your time?" from Kirti Shah, a Jainist from Gujarat.

Patti Frantz, Ridgeway youth president, already knew she shared four high school classes with Falguni Patel, but she was soon asking many questions about Falguni's school experiences in Uganda. Whenever there was a lull, eight-month-old Anoop Shah welcomed attention.

As the wedding albums of the younger couples were passed around, recent brides Taru Patel and Pragna Shah explained the pictures of each part of the ceremony. They recounted the symbolism of each custom — from the game of guessing how many coins had been grabbed under water "to see who will be the boss" to the blessings of the bridal couple by each parent to the ceremony of the bride and the bride's mother washing a foot of the groom to symbolize acceptance, service, and humility.

The high point of the evening for Ridgeway members came when Saroj Patel recounted the 5000-year-old legend of Lord Krishna, who as a boy had been friends with a poor youth. When their ways parted in maturity the poor man was afraid to visit his influential acquaintance, but Lord Krishna came out to meet him and washed his feet. By this act Lord Krishna was recognized as divine, and his philosophy as preserved in the Bhagavad-Gita is very influential in Hinduism.

Mrs. Patel, who had attended Ridgeway at Easter with Grace, expressed interest in Ridgeway's women's group since she had enjoyed a cross-cultural women's group in Uganda. Plans are under way to share the intricacies of American cooking and to develop more contacts. Members of the group recall their encounter when they meet at school events and shopping centers. Later the Shahs felt free to ask for the use of Ridgeway's facilities for Anoop's birthday dinner.

As Mrs. Patel said, in telling the story of Lord Krishna, "Everyone believes in God, but we come to him in different ways." And Mr. Shah echoed, "It is unbelievable how much we have in common." — Evelyn M. Frantz

'Conversation exploded:' East Indian families as Ridgeway guests

Vacation time, leisure time, re-creation

by Robert R. Jones

We are immersed in a revolution . . . a quiet revolution! . . . a revolution of a developing leisure ethic causing the long-time accepted work ethic to be seriously questioned.

In our past work-ethic society, a vacation was a rest from, or a reward for, hard work. The growing leisure-oriented society seeks a quality and style of life that has its major affects on the re-creation of body, mind, and spirit of the person rather than a scheduled rest from work. One of the problems is that people seeking re-creation for a tired body, mind, and spirit often go about it the wrong way. Many times people feel they have to travel long distances and spend considerable money to be re-created. There is no virtue in seeing how many miles you can drive in one day or in scheduling yourself so tightly that you must return to work for a rest. There is virtue in being alone for a while if you are normally with people all of the time and there is also virtue in being away from home as a family in situations where family members must be dependent on each other in new ways.

Objectives most often mentioned for a vacation are (1) a change of pace or an escape from routine and (2) some kind of togetherness or sharing.

We normally think of vacations as a one- to four-week block of time when we do not report to the office or factory but for which we are paid by previous agreement. There are many persons who regularly have scheduled one to five or more days off as part of their regular work schedule. This is not considered a vacation by most, but it is a block of time for which those individuals are responsible. How can you creatively use the time in which you are not on your job, whether it is a four-week vacation, a long weekend, or a one-day "break"?

What effect will the energy crisis have on our society? It could be a problem! British officials fear it could mean heavier drinking, more marital problems, or increased birth rate in their society. But restricted travel could be a blessing! By working at the quality of your vacation and/or days off rather than recording distance traveled, money spent, or degree of exhaustion, you can become a better steward of the life God has given to you.

What can you do? Why not take the family on a hike, through the woods or in the city or any area which is within walking distance of home or in other familiar surroundings? Walk s-l-o-w-l-y. Observe what is happening around you. Pack a simple lunch in individual plastic bags and let each member tie it to his or her belt. Take a penny hike in the city. Toss a penny to decide which way to turn at each corner. Talk about what you see and how it relates to persons. Guess what kinds of persons might be related to that particular object and talk about what use or value it may have in their lives.

Take a low-cost vacation without gas and get paid for it! American Youth Hostels sponsor four- to eight-week bicycle trips for extremely low cost. If you are over 21 you may be qualified to lead a group and receive expenses paid and a small honorarium in addition. Write to American Youth Hostels Inc., Travel Department, National Headquarters, 1554 First Avenue, New York, N.Y. 10028.

An excellent spiritually enriching vaca-

tion is to attend summer church camp, either as a camper or as a leader. The experience can change your life! Did you know that a week at camp provides far more time for directed Christian learning than one full year of perfect attendance at Sunday school? Most camp programs provide opportunities for an exciting and challenging experience for all ages. Contact your district office or pastor for more information about your camp.

There are lots of exciting and creative suggestions in *Mushroom Family*, a delightful little "newspaper" published nine times per year filled with suggestions for every month of the year. For example, a suggestion for the family on Sunday, March 17, was (because of the energy crunch) . . . Dream about a trip. Dream about all the places and things you could do within a two-hour travel distance from home. For another time, they suggested parent and child — go fly a kite together . . . low cost . . . fun, and great for family relationships! Send for a subscription to Fredrick C. Doscher, P.O. Box 12572, Pittsburg, Pa. 15241. Cost, $5 per year; 10-49 to one address, $3 per year.

When you go out on a hike or picnic, in addition to your New Testament, take the small paperback *Celebrate*. It helps you recognize and celebrate those little things that get overlooked in our technological society. It may be secured for 75¢ from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

Vacation Time, Leisure Time, Any Time You Choose by Mary Calhoun is newly published by Abingdon Press and may be ordered from The Brethren Press. It is designed to aid congregations in helping families make the best use of vacations and leisure time.

If you want to read during your vacation, leisure time, or any time, by all means read Wayne Oates's *Confessions of a Workaholic* — a sobering insight into the drives and habits of most of us who are oriented to the work ethic society. It can be secured from The Brethren Press for $1.75.

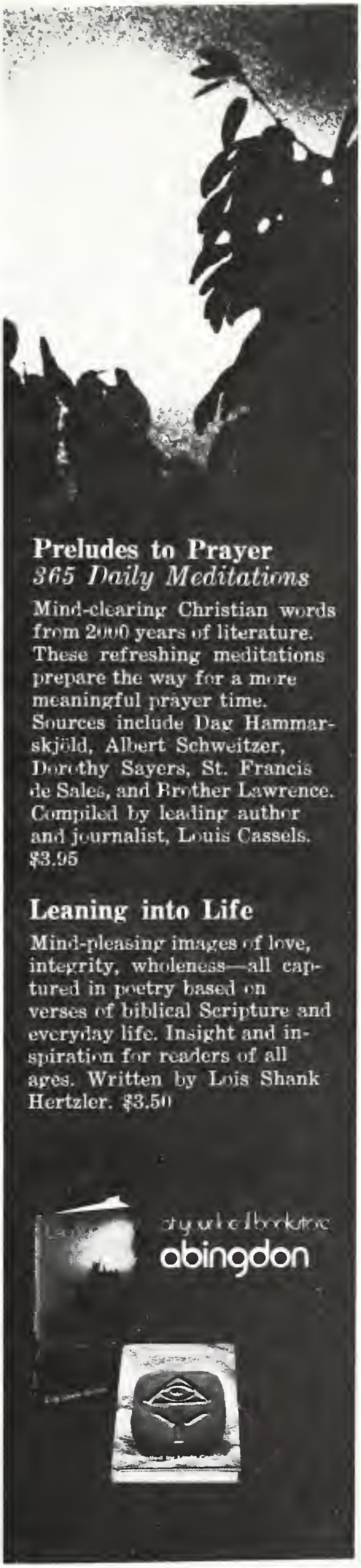
I would also recommend this one for the diligent church worker: Gorden Dahl's *Work, Play, and Worship in a Leisure-Oriented Society*. Written in eight chapters, with a leader's guide, it is an excellent elective study for any youth or adult group. This book should be read anytime to clarify the concept and rationale for vacation and creative use of leisure. Dahl says our problem today is that "we worship our work, work at our play, and play at our worship." Think about this! Have the vital components of our Christian life been distorted? The volume is available from The Brethren Press for $2.95.

If you are looking for a study course to help youth and adults in their understanding of the responsible use of leisure time, use *"The Times of Our Lives"* by Ralph Bugg. It may be ordered from Graded Press, Nashville, Tenn. 37202, for 90¢. It is designed for stimulating class discussion with questions and a resource packet for each adult which has a "take home piece" for each chapter. (How about that?)

Take a map of your area and from the scale draw a circle of 100 miles distance from home. Study the map and go on a discovery hike to a mountain, stream, or swamp. Read the book *Acclimatization* by Steve Von Matre ($2.95). This gives a new and exciting approach to discovering natural life by "feeling" and "absorbing" its various moods. It gives direction to a sensory and conceptual approach to ecological involvement. The book is designed for camp study but can be used as a resource in many ways. It is a creative approach in helping persons discover their interrelatedness to all living things as they read about them. It can be purchased from the American Camping Association, Bradford Woods, Martinsville, Ind. 46151.

Are you interested in the arts? Crafts? Check out your local recreation department or library for information, books, and/or schedules regarding demonstrations and instructional courses. Then not only talk arts and crafts but become involved in doing them.

Vacation and leisuretime come in big blocks of weeks and little blocks of hours and days. The important thing is not how big they are but what you do with them. Blocks of time are opportunities for freedom and celebration of life. When used creatively they make work and worship more meaningful! □



Preludes to Prayer
365 Daily Meditations
Mind-clearing Christian words from 2000 years of literature. These refreshing meditations prepare the way for a more meaningful prayer time. Sources include Dag Hammarskjöld, Albert Schweitzer, Dorothy Sayers, St. Francis de Sales, and Brother Lawrence. Compiled by leading author and journalist, Louis Cassels. $3.95

Leaning into Life
Mind-pleasing images of love, integrity, wholeness—all captured in poetry based on verses of biblical Scripture and everyday life. Insight and inspiration for readers of all ages. Written by Lois Shank Hertzler. $3.50

at your local bookstore
abingdon

Response to the crisis deep within

After the worst tornadoes since 1925 struck 11 states in April, the fledgling Brethren Disaster Network mounted its wings and flew. An impressive tally of workers, materials, and money from the churches added a vital link to the massive emergency operation.

In Southern Ohio, for example, Brethren in the first two weeks invested 6,000 hours and $17,000 in the district's disaster effort. In Indiana, Manchester College, whose campus community already had given 3,500 hours and 100 pints of blood in the wake of disasters, excused students from classes two days to further aid stricken areas. Across the country, congregations sent workers and materials to recovery operations hundreds of miles away.

The involvement often was without a denominational tag, bearing witness to the assertion that churches and agencies function best when they are not self-conscious about their identity, when they lose themselves in the cause of the moment. Seeing reconstruction in Xenia as a longtime task, Ohio Brethren responded to a survey from the Metropolitan Churches United of Dayton aimed at building an ecumenical data bank of volunteer skills available over the next year. In Alabama, Brethren and Mennonites teamed with other agency volunteers and National Guardsmen to work at clearance and construction.

"What a beautiful witness, for a change, of man's humanity to man!" one Midwest clergyman observed after seeing "love thy neighbor" enacted in myriad ways.

The challenge to the church's disaster ministry does not end, however, with these initial achievements. For in the recent situations as in earlier calamities in Los Angeles, Rapid City, Wilkes-Barre, and Buffalo Creek, deeper and more complex needs among the victims are sure to emerge.

John Thomas, Church World Service representative and a Church of the Brethren minister, explained one dimension of this need when he told the clergy of Xenia: "As pastors, it is always easy to get up on Sunday morning in the pulpit and ask people to give. You are in a position now that you need to interpret the grace of receiving." He warned that "there are many people in desperate need who have real emotional difficulties in receiving. It may mean the difference between health and tripping over into severe emotional, psychological problems."

In the Xenia area, tv spots produced by churches out of disaster experiences elsewhere spread the message that "it's all right to cry." Local churches and other centers were established as "first stage outposts" to meet the needs of people passing through critical emotional periods in which the horror may be continually relived or totally ignored. Persons with extended grief or depression are referred to professional counselors.

Such centers and the kind of yearlong ecumenical team Brethren minister Glen Sage participated in in West Virginia, after the torrent of water from Buffalo Creek surged through 16 mining communities in 1972, may be a model of what other areas can do to assist persons for whom a crisis of emotion may evolve months or years after disaster has struck. Government and private agencies need to be convinced that providing for the mental health of survivors is as basic as constructing homes and schools.

If the church is concerned for wholeness, it must demonstrate in its disaster service an awareness that the mental anguish deep within survivors is no less real than the physical destruction that surrounds them. Meals, blankets, clearing of debris, and construction are essential beginnings but for some, only beginnings, in the rebuilding of lives. — H.E.R.

The Brethren Press presents two new publications

FREE TO BE, FREE TO GIVE is a selection of fourteen sermons and addresses (plus sixteen short excerpts from other writings) reflecting HARRY K. ZELLER'S perceptions of the meaning of life during his thirty-eight years as a Christian minister. Here are pertinent insights regarding belief in God and Jesus Christ, the meaning of faith and commitment, the understanding of judgment and grace, and the responsibilities Christians carry for reconciliation in a broken world.

But **FREE TO BE, FREE TO GIVE** is much more. While continuing to call for careful thinking and urging responsible action on current issues, Harry K. Zeller was perhaps most concerned, in the later years of his ministry, in aiding men and women to discover the ways in which their faith could set them free to be the persons God intended them to be. "This is the great business of life," he insisted, "not only to think and do, but to be — to be a person, to be ourselves, to be the child of God." **$4.95**

WHEN THE WAY IS NEW by CHALMER FAW tells how the story of the first Christians' struggle to be faithful in difficult times can be retold in every generation which tries to follow Jesus. Those pioneers in the Book of Acts faced the same kind of problems today's Christians face.

- Economic concerns
- Provincialism
- A complex world
- Revolution
- Unity through diversity
- The big city

Read how after Jesus' resurrection His disciples wondered if the end of time was to come and how, instead, they received power and became witnesses not only to their own age but to ours and others to come. **$2.45** paper

(Add 40c postage and handling for first book, 10c each additional book)

The Brethren Press
1451 Dundee Ave.
Elgin, Illinois 60120

Free to be, free to give

Harry K. Zeller

How the story of the first Christians struggle to be faithful in difficult times can be retold in every generation which tries to follow Jesus

WHEN THE WAY IS NEW

CHALMER FAW

Let the Word Become Flesh

Brethren have many gifts. One is the family-like atmosphere of Annual Conference. Something about it gets into the blood. It is an occasion for meeting friends. But even more, for developing ties with the larger church.

Originally Conference was scheduled around Pentecost Sunday. So that historically it has been related to the church's outreach. A concern that continues today as we are called to *"Let the Word Become Flesh."*

Support for ministries we undertake together has been strong. Contributions flow steadily from individuals through congregations. Additional gifts sent directly to the Elgin offices are gratefully received and used.

"Let the Word Become Flesh." Your gift will lift the words of that Conference theme off the printed page. And translate them into ministries of Christ's presence. An opportunity through the Brotherhood Fund to *"Go into all the world."*

Annual Conference Offering 1974
Church of the Brethren General Board
1451 Dundee Avenue, Elgin, Ill. 60120

Amount $________________

Name ____________________

St./RFD ____________________

City _________ State _____ Zip _____

Congregation __________ District _____

messenger

CHURCH OF THE BRETHREN JULY 1974

Brethren and the Science of Life

A new tool for bloodless surgery

Tracking Lassa Fever, a killer virus

contents

10 **Evangelism at Dayton.** Important questions about the first Brethren Congress on Evangelism get some answers. by Kenneth I. Morse. **Reflections.** Evangelism Congressgoers share insights and feelings from the event. **Serendipity.** A seven hour marathon workshop exhausts but leaves participants sold on Serendipity. by Nancy Curtis

16 **Yeast, Salt and Secret Agents.** Maybe an unappealing call, but God expects us to be yeast in the dough, salt in the stew, the spy out in the cold. by Kenneth L. Gibble

18 **Law and Gospel.** The things we prize most may be what we are asked to sacrifice. A Bible study by David B. Kreider

20 **Bringing Medicine and Engineering Together.** A new plasma scalpel designed by a Brethren scientist. by Lloyd B. Walton

24 **Lassa Fever: The Story of a Killer Virus.** The race to identify a new pestilence, find its carrier, and produce a cure. A review of John G. Fuller's book, *Fever!,* by John and Esther Hamer

28 **The Rise of a New Superpower.** The irony of churches profiting from investments in corporations that exploit the poor countries. by Shantilal P. Bhagat

36 **How Easy It Is to Forget, America.** A grieved Vietnam veteran reflects on American ideals. by Terry Leichner

In Touch profiles Roger and Cora Rowe, Helen Flory, and Ferdinand Santiago (2). . . . Outlook reports on a telephone approach to seminary recruitment, recent thrusts against world hunger, the 1974 National Youth Conference, new assignments, trends in church membership data, counselling for Vietnam veterans, tax reform misinformation, a Bicentennial Conference on Religious Liberty, and the Shaker Bicentennial (beginning on 4). . . . Wilbur Brumbaugh previews resources on Brethren Heritage (30). . . . Season of the Sun (32). . . . Here I Stand features articles on "Weddings, Movements, Prisoners, and Volunteers" (32). . . . Turning Points lists pastoral placements, licensings, ordinations, deaths and anniversaries (38). . . . Editorial comment (40)

EDITOR
Howard E. Royer

ASSISTANT EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I. Morse

DIRECTOR OF MARKETING
Clyde E. Weaver

PUBLISHER
Galen B. Ogden

VOL. 123, NO. 7 JULY 1974

CREDITS: Cover, 20-21, 22, 23 Indianapolis Star Magazine. 2 (left) Perry County News, Perry, Ark. 2 (right) Ed Buzinski 3 John G. Fike. 5, 7, 8 Religious News Service. 10, 11, 12, 13, 14 (left), 15 Wendell Eller. 14 (upper) Serendipity Books. 17 36 Ken Stanley. 18 "Christ and the Rich Young Man" by Gebhardt; H. Armstrong Roberts. 24 Leland Wilson. 26, 27 John L. Hamer. 29 United Nations. 30 Waltner

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., July 1974.

Copyright 1974, Church of the Brethren General Board.

---

letters

TWO BEAUTIFUL PEOPLE

As one of Alvin Brightbill's granddaughters, I was more than delighted to find Kenneth Morse's article in the March MESSENGER. You captured some of the "glimpses and side glances" that make him dear to the hearts of so many people, especially his family; and makes me feel so proud to be able to say, "He's my Grampa!"

However, there is one important part of his life that you did not bring out — Grand*ma* Brightbill. And, although it may not matter to her, it does very much to me. Devoted, to an uncommon degree, to her family and husband, it is she who has made it possible for grampa to develop and share his wonderful gift. There are some fascinating stories linked with her efforts to do this — wonderful stories about a wonderful woman.

Grampa Brightbill is, indeed, "Still pointing the way," but let's not overlook the woman who has, so lovingly, supported and encouraged him, making all things possible and worthwhile.

Out of much love and appreciation for two beautiful and dear people . . .

DEBORAH WAAS GRATZ
Cambridge, Mass.

HOPEFULLY, MORE TO COME

I want to express my appreciation to everyone who had a part in the planning and leading of the Congress on Evangelism.

There aren't enough words to express what it meant to me in terms of a renewal event in my life. It was fantastic.

I am thrilled by the idea that this was the *1st* Congress on Evangelism — that means hopefully there will be more to follow.

The presence of God and the power of the Holy Spirit was moving through each and every aspect of the Congress. One could not help but come home with renewed determination to follow Christ's command to "Go into the world and teach the Gospel."

MARTI THOMPSON
Milford, Ind.

WHEN SALVATION COMES GRADUALLY

I enjoyed very much a lot of the things that happened at the Brethren Congress on Evangelism at Dayton. The Serendipity workshop, the Evangelism and Prayer group, and the drama presentations in the worship services gave me a breath of new life. But because none of the faith statements I heard reflected my own experiences I was a bit disappointed. A traumatic experience is only one way of finding salvation. My awareness and acceptance of salvation has come about gradually and continues to grow.

I would hope that if the Brethren have other such conferences in the future that

page one

more effort would be made to provide a better balance so that everyone who attends would be able to relate to an experience that is being shared.

Margie Fesler
Metamora, Ohio

EQUAL RIGHTS AND THE DRAFT

"Equality of Rights under the law shall not be denied or abridged by the United States or by any State on account of sex" — 32 States Ratified; 17 Rejected; 1 Rescinded; 14 Process of Rescinsion

The Church of the Brethren is on record as a peace-loving church. If the ERA is ratified, girls, women and mothers will be required to register for the draft, when and if it is resumed or in case of emergency, the same as boys and men. Proponents and opponents agree on this.

"Brethrenism" is based on a strong family relationship. In a family with children, the parent who would be called first into the draft would have to go. Be it the mother, the father would then be left home to shift for himself with the children. All because of being equal, and a loss of rights. Is this what Brethren want in being proponents? (Note: Check Agenda 4/3/72 item 10; Agenda 1/21/72 section entitled "Prospects Glimmer for Equal Rights"; and Reports, page 29 under paragraph "Referrals" in 1971 Annual Conference Minutes.

. . . There are some organizations backing and pressuring for the passage of this amendment with power and money whose aims and goals are not in the best interest of this country. Think and reconsider lest you be their ally!

Mrs. Alden Bowman
Edinburg, Va.

APRIL ARTICLES EXCEPTIONAL

The April 1974 issue of the Messenger is most exceptional. The article by Noah S. Martin ("My Name Is Thomas . . . ") really moves the reader into his very life and thought.

In fact all the articles are and speak directly to the issues we face.

Ross A. Heminger
East Wenatchee, Wash.

BEYOND SYMPTOMS

A note of appreciation for the April issue. In my humble judgment (with which many will not agree) too much space is given to correcting (attempting to, that is) the ills of society but not nearly enough to the power that makes it possible. It is like disease. It is sometimes necessary to treat symptoms of the sickness such as fever and pain but the main work needs to be given to treating the cause. When that is eradicated the symptoms usually disappear.

The April issue dealt with the disease. Thanks.

Ellis Guthrie
Eaton, Ohio

MISUSE OF FOOD RESOURCES

Concerning a proposal to incorporate in the General Board's priorities a Brethren response to the world's hungry. . . .

I am surprised that the Brethren shy away from a frontal attack on one of the world's prime destroyers of food — namely, the liquor traffic. While at least millions of pounds of grains and fruits go into the manufacture of this #1 health problem producer, we Brethren, rather than demanding the cessation of the sale, manufacture, and advertising of this dangerous produce, dodge the issue by terming alcohol "legal" because people demand it, and allow this unjustified wastage of food and persons. . . .

When will the Brethren wake up and attack the food problem head on, admitting that the worldwide problem of hunger is tied in directly to the problem of liquor?

Wayne Wheeler
New Philadelphia, Ohio

ON CATCHING THE REAL THING

I thoroughly enjoy the letters in Messenger and trust my first contribution may be helpful to others.

A write-up in one of the local newspapers in Western Pennsylvania observed that many people are innoculated with just enough religion to keep them from catching the real thing. The allusion is borrowed from the familiar technique by which individuals are innoculated with small amounts of microbes or viruses which build up immunities.

In the same way, there are many apparently religious people who are building up an immunity against a true spiritual life. They belong to some church, attend services, give financial support to the church and then consider that they have fulfilled all of their duties to God.

With these few religious practices they so thoroughly innoculate themselves against true religion that the danger of their ever catching it is entirely removed.

The writer of this column was certainly not suggesting that innoculation in the medical field be avoided, but that spiritual innoculation be recognized for what it is.

Here we want to catch the real thing, and it would be well for us to review our religious practices to see if they are preventing this from happening.

Mrs. Gladys Berkey
Chambersburg, Pa.

"Brethren and the Science of Life" is a theme that underlies not only key articles in this issue, but hopefully will give rise to future articles as well. ment as well.

The cover story points to a signal development in medicine and engineering developed by a young Hoosier scientist, William J. Link. The article helped win for the writer, *Indianapolis Star Magazine* reporter Lloyd B. Walton, a first in the annual journalism awards of the National Society of Professional Engineers. The story first appeared in the *Indianapolis Star Magazine*.

A second article from the medical frontier is a review on and sidelights of John G. Fuller's recent book, *Fever! The Hunt for a New Killer Virus.* The reviewers are John L. and Esther L. Hamer of Fort Wayne, Ind., former Nigerian missionaries whose own lives are integrally tied to the Lassa Fever story.

Contributing also to this issue are Nancy Curtis, writer and church school teacher, Nappanee, Ind.; pastors Kenneth L. Gibble, Ridgeway church, Harrisburg, Pa., and David B. Kreider, Congregational church, Auburndale, Mass.; Heifer Project's international director, Thurl Metzger, Little Rock, Ark.; Frederic A. Brussat, editor, *Cultural Information Service,* New York; General Board staff members Shantilal P. Bhagat and Wilbur E. Brumbaugh, Elgin, Ill.; and Vietnam veteran Terry Leichner, Denver, Colo., whose statement is reprinted by permission of *The Denver Post.*

Submitting "Feedback" on the Congress on Evangelism are Don Snyder, Waynesboro, Va., Ella Mae Fike, Orrville, Ohio; Galen Heckman, Richmond, Va.; Mildred H. Grimley, Brookville, Ohio; Emily Mumma, Largo, Fla.; Eugenia Brubaker, La Verne, Calif.; Mary E. Volland, East Berlin, Pa.; Lester E. Fike, Elkhart, Ind.; Michael Stern, Dayton, Ohio; Wilbur R. Hoover, McPherson, Kans.; Martha N. Parker, New Madison, Ohio; and Clyde Carter, Daleville, Va.

Statements in the Here I Stand series are offered by Ben Simmons, Hagerstown, Ind.; J. Benton Rhoades, New York, N.Y.; Robert Hamrick, Greeley, Colo., and James E. Weaver, Marion, Ohio. — The Editors

Roger and Cora Rowe: Cows, courage, caring

Roger and Cora Rowe developed a most successful dairy near Smithburg, Md. They worked hard, they managed well, and they loved their cows. That's what it takes to build a distinguished dairy enterprise.

As the accepted cultural view goes, the Rowes had earned the right to retire and live a life of leisure. But the discipline of hard work does not adjust easily to a rocking chair. Not only did the Rowes love their cows, they loved people. They asked their pastor, Norman Cain of the Welty Church of the Brethren, about applying their experience in the service of people.

Upon approaching the World Ministries Commission, the Rowes were accepted for the Adult Volunteer Service training program. Following unit training, Charles L. Boyer, BVS director, contacted Heifer Project International about Roger and Cora serving in its program. "They are sincerely dedicated and they know every phase of dairying," he said.

Growing out of a visit I had made recently to Central Africa, Heifer Project had agreed to help launch an experimental dairy herd at an agricultural station in the Republic of Cameroon. While crop experiments had been undertaken at the center since 1942, there was no dairying in the Cameroon's North West Province, nor in any other part of the country. It appeared feasible that farmers could begin building their own herds from HPI offspring.

Roger and Cora agreed to go to the station and supervise the first herd to be placed there. In preparation, they spent several months at the Heifer Project ranch, Perryville, Ark., receiving additional instruction in veterinary care, artificial insemination, and cultural adjustment. They left on the 15,000 mile trek April 1; the herd of Holsteins and Jerseys are scheduled to be airlifted from Harrisburg, Pa., August 1.

It took a lot of courage for Roger and Cora to climb aboard the plane to Africa; both had serious misgivings about flying. It took a lot of faith to enter a world almost completely unknown to them. Before their departure our staff joined them in prayer and pledged our continued support in this way.

We also promised to support them with a shipment of the finest animals we could acquire, providing a sound genetic base for an essential new industry that hopefully will add to the health and happiness of the people of the Cameroon. — THURL METZGER

intouch

Helen Flory: Tomorro

Helen B. Flory regards herself as no historian, but she has a long and close-up view of Brethren history as it has unfolded at the Church of the Brethren General Offices over the last half century. Her first assignment there was as an eighth grader during a school holiday, back in 1917, followed by successive stints that add up to 45 years.

When Helen retires July 15, she will have been the only assistant in the Church of the Brethren Pension Plan, a 30-year-old program that has had a succession of executives: Harvey L. Hartsough, Leland S. Brubaker, H. Spenser Minnich, Harl L. Russell, and currently, Galen B. Ogden. She also will have seen the program advance from zero assets in 1943 to nearly $12 million today, increasing presently at a rate of $90,000 a month in contributions and interest earnings.

Because Helen has been in frequent and sometimes extended contact with many of the 1,200 members of the Pension Plan, her view of Brethren life is in no way limited to Elgin, Ill. One of the gratifications she expresses is the change a number of ministers and especially congregations have made through the years, moving from a bias against laying funds aside "for tomorrow" to engaging in sound pension and insurance planning.

Before the Pension Plan was created, Helen was an aide to such per-

now

sons as Clyde Culp, Drue Funderburg, M. R. Zigler, Dan West and Raymond R. Peters at the national headquarters and W. W. Peters, president of Mount Morris College.

The eldest of nine children and a lifelong resident of the Elgin area, Helen plans an early visit with her father, Charles Bonin, 91, at Concord, Calif. In August she will move to Horseshoe Bend, Ark., to the home she and her husband Charles purchased not long before his death in July 1973. There Helen looks forward to part time work, volunteer service, playing the organ, perhaps golfing. She also will plan periodic visits with her two daughters and a son, ten grandchildren, four step-grandchildren, two great-grandchildren, three sisters, and a brother.

Whether the secretary to the early national youth directors, the manager of the office at Annual Conferences, an officer for the interdenominational pensions conferences, or the clerk of a congregational business meeting, Helen has found her experience in the church ever changing, growing, rewarding.

Her hope is that life will continue much in that vein as she becomes one of the persons who has long been the focus of her work, a retiree.

Ferdinand Santiago: On returning home

After seven years Ferdinand Santiago returned home to Castaner, Puerto Rico. During his time away he earned a degree from Manchester College, worked in a Goshen, Ind., hospital, trained as a medical technologist, and was married.

One of his goals in returning to the central Puerto Rican mountains was to enable his wife Ann to learn to know the language, the people, and the culture of his heritage. Another was to apply his skills through the Castaner Hospital in service to the homefolk.

But in no way did he find the return as a move into a vastly different world. As Ferdinand describes it, many of the pressures felt in the States have made their inroads right to Castaner — materialism, mobility, even drugs as cases in point.

Adequate financing is a concern for the Castaner medical program just as it is for institutions stateside. Recovering patient costs, recruiting doctors, meeting demands for specialist services, strengthening local control are matters Ferdinand sees looming large.

Besides being medical technologist at the hospital, Ferdinand also teaches in the local high school and has taught in the church school as well. He is concerned that with the influx of more money into the community, the drug problem has made an entry. Why? "It's human, you know. You set up a sign declaring No Trespassing. People will come to the point and say, 'Hmm, I wonder what is beyond.' And they proceed to find out."

Motivating youth to participate actively in the church, to take study and other responsibilities seriously, is a topic on which Ferdinand feels some frustration. He sees the Castaner parish growing in outreach yet with far less impact on youth than he would like.

As one who identifies with both the hospital and the community, Ferdinand earnestly hopes for closer communication between the two. "We've problems the people somehow should know of. Maybe we need to announce on the radio when we have only one doctor and need more, and likewise when we have the services of a surgeon, an internist, a general practitioner, a pediatrician all to offer. We need to help people understand the purposes the hospital seeks to serve."

With an inside feel of both the community and the hospital, Ferdinand Santiago is a strategic person for bridging such understanding.

outlook

Don't hang up; you too can become a seminarian

Some of the most effective efforts in enlisting funds by congregations of late has been carried out by telephone. Now phone conversations are being used for recruitment of seminarians as well.

Dale W. Brown, former moderator of the Church of the Brethren and professor of Christian theology at Bethany Seminary, Oak Brook, Ill., last year followed up on a faculty suggestion of calling persons who "ought to be ministers but don't know it." For some on the receiving end, it was "sort of earthshaking," he told Chicago *Daily News* religion editor James Bowman. "For others, they had been thinking about it anyhow and were hanging loose, doing social work or teaching."

Dr. Brown called some 25 or 30 candidates, individuals suggested by pastors and others who knew them well. "Some who got the call are still struggling with it," he reported.

Dr. Brown tends to defend the approach without glorifying it. "It's part of our old heritage which we got away from," he said in the *Daily News* interview. "Ministers were chosen from the persons available in rural communities when the church decided they needed one."

Even 20 years ago, he said, "some of the best" had been "called out of the blue" by the local church.

The freedom to reject was always understood; but increasingly in this century the call to ministry became a personal and internal thing, the theologian added. The person still felt called by God and the church, but by not such a direct route as a phone call.

With Dr. Brown on sabbatical leave this spring, the telephone approach was used less by Bethany but other faculty and administrative staff were active in contracting prospective students. After the April Evangelism Congress, Paul M. Robinson, president, followed up with a half dozen persons whom others suggested should consider ministerial training and service.

Whether the invitation stems from a surprise phone call or from more conventional letters and visits, the Bethany administration supports a viewpoint expressed by Dale Brown:

"Some of the most outstanding leadership in the Church of the Brethren has been from those who did not volunteer but rather were almost dragged in while kicking and protesting, 'Not I, Lord, not I.' "

A six-letter obscenity: Churches map response

Hunger is a six-letter obscenity, writers Larry Ward and Colin Morris declare.

The authors cite the late Lenny Bruce, the "sick" comedian who was banned from public places of entertainment for his obscenity of language. It was this same Lenny Bruce who once observed, "I know in my heart, by pure logic, that anyone who claims to be a leader of the church is a hustler if he has two suits in a world in which most people have none."

Is not the situation that Bruce describes a greater obscenity than the filth which poured from his mouth, Colin Morris asks. Especially, adds Larry Ward, in a world about to double its population by the turn of the century, if present trends continue, but where widespread starvation is not 30 years away — the time of famine for millions of persons is now.

Faced with such grim reality, church groups are working on several fronts to mount responses to the hunger crisis. Recent thrusts include:

- A coalition of a dozen church and secular groups, among them Church World Service and its domestic arm, Crusade Against Hunger, is seeking to gain greater access to and to disseminate

2,700 registrants set for New Mexico trek

The third and final in a series of national assemblies in the Church of the Brethren in 1974 will occur August 20-25, bringing together 2,700 senior highs and their adult leaders. They will convene at the Glorieta Baptist Conference Center, 18 miles east of Santa Fe, New Mexico, in the foothills of the Rocky Mountains.

Under the banner "Everybody Is a Part of Everything," a cluster of workshops, celebrations, and other activities will comprise the week. Among them:

Celebration of Arrival. Worship coordinator, M. Andrew Murray, campus minister, Juniata College, Huntingdon, Pa.

Giving Meaning to Personhood. Resource leaders, J. Bentley and Nancy Peters, Elgin, Ill. Bentley is consultant for the ministry and congregational life, Parish Ministries staff; Nancy is employed in the public schools and is a member of the Womaen's Caucus. Bentley also will coordinate counseling for adult leaders at Glorieta.

Liberation for Native Americans. Speaker, Jim West, Cheyenne Indian who is a University of New Mexico medical student and an American Baptist minister engaged in 1973 as a mediator at Wounded Knee. Worship leader, Henry H. Rist, associate executive secretary, Atlantic Northeast District, Harrisburg, Pa.

Call to Committed, Faithful Community. Speaker Gerald Goethe, Columbia

Guest leaders for youth at Glorieta (l. to r.) J. West, G. Goethe, B. Pannell

Cooperative Ministry, Columbia, Md. Mr. Goethe also will be faith interpreter throughout the week, relating dynamics of the Conference to the faith perspective.

The Faith Community in a Responsible Relationship to the World. Speaker, Bill information about the upcoming World Food Conference to be held in Rome.

- Church World Service has supported Senate legislation that would create a food bank, reserving ten percent of exportable agricultural commodities above domestic needs, to help meet world food demands.
- An organization called Project Relief is pleading with Americans to "fight hunger with hunger" — voluntarily fasting and sending their food money to help the people of drought-stricken Africa.
- The Church of the Brethren General Board was scheduled to weigh proposals at its June 22-24 meeting in Roanoke, Va., outlining concrete steps for a Brethren hunger program.

Among Brethren measures up for consideration were tidal land reclamation in land-scarce countries, particularly in an area of long-time Brethren involvement, western India; an irrigation project in North Africa; a refugee relocation program for the Sahel region of Africa; support of the International Food Reserve program; and exploration of labor-intensive agricultural methods for both developed and developing countries.

For programs at congregational and personal levels, the General Board was expected to examine a system of food preparation in times of local community disasters; church school resources on diet and nutrition; ways of limiting the consumption of animal protein; and a voluntary moratorium on the use of lawn fertilizers in order to free up fertilizer and funds for food production.

Additional focus on the food situation was expected to come in the Annual Conference Study on Agriculture before delegates in Roanoke.

On the ecumenical front, the new group known as the World Hunger Action Coalition is seeking to stimulate American consciousness of the food situation in many areas of the world.

As guiding principles, the coalition has agreed that "1) the right to eat is fundamental to human life, 2) our own (US) hungry people are an integral part of the world problem, and 3) any program designed to relieve world hunger must protect the farmer's right to a fair return on his investment and labor as well as the rights of consumers."

Looking ahead to the November 5-16 World Food Conference, the coalition will seek to influence the stance of the American delegation, which will be led by Secretary of State Henry Kissinger. Already the coalition is working with the coordinator of the delegation, Ambassador Edwin H. Martin.

Materials from the World Hunger Action Coalition may be obtained from Martin M. McLaughlin, 100 17th Street NW, Suite 701, Washington, D.C. 20036.

The Sahel . . . the time of famine is now

Pannell, director of campus ministry and vice-president, Tom Skinner Associates, Detroit, Mich. Worship leader, Donna G. Forbes, associate minister, York Center church, Lombard, Ill.

National/International Concerns (ecology, economics, racism, hunger). Coordinator, Anna Mae Rensberger, BVS training staff, Elgin, Ill.

Celebration of Meaning and Hope. Resource group, The Covenant Players, Reseda, Calif.

Call to Decisionmaking and Commitment. Resource person, Shirley J. Heckman, consultant for educational development, Parish Ministries staff, Elgin, Ill.

Celebrating Commitments of Decision. Resource persons, Bob and Nancy Faus, Wichita, Kan. Bob is campus minister at Wichita State University; Nancy is the minister of music at First Church of the Brethren in Wichita.

Final Celebration and Closing. Resource person, Robert W. Knechel Jr., campus pastor, Manchester College, North Manchester, Ind.

Also carrying assignments will be Joyce Miller, Franklin Grove, Ill., and Mary Ann Hylton, Braddock Heights, Md., art coordinators; Dianne Rist, Elizabethtown, Pa., music coordinator; Matthew M. Meyer, Elgin, Ill., coordinator of late evening activities; Clyde and Helen Shallenberger, Baltimore, Md., counselor to counselors; and Linda Beher, Elgin, Ill., conference communications.

As conceived by the national planners, the impact of the 1974 Conference is not to be relegated to the five days of the event itself. "Because of study and action undertaken by youth groups locally and in districts, both before and after the Conference, the event at Glorieta is to be neither a beginning nor an end," explains Will Harpest, Conference coordinator. "Rather, it is to be a period of intense input in the course of a greater learning experience."

Conference planners working with Mr. Harpest over the year have been Ralph G. McFadden, Elgin, Ill., liaison with Parish Ministries; Steve Van Houten, Columbia City, Ind.; Jana Porter Wine, Quinter, Kans.; Ouija Porter, Los Angeles, Calif.; Lynn Sifrit, Waka, Texas; Beth Sollenberger, Everett, Pa.; Ned Stowe, Lombard, Ill.; James E. Tomlonson, Washington, D.C.; and David Wine, Wauneta, Neb.

Brethren place workers in new assignments

A married couple jointly staffing an opening in Parish Ministries is among five new appointments to the national program of the Church of the Brethren.

Beginning in August, Ralph L. and Mary Cline Detrick will fill a single position as consultant in the areas of life cycle ministries, working with congregations in becoming caring communities in the areas of youth, family life, and aging. Each will serve halftime in a team approach.

Mary, a graduate of Bridgewater College and Bethany Seminary, is coordinator of the Womaen's Caucus. She is a licensed minister and has worked previously with the Fresno, Calif., congregation, managed bookstores at the General Offices and Bethany Seminary, and taught music in the Maryland public schools.

Ralph currently is pastor of the Long Green Valley church, Glen Arm, Md. A graduate of Manchester College and Bethany Seminary, he has formerly served as pastor of the Pine Orchard church in Maryland and as a BVSer in Ecuador.

The couple has a year-old son, David Scott Cline Detrick.

Richard B. Gardner, pastor currently of the Paradise and Wooster churches in Northern Ohio, will become curriculum editor, succeeding Hazel M. Kennedy upon her retirement in August. He will edit the *Guide for Biblical Studies* and engage in other curriculum writing and interpretation.

He is a graduate of Juniata College, Bethany Seminary, and the University of Wurzburg, Germany, where he earned a doctorate in New Testament. He taught at Bridgewater College, did graduate study at Fuller Theological Seminary, and was minister of religious education to the American Protestant community at the US army post in Wurzburg.

He and his wife, Carol West Gardner, have two sons, Eric, 10 and Mark, 7.

A former Annual Conference moderator, DeWitt L. Miller, has been named part-time executive of the Committee on Interchurch Relations, beginning Sept. 1. He is retiring this summer as pastor of the Hagerstown, Md., church, where he has served since 1954.

To national tasks: M. C. Detrick, R. Detrick, R. Gardner, D. Miller, R. Miller

In the quarter-time assignment Mr. Miller will relate both to the General Board and Annual Conference.

In previous pastorates the Bridgewater College and Bethany Seminary graduate served parishes in Huntington, Ind., Cleveland, Ohio, Meyersdale, Pa., McPherson, Kans., and Washington, D.C. He served on the Fraternal Relations Committee and the General Board, and was 1964 Annual Conference moderator.

He and his wife, Mary Hartsough Miller, have one son, David L., who is a religion professor at Syracuse University and author of recent theological works.

The Millers plan to continue residing in Hagerstown.

When the Committee on Interchurch Relations was restructured in 1968, its executive tasks were carried by the late W. Harold Row. For the past five years, S. Loren Bowman, general secretary of the General Board, has handled the portfolio on an interim basis.

On June 1 Brethren Volunteer Service worker Randy Miller, Wenatchee, Wash., began a year's assignment in youth ministries at the General Offices. He is working with Will Harpest on the National Youth Conference, will carry through on follow-up after Will's period of service ends in August, and among other responsibilities will handle planning for a three-day youth event to precede the 1976 Annual Conference in Wichita, Kans.

Randy's parents are the Galen L. Millers, pastor of the Sunnyslope church in Washington.

Membership data, map show 20-year trends

A newly-published map based on 1971 church membership figures reveals which denominations claim the largest percentage of members in each county of the United States.

For the Church of the Brethren, there is only one county where the number is above 25 percent. It is not Lancaster, Lebanon, Bedford, Rockingham, Augusta, Stark, or Elkhart counties, but rather Floyd County, Virginia, southwest of Roanoke.

One may conjecture, however, that the number of Brethren in several of the counties cited above is a definite factor in holding other bodies from claiming a base greater than 25 percent.

The map clearly reveals the dominance of the Catholics on the West Coast, New England, and the Great Lakes area; of th United Methodists in much of the Midwest; of Baptists in the South; and of Lutherans in the upper Midwest and Northern Plains.

Regarded as the most comprehensive study of US membership in 20 years, the computerized tally was undertaken by the National Council of Churches, the Lutheran Church-Missouri Synod, and the Glenmary Research Center, a Catholic agency. It covers 52 Protestant communions as well as Catholics.

Trends noted over the 20-year period, according to the National Council of Churches' research head, Douglas W. Johnson, include the following:

Church membership has grown from 45.8 percent of the US population in

Church groups to help on discharge appeals

The least visible casualties of the Vietnam War are veterans who have other-than-honorable discharges. Some 460,000 men are in the position of holding discharges termed "general" or "undesirable," issued by administrative decision.

By contrast, other categories of other-than-honorable discharges involve a much smaller number. Those with "bad conduct" and "dishonorable" discharges, which are issued by court martial, total 36,500.

Of concern is the fact that those who have received administrative discharges have had no opportunity to defend themselves in an open court or to appeal their cases within the military justice system. In 1972, minority group veterans were receiving twice as many other-than-honorable discharges as white soldiers with comparable backgrounds, a Department of Defense task force reported.

Reasons attributed for other-than-honorable discharges have been "for the good of the service," "convenience of the government," "character and behavior disorders," "homosexuality," "unfitness," and "unsuitability." Specific crimes such as theft, fraud, desertion, or assault, are not charged. Still these veterans experience the same discrimination in civilian life as ex-prisoners do: They are the last hired, if hired at all (most are not), the first fired, and half of them are denied all veterans' benefits, including medical care and drug therapy.

Consigned to a cycle of chronic unemployment, medical needs, and ill housing, many of the veterans with other-than-honorable discharges are driven into drug addiction or petty crime. Almost 20 percent of the country's prison population consists of other-than-honorably discharged veterans.

Churches in close touch with veterans have recognized the dilemma these particular war casualties face. Some have begun to assist the veterans in appealing their discharges to Discharge Review Boards and Boards for the Correction of Military (or Naval) Records, maintained by the branches of the armed forces. A nationwide network of appeal counselors is in formation.

Through the National Council of Churches, the Special Ministries/Vietnam Generation is sponsoring training teams who will help church groups become involved in the network. Information may be obtained from Chuck Noell, Special Ministries/Vietnam Generation, Room 766, 475 Riverside Dr., New York City 10027.

Map of membership patterns is result of study by Douglas Johnson, Bernard Quinn

1952 to 49.6 percent in 1971.

Most large theologically liberal and moderate churches failed to keep pace with the population growth, while many conservative and evangelical churches outstripped it. Still, the trend is mixed.

Seven of the churches show fewer members now than in 1952; the Church of the Brethren is among them. Others are American Baptists, Christian Church (Disciples of Christ), Cumberland Presbyterian, Evangelical Church of North America, Seventh Day Baptist General Conference, and United Church of Christ. The losses are reflected in both liberal and conservative bodies.

While all churches are "national" in a sense, most are concentrated regionally. Most concentrated of all is the Church of Jesus Christ of Latter Day Saints (Mormon), located primarily in Utah.

Protests on tax reform: 'Church ill-informed'

A flood of protest letters reached Congressional offices in recent weeks decrying tax reform proposals, the Washington Office of the National Council of Churches reported in March. The concern most frequently expressed was over the possible effect of tax changes that would not allow charitable contributions to remain a deductible item.

"The problem is that the information being circulated among the churches is badly out of date and consequently has left some legislators shaking their heads and wondering whether the church is 'out to lunch'," commented *Mark-up,* the NCC Washington Office newsletter.

Many of the protests concern proposals actually issued in 1972, renounced within the month, and left to die at the adjournment of Congress that year, the *Mark-up* report stated.

Major rewriting of tax laws likely will await another year, observers predict.

"In short," the newsletter observed, "the current wave of pleading for charitable contributions has no relevance to the present situation in Congress, and serves only to make the church look ill-informed and no different than other pleaders for special interests."

Liberty and conscience theme of 1976 parley

A Bicentennial Conference on Religious Liberty, expected to attract some 500 scholars, is being called for the spring of 1976 in Philadelphia.

Groundwork for the event is being laid by a 34-member interfaith committee chaired by Francis G. Brown, general secretary of the Philadelphia Yearly Meeting of the Religious Society of Friends.

Mr. Brown said the meeting will seek to focus attention on religious liberty and the freedom of conscience as a means of stimulating greater awareness of the role of these rights in a free society.

Shakers: What counts is life of the spirit

They shook with ecstasy before the Lord. They dreamed of the kingdom of God on earth and founded the most successful US experiment in Christian communal living.

The Shakers — the United Society of Believers in Christ's Second Appearing — came to the US two centuries ago.

Their bicentennial was marked at Enfield, Conn., this spring, but the celebration had a sad and ironic note: No Shakers live in Enfield, once one of the sect's most thriving communities.

No Shakers today live anywhere in Connecticut, or in New York, where they first settled after arriving from England in 1774. They projected their own demise. Shakers preached and practiced celibacy.

Two tiny colonies remain in Maine and New Hampshire, and when the last elderly woman dies, the Shakers will be gone. Seemingly all that is left of Shakerism are collections of Shaker furniture and artifacts.

Not so, says Father Robley Whitson, a Roman Catholic priest who established the United Institute in Bethlehem, Conn. Father Whitson believes Shaker ideas will live for many generations. His institute aims at spreading Shaker wisdom and exploring ways to adapt the movement's theology to modern religion.

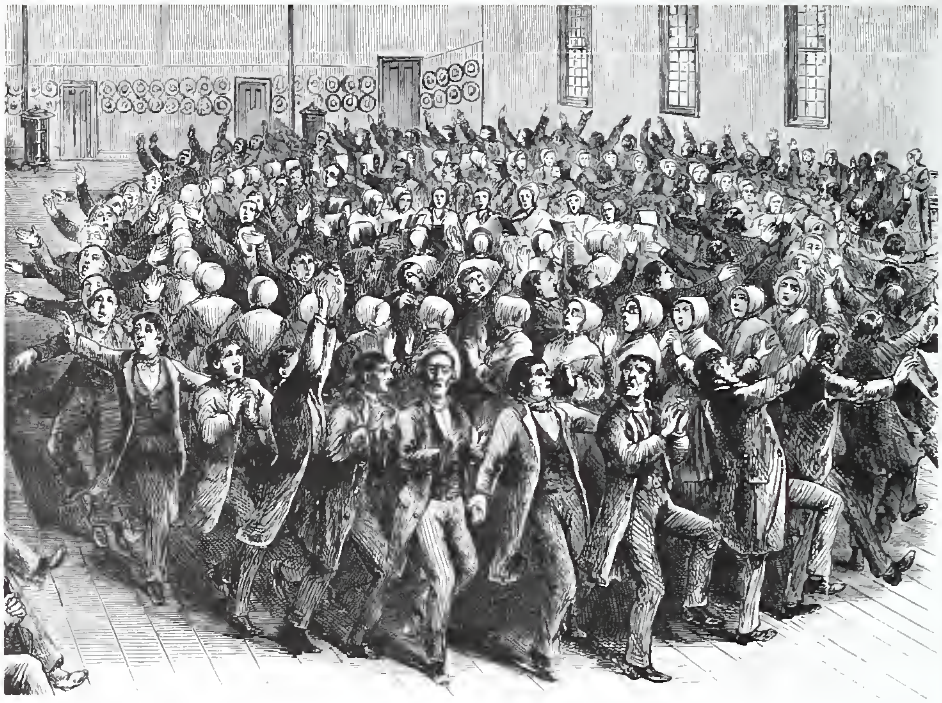
"I look upon Shakers as the first modern people," the priest said.

The persecution and harassment heaped upon Shakers throughout most of their history resulted in large part, Father Whitson contends, because their ideas were years ahead of the times.

"The major problem was the equality of the sexes," he said. "It was the most horrible 'crime' of all their doctrines."

In the pre-women's liberation days of the 18th and 19th centuries, Shakers insisted on complete equality of men and women. Mother Ann Lee was their major leader in the early years.

A split-off from English Quakers, the Shakers left England to escape persecution. They taught that Christ has already returned to earth and that believers should live in a Christlike way.



"They 'shook off sin'" — An old engraving of the Shakers at their dance of worship

Many Americans were leary of Shakers in their heyday, around 1870, because of their communal living and the complete sharing of property.

Father Whitson explained that the emphasis on the Second Coming prompted Shakers to view traditional theology, including the Bible, as important but not all-encompassing.

While they believed in the evolution of idea and were reluctant to write an inflexible code of conduct, insistence on celibacy held fast.

Father Whitson said the reason for Shaker celibacy is generally misunderstood. It was not, he stated, a Puritanical reaction to sexual relations but a practical necessity for a communal family.

Shakers, the priest said, were committed to "a different kind of life; open to receive all sorts of people. . . . Marriage had a kind of limit. I don't think you can have Shakerism without celibacy."

For any celibate sect, converts are a necessity. Father Whitson said the Shakers made a conscious decision to die. No new converts have been accepted since 1950, despite some requests.

The decision to fade away, he added, is another sign of the Shaker philosophy that nothing is so sacred or so exact that change does not affect it.

Shakers' modern ideas, including an ecumenical spirit, have been embodied in the present world, Father Whitson said.

"Traveling in the Gospels, you'll never find a hitching post," a Shaker leader once said.

What precise contribution of the Shakers will live on? One of few modern Shaker writers summed up the appeal:

"No form of worship, however sacred, is regarded as established, only as far as it expresses the gift and leading of the Spirit; no form but may be changed or dispensed with. The life of the spirit, not the form of expression is regarded as essential."

On being with it in a nonchivalrous age

In a recent editorial the United Church *Observer* said that it had always been mildy covetous of the Anglican Church of Canada's national publication for the excellence of its name, *The Canadian Churchman*. It had always been envious, too, of the name of its contemporary in the Maritimes, *The United Churchman.*

"Ours, The Observer, seems just a little passive," stated the editorial. "It suggests that maybe we are just onlookers on life and tolerant reporters of a passing scene.

"But we covet no longer. In this nonchivalrous age, when a man is a Mr. and a woman a Ms., when the with-it churches eschew such a hallowed title as 'chairman' and now use 'chairperson,' how can a self-respecting church paper call itself 'Churchman' anymore?

"We assume that any day now such names will be changed to The Canadian Churchperson and the United Churchperson.

"In the meantime, we will simply say our quiet prayers of thanksgiving, observer though we may be, that we are not male-chauvinist like other editors and editoresses (sic)."

Religious communicators cite Brethren entries

In annual awards programs by religious communications groups, MESSENGER received four citations this spring for items published during the past year.

In the feature article category, Linda Beher's report on "Belfast: If Peace Broke Out Tomorrow" was awarded first place by the Religious Public Relations Council at its meeting in Nashville. In he category of folders, a MESSENGER promotion piece entitled "In the Beginning" rated second.

In the category of general church periodicals, the Associated Church Press meeting in Denver awarded MESSENGER econd for general excellence, after the United Methodist's former publication, *Together,* and ahead of the United Presbyterian/United Church of Christ magaine *A.D.* An honorable mention was given to a MESSENGER editorial on prison eform.

A year ago MESSENGER placed third in ACP's general excellence rating, and rst in the editorial category.

Roughly 200 entries were submitted in ach of the RPRC and ACP competions, representative of a wide spectrum f religious bodies.

underlines

TRAINING IN INDIA ... A leadership development workshop for 16 bishops of the Church of North India is to be conducted in New Delhi Jan. 24-31, 1975 by *Shantilal P. Bhagat, Ralph G. McFadden,* and *Joel K. Thompson* of the General Board staff.

PEOPLE YOU KNOW ... After an experimental year in peace evangelism, the Brethren Peace Fellowship of the Mid-Atlantic District has contracted with *Dale Aukerman* to extend its peace evangelism efforts through May 1977. "A priesthood of all believers" approach will be used in seeking to link more persons together in peacemaking.

John G. Fike, Mediascope director at the General Offices since 1969, terminated his work with the General Board in May. In his communications role John produced films and tapes, including the Agenda cassette series, chaired a committee of the Broadcasting and Film Commission, coordinated Annual Conference exhibits, covered numerous Messenger assignments, and enlisted funds for the new SHARE program.

As a benefit for needy children in Mexico, *Steve Sesser* of the Modesto, Calif., church undertook a 1,725 mile walk from Santa Cruz, Calif., to Guachochi, Mexico.

A gathering of Brethren historians at Ashland, Ohio, in April brought together representatives of the Ashland Brethren Church, the Church of the Brethren, Grace Brethren, and Old German Baptist Brethren. *Dale W. Brown, Donald F. Durnbaugh,* and *Roger E. Sappington* were among the presenters.

Two worship banners created by *Myrna J. Stinette* of the York Center church in Illinois were among banners pictured in the May/June issue of Your Church magazine.

Paul E. Miller, pastor, Fresno, Calif., will become campus minister at McPherson College late in August.

"America, Lead On!" is a bicentennial hymn written by *Ira H. Frantz,* North Manchester, Ind., and entered into the Congressional Record by *Sen. Vance Hartke.* Bro. Frantz, 87, will observe his 60th year in the ministry in October.

Nominated for the 1974 Pulitzer Prize was *Gladden Schrock,* South Bristol, Maine, a former national youth cabinet officer. He was nominated for "Letters from Alf," his first novel. He also writes poetry and plays.

SUMMER PLANNING ... "The Time So Urgent," a drama by *Vernard Eller* about Brethren beginnings, is being presented in churches between Annual Conference and National Youth Conference by a group of La Verne College students. . . . For the fourth year Northern Ohio is sponsoring a 75-mile youth canoe trip down the Mohican and Walhonding rivers, July 21-27. A bike hike through Amish country, open to entire families, is also in the district's schedule. . . . In Michigan, a 57-mile island hike across Isle Royale is set July 6-12. . . . Senior citizens' days with special guest leadership are being featured this summer by Pennsylvania's Camp Eder. . . . *Marla Bieber Abe,* a 1974 Manchester College graduate, is a chaplain at Gifford Pinchot State Park in York County, Pa., a ministry of the Southern Pennsylvania District. . . . McPherson College in Kansas and Stover Memorial church, Des Moines, are offering their facilities for use by travelers to and from National Youth Conference.

Evangelism at Dayton: Concern for quality to match the name

by Kenneth I. Morse

Turn a reporter loose in an evangelism congress, and he will likely behave as other participants do — joining in enthusiastic singing, clapping hands with music, responding to the visual image of a stimulating worship center, listening to a variety of speeches. In short, he will be caught up in the spirit that shaped the Dayton Congress on Evangelism into a little Annual Conference. And he'll enjoy it.

But still his task is to report. And so inevitably he'll get around to some of those important questions, such as who, what, when, where, how, and why. Directed to the recent Congress, those questions — and some of the more evident answers — appear in the following format:

Who are the evangelists?

If you take the persons who gathered at Dayton during the week following Easter as an example for the Church of the Brethren, they are active church members of all ages, lay persons largely, who are generally enthusiastic about the church, moderately well-informed about what is going on in the church and in the world. A few are inclined to be skeptical, but most of them are convinced they have a faith worth sharing if they can only learn how to do so.

The 1,500 who came to Dayton represented practically every district and a large number of congregations. They were serious about evangelism and their part in it.

In the initial sessions of the conference, Galen Snell, president of McPherson College, accentuated the personal aspects when he told delegates, "You are the focus." The reason for being an evangelist, he said, is that God loves persons. When they respond to him and seek to do what is pleasing to him, they are called to be "fishers of persons."

Many of the delegates spoke of themselves not so much as evangelists but as witnesses. Anna Mow called on each of them to give a mature witness, to guard against becoming arrogant in asserting their own understanding or attacking that of others. She was equally impatient with witnesses who are unloving and seem unable to accept others as persons.

What is the excitement all about?

According to evangelist Tom Skinner, "evangelism" is a loaded word. He noted that discussions regarding evangelism usually get hung up on methods and process, and people seldom get around to discussing objectives. "Most churches," he said, "don't have objectives. They just have programs." He saw the fundamental issues for evangelism as considering how man can get back to God, can be reconciled with his brother, and even reconciled with himself. He saw the purpose of evangelism as announcing that Christ has come into the world to recreate, to start over, and to put together a kingdom of people. The objective is a new creation in Jesus Christ.

Most of the people at Dayton would have agreed with Tom Skinner in talking about objectives, but obviously some of them came to exchange personal and congregational experiences, to learn new ways of witnessing, to tap some of the available resources in worship and in study, or simply to plug into the kind of spiritual power that Merlin Garber described as "the power to turn men to God."

Recalling that the Congress had a theme, "Those Who Bear the Name," speaker Earle Fike was eager to make certain that "the quality goes in before the name goes on." He said, "The drawing power of the Gospel is in the fruit, the end produce." He described a quality of life in Christ that would give evidence of the fruits of the Spirit Paul described in writing to the Galatians. He said "Let the fruits match the roots." He maintained that the gospel becomes good news when the quality is so evident that others will want to bear the name.

When and where do you look for the action?

Perhaps the most noticeable differences regarding evangelism, at least at Dayton, become evident in locating the when and where of evangelistic activity. For many persons a church setting, the church program, or at least church sponsorship is basic. Several of the Congress workshops were set up to support this particular locale for witnessing. There were workshops on total church evangelism, bringing the congregation alive, evangelism through the church school, and evangelism through teaching. Other types, like bus ministry and visitation evangelism, have their start in a congregation but go beyond it.

Even those who were most eager to see the action begin in the church did not want to see it end there. They responded to a contention, set forth in an address early in the week by Leland Wilson, that New Testament evangelism took place in a variety of contexts, in situations as varied as the gathering of religious pilgrims at Pentecost and the casual assembly of philosophers and unbelievers of Mars Hill in Athens. In one case the atmosphere reflected the spell of the resurrection; in the other it was as cosmopolitan as the pagan world into which early missionaries ventured. The importance of sensing where people are, of recognizing the context in which

evangelism takes place, of adapting content and methods to a particular situation — all of these were cast in what Leland Wilson called "situational evangelism."

This same need to sense where people are was reflected in workshops dealing with peace evangelism, with evangelism through social action, with summertime evangelism, with exploring evangelism through the arts, in considering ways of using contemporary music, and in working with youth. The importance of the human context for evangelism was recognized also in Wayne Geisert's interpretation of the parable of the sower and the various soils into which he scattered his seed.

The president of Bridgewater College emphasized the importance of developing a good and honest strategy for sowing the seed of the gospel in areas where it is sometimes difficult for the good news to take root and grow. He suggested that evangelism must show concern for liberation, for humanness, and for identity.

The most immediate and touching context of concern was offered to the Congress by Wilbur Mullen, who directs emergency disaster relief activities in the Southern Ohio district. In that area Brethren have already responded to a natural disaster that left half of the people of Xenia, Ohio, homeless. MESSENGER readers have seen pictures and heard reports of these disaster services. Commenting upon the response of dedicated persons in the face of gigantic need, Wilbur Mullen described what had happened as "a tremendous faith movement." Another speaker noted that one Southern Ohio pastor during this period had one hand on the phone as he handled disaster concerns while with the other hand he was signing baptismal certificates.

But how do you do evangelism?

To provide learning experiences and to give specific help in "how to" was one of the announced purposes of the Congress. Delegates with notebooks and pencils had plenty of opportunity to utilize a variety of suggestions and leads.

Many said the most important "how to" was to lay hold of the power of the Holy Spirit. Thus there were special groups giving attention to prayer, healing, and the sharing of charismatic gifts. Others emphasized the priority of Bible study, and this was explored in a daylong workshop on Bible simulation as well as in some creative uses of biblical material and drama.

Still others looked for help in personal growth in small groups. The Serendipity workshop, conducted by Lyman Coleman, offered not only techniques and methods, but experience in growth.

One of the most specific programs was the launching of a Lay Witness Movement for the Church of the Brethren, already announced in Messenger. In daylong sessions district evangelism counselors plus at least 300 lay delegates became better informed about the Lay Witness program, learned what is expected of participants and coordinators, and shared many testimonies concerning a movement described as being "on the growing edge of God's work in the world today."

Still others sought for the how in enthusiastic worship services, in experiments with personal and group creativity in the arts, and in discovering what music has to offer to church renewal.

But why be evangelistic?

Congress participants did indeed feel free to question why. Why be evangelistic? Speakers were ready with answers, "Jesus calls us to come and die for him, and in dying we live," said one. "We are to be God's ambassadors," said another. "The great commission is not an option but a mandate," said another. "We are called to share God's good news throughout all the inhabited earth," said Loren Bowman as the conference began.

Moderator Wayne Geisert put it quite simply when he said, "We must be bold for Christ." Surely the first Evangelism Congress for the Church of the Brethren did a lot to urge members toward such boldness. But whether their efforts are sufficient to "make a significant change in the Church of the Brethren," a hope expressed in the first session by Matthew Meyer, denominational director of evangelism, remains to be seen. ☐

Reflections: Insights and feelings from the first Congress on Evangelism

Don Snyder: A focal turning point for Brethren

This first Congress is evidence of a focal turning point in Brethren direction and emphasis, the outward manifestation of a slowly growing awareness as to what the Good News is all about. There will remain little pockets of resistance in the Brotherhood to our inevitable turn to evangelism, just as there remain small clusters of clannishness, and even though we have been basically sound as a denomination, there is no doubt that we have finally "got it all together."

Let me point out one or two negative notes in the Congress symphony. One: Brethren, by and large, were almost always late. They like to dally and visit! Two: There was still a bit of the verbal testifying that "My way is right." But none of this detracted from the Congress as a whole.

I was particularly impressed with the statements of faith and the drama that were presented. Anna Mow, in my estimation, took her place as the central figure of the Congress. She was so logical and earthy and as I recall, the only person to be accorded a standing ovation.

Ella Mae Fike: No one form or formula

As I blended my voice with 1300 others in singing, "The Joy of the Lord Is My Strength," I felt I became a real participant in the spirit of the Congress on Evangelism. This time I wasn't merely a listener or observer, but a definite part of a spiritual movement. The praise we expressed in songs, new and old, witnessed to our oneness and purpose for coming together.

I felt an air of expectancy as we gathered. There was nothing to divide us, but instead we shared in the "building up of each other." The spirit of love and caring was keenly felt. Inhibitions were broken down, acceptance of each other was evident, and as a result people felt free to become "bold for Christ!"

However, this is not to say that I accepted everything presented, or that I felt pressured to buy the package in totality. As I listened, I heard clearly from speakers and leaders that there is no one form or formula for evangelism. The message — the good news — is universal, but not the method used to share it. This challenged me — and freed me — to accept my encounter with Christ, the way it occurred, as the miracle in my life!

Galen Heckman: A time of refueling and refiring

The Congress on Evangelism was a time of revitalization, and looking seriously at how evangelism can and should be accomplished in our time and place. The leader of the workshop on Total Church Evangelism shared the preparation, training, and witness program used at his church. It was based on the pattern of the ministry which Jesus used with his followers and the ideals of the early church. He testified how this witness program had transformed his church and became a vital part of the growth and life of the church. I agreed very strongly with this basis for evangelism and need for lay visitation. But yet this too can be a well oiled, highly regimented, and precisely organized task force without personal Christian warmth, flexibility, and caring love. According to the workshop leader "evangelism is not just another notch on our belt for shooting down another sinner."

For me, the Congress was a refueling and refiring time.

Mildred H. Grimley: An aura of oneness and joy

And the people came! Not for a family vacation, nor to meet friends, not to engage in debate from the floor, nor to "defend" and "preserve" doctrines of the Church of the Brethren, not to deal with the social issues of our day, but they came with a single purpose — to deepen their spiritual lives in order to become more effective evangels of the Good News.

Each experience of worship, each drama, each speaker, each workshop pursued this common goal, and the people (we) lived in an exciting atmosphere of Christian oneness and joy. All who attended were caught up in the conviction that there is a "new wind blowing" in the Church of the Brethren.

Emily Mumma: A cup full to overflowing

The greatest single contribution this event has given to my life is an affirmation that the what (being) of my witness is more important than the how (method) of my witness. Do I personify the fruits of the Spirit (Gal. 5:22)? That is where I want to be . . . becoming what/who God created me to be. As I become more fully aware of what that means . . . wow . . . what joy! Then there is no way out for me — except to bear witness to that experience. Not out of a sense of "oughtness." But rather like a cup that is full to overflowing, I can no longer contain the joy and love that God has awakened within me. I want to share, to pass it on. That witness is the result of my relationship to God, the source; Jesus, the model; Holy Spirit, the instructor; and other persons of kindred spirit in the supportive, caring community.

I experienced this Congress as saying, "You are a witness whether you recognize it or not. You have a unique gift to give. We encourage you to share it in order that we may be more nearly whole as the body of Christ."

Eugenia Brubaker: Thru God we will be surprised

We seemed to be seeking a new freedom of expression in witnessing through the spoken word and the arts. We were reminded that devotion, commitment and sincerity lead to effective witness.

If we gathered to get "a bucketful of ideas" about evangelism, it was quite possible to do so, but we were reminded that formulas and methods are not the important thing. God will reveal himself when and where he wills. And we will be surprised!

As we moved through the four days, our experiences together seemed to be leading us to remember who we are as children of God and members of the Church of the Brethren. We have a unique heritage and it seemed increasingly evident that we will remain responsible to that heritage even as we search for new ways of becoming accountable to our brothers and sisters.

Mary E. Volland: Ready to lay hold of power

The singing was very inspirational. I did miss the old hymns we used to sing at Annual Conference and loved all through my 76 years. I try to be open to the new. Some just are not my cup of tea.

Pentecost can happen when people are gathered. It happened to many of us at Dayton. Even without the tongues bit, we felt the Spirit's power. I believe many of us delegates left with a feeling of being commissioned, committed, and ready to lay hold of the promised power.

Lester E. Fike: Revival brings great hopes for future

I believe that preaching is still a very vital means of spreading the Gospel. It is supplemented by other methods. Any method is of little value if the witnesses are not inspired by love for Christ and moved with a compassion for the lost.

Some expressed concern at Dayton that we might go to the extreme in emotionalism. Still water has as much depth as the roaring and splashing stream. It is better not to be either still and stagnant nor noisy and shallow.

The evangelistic emphasis has been overdue. In past years when we witnessed the consecration of many missionaries at Annual Conference our church grew. In more recent years without that inspiration we lost some of the missionary spirit and the church declined. The revival of this evangelistic spirit and increased sharing of lay witnesses brings great hopes for the church in the future.

Michael Stern: Living examples, not gossipers

A type of "evangelism" seems to be heavily present in America today which limits itself to testimonies of "what Jesus has done for me," and does not relate to ethical and social issues of the day. It is one concern of mine that this mood of American culture not be the inspiration for evangelism in the Church of the Brethren. At the Brethren Congress on Evangelism, Anna Mow talked of witnessing without words, a crucial part of evangelism I felt was generally lacking during the conference.

As Christians, we are called and are being called to be a living example of God's kingdom on earth. We are called to be peacemakers, to be merciful, to love those who don't love us back, and to be mindful of and present with those less fortunate than we are.

Tom Skinner emphasized that in order to evangelize, we need to be a community of believers who are a living example of God's word, not a congregation which gossips about one another (see Matt. 18:15-18), nor one which waters down the gospel in order to increase membership. Possibly evangelism in this sense will mean a decreasing, rather than an increasing number of members, but will involve a deeper commitment to Jesus and to one another.

Wilbur R. Hoover: We can break new ground

I have many good impressions of the Evangelism Congress. On the personal level one saw brothers and sisters ministering to one another through verbal and nonverbal means. This was very much in evidence in the workshops in which I was a participant. On the corporate level the preaching, the dramatic presentations, the music were supportive and affirmative.

Brethren are freer. The mysterious influence of the Spirit seems to be stirring us to a more explicit definition of our faith stance and expressions to match it.

I heard some expressions of disappointment. Some participants felt the learning opportunities were not sufficiently fresh. I was thankful for new learnings. I personally came away with more new learnings than new feelings.

Brethren evangelists can break unique ground. The Mike Stern musical duo suggested this on Wednesday night when they combined the traditional revivalistic theme with the prophetic/social. This suggests a Brethren-style synthesis which I believe is biblical.

Martha Parker: We learned more about ourselves

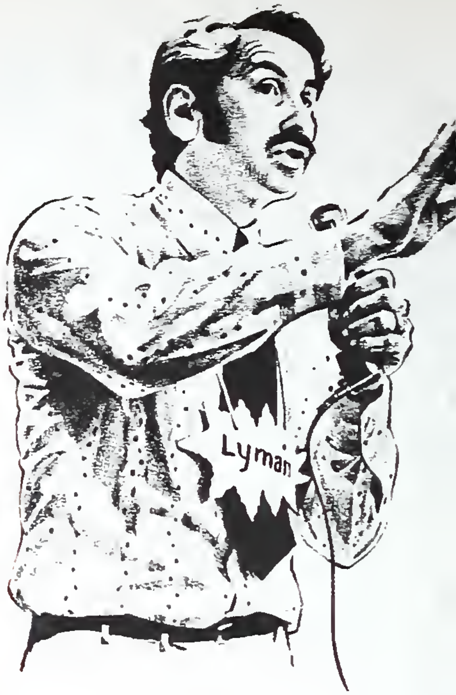
The all-day Serendipity workshop was a high point in the program for me. In our small group we learned much about our fellow group members but more about ourselves. It climaxed in the last hour together, when members told where they felt the need for change in their lives. As we told of this need we took a cross on a chain, then passed this cross around the group with each member holding it and thinking and praying about what the first member had shared as his need.

The person next to the first person put the cross around the neck of the first person as she knelt in the center. The members of the group all put their hands on her head or shoulders and one of the group prayed aloud for this first member, as all of us prayed silently, and sent the person out to go back home more effective in her daily life. This was done in turn for each person in the group.

Clyde Carter: I am overwhelmed and I rejoice

It was great to sit at the feet of such terrific leaders and by the side of such dedicated seekers. So many media of evangelism were so intently emphasized but in complete brotherly love and cooperation. Each leader stirred in me a desire to evangelize and to emphasize his way of doing it, without downgrading anyone else's. Then additional ways were demonstrated to skillfully and meaningfully at the general services that each in turn seemed to be the way.

I feel overwhelmed at the task I am challenged to attempt. Beyond that, I rejoice that what is happening can happen to anyone. ☐



by Nancy Curtis

Come with me to a seven-hour marathon labled a "Serendipity workshop." Serendipity? Webster isn't too helpful ("an apparent aptitude for making fortunate discoveries accidentally"). But Lyman Coleman, the director of the workshops and recently a leader at the Dayton Congress on Evangelism, may be able to enlighten us. As the workshop gets under way Lyman definitely is in charge.

Lyman's table is brown. Joe Smith's may be green with a red dot. Sarah Cameron's table may be purple with a yellow stripe. Table talk at a workshop is a way of describing one's early childhood settings and family associations. The color of the table is indicative of early feelings.

Lyman Coleman's table is brown because his memories are of a conservative, structured family life in which no emotions were shown, no tears were shed ("A man doesn't cry"), feelings were restricted, and all things operated in order. His family was politically, religiously, financially, and emotionally conservative. Everything was under control.

Suddenly, everything ran amuck for Lyman; he married a Welsh girl whose emotions, temperament, and family background were "hyper and high-strung." Lyman had to find a way to cope. He withdrew from high-powered fighting and tears of anger; he handled all the emotions in his house the way he

Serendipity: Walking through scripture and breaking free

had been trained — he either fled from the confrontation or "clammed up." His own insecurities prevented his growth. To have the human failings of anger and resentment or to act in "not nice" ways forced him to feel he was unacceptable as a person.

Breaking free for Lyman Coleman involved his total surrender to a small group experience with his peers after secular psychology had failed to achieve the desired plateaus. "I was just tough enough to decide not to let them crack me." Entrenched firmly in a theological setting of clinics and workshops, Lyman faced the decision of whether to play the game or play at playing the game. He made a conscious decision to play the game. He made a decision to expose the inner Lyman as he really was. He risked rejection in so doing. In the finding of affirmation of himself as a person, he began to grow. His series of Serendipity Workshop Books runs the gamut from junior high through youth and adult encounters. The games and activities contained therein are designed to help individuals in the local church grow comfortably in exposing themselves emotionally to one another. The end product is designed to be their reception of the same kind of affirmation Lyman received in his peer group.

The surprise, the "breaking free," the terms, and the games pointing toward the commissioning service present a carnival atmosphere of small group interaction. Persons relax, become acquainted, integrated, and eventually arrive at the point of family feeling in which they are free to share their innermost thoughts, sorrows, dreams, problems, concerns "where they are." "One does not share his innermost thoughts with a stranger." In theory at least the members of this new family circle have become so closely bound in agape love through this encounter that they are able to support one another verbally and physically. This is the optimum situation for the local church, and it expresses Lyman Coleman's personal theology.

Lyman has some insight into transactional analysis and a degree in educational psychology. He is a seminary graduate, a minister in the American Baptist Churches, and an ex-Billy Graham associate. "Don't pigeon-hole me; I'm also a lover, a father, a husband, and a person." He admits to having spent most of his life "running away from Daddy's God." There was an advant-garde period of poetry reading in Greenwich Village. His dream is that Christian education will take on new meaning and that participation in a seven-hour workshop will result in a rediscovery of "the person Christ died for." He refers to sensitivity as a "dirty word;" much of his technique and terminology are derived from the Human Potential Movement but integrated with his personal concepts of Christian koinonia.

"At the end of seven hours, I was exhausted, but our group had, indeed, achieved the feeling of being a family," one participant said.

"If a family of four or eight can be structured to support one another within the local church, they can then move out to create other small family circles, the end product of which becomes theological Christian community," explained another.

The degree of participation, the number who will become involved in the group or congregation is impossible to predict, Coleman feels. He puts the weighty burden on each participant, having each ask as he once asked: Do I play the game of self-actualization or do I play at playing the game? When one has made a conscious decision to remain uninvolved, the encounter takes on a "fun and games" connotation of "I'm on the outside looking in." For persons in deep need of support from their fellow human beings who can consciously decide to "hang loose by letting their hair down" and run the risks of affirmation, no harm and much good may be done.

Lyman Coleman appears to be an honest, open, sincere purveyor of communication between human beings. He offers new twists to "walk through the scripture" to make it come alive; he has positive action intended to integrate persons as caring Christians. He's excited about the media, the equipment his helpers dispense, the responses he receives from the groups, and the feedback of individuals. He can say he has already lived through and worked through the problems of acceptance we all experience. It is heady comfort to know that the "man-in-charge" has walked in our slippers. This knowledge gives one fearlessness if not faith, support if not spirit, and energy if not evangelism.

To be certain that we are "okay" with seven other persons in our local church may well be worth the gymnastics. ☐

Yeast, salt, and

by Kenneth L. Gibble

I'm a sucker for spy stories. And judging from the great number of books, movies and tv shows which feature tales of espionage and secret agents, I'm not alone in my predilection. People have always been fascinated by tales of underground activity, of cloaks and daggers, of secret messages and deadly nighttime visitants whose calling cards are cement blocks tied to eternally silenced victims.

Maybe it's that simple. I, along with almost everyone else, enjoy a good scare once in a while, even if I must get it vicariously by hearing a story. Still, there's more to spy stories than scares and thrills. There's also the element of travel in strange countries, exciting cities: London, Berlin, Moscow, Paris. I've never yet read a book about espionage transpiring in the exotic cafes of Tinkerville, Ohio.

It is the element of the unexpected — of life lived on the knife's edge — which is a spy story's most distinctive feature. At any moment, the best laid plans, the most secret of communications might be uncovered. But also, at any moment, the desperate mission might meet with overwhelming success. Because life is precariously balanced in this way, every simple pleasure takes on great significance. A walk down the dark corridor is not commonplace; it's a drama. The daytime colors and sounds in the park are intensified. The spy, in our literary traditions, has a zest for life, a keen awareness of its tastes and smells that are heightened by watchfulness.

Then finally, there is the exhilaration one always gets in knowing one's on the right side doing battle against the forces of evil. The enemy is cold-blooded, murderous, absolutely without moral principle. Thus, capture or death for the cause of right seems as noble as it does tragic.

Now oddly enough, it was one of Jesus' parables which got me going on this subject of spies and espionage. The text I was studying in Matthew reads:

"Jesus told them another parable: 'The Kingdom of heaven is like yeast. A woman takes it and mixes it with a bushel of flour, until the whole batch of dough rises' " (Matthew 13:33, Today's English Version).

My first thought concerned the finished product — the loaves of bread. And I wondered what Jesus was trying to say about God's kingdom — in what way is it like bread? I recalled how Christ fed the multitude with the bread and fishes and also how he broke bread and gave it to his disciples seated with him for a last meal.

But that didn't seem to be the point of this little story about the woman and her baking. I began to wish Jesus had expanded on his parable, perhaps interpreted it for his listeners. Then I noticed that the parable immediately preceding this one was that of the mustard seed — the tiny seed which after planting grows up to be a very large shrub. Now the mustard seed in that story seemed comparable to the yeast the woman hid in the loaves. What a tiny bit of yeast it took to do the job of making the dough rise. I began to wonder what Jesus meant when he said God's rule is comparable to it. Maybe he meant that the Kingdom of God is hardly noticeable to the human view but that its aftereffects are quite significant.

I came across another reference to yeast that is enlightening. Writing to his Christian friends at Corinth, Paul noted that they were having trouble dealing with one of their number whose personal morality was not the highest quality. Paul warned them they had to deal with the situation before it became destructive of the whole congregation. Don't you know, he said, that just a small bit of yeast leavens the whole loaf?

It struck me then that the Christian's life might be symbolized by the yeast. Outwardly hardly noticeable, it is really a significant force for good in the world, much as in the proverb about a tiny candle being enough to confound the darkness. And I remembered then that Jesus had said to his disciples: "You are the light of the world." He also told them they were the salt of the earth: salt, the substance that adds zest and seasoning. It's amazing how the addition of salt to food changes its whole character. Just as yeast changes bread.

Now Christians in the world — as light or salt or yeast — bring to mind an interesting thought. Christianity is not to be a spectacular affair. In fact, it will likely be hidden from the common view, just as by looking at a lump of dough before it has risen you cannot tell whether or not the yeast is present.

The committed Christian is a member of a minority group that's working within the larger society toward the end that God's kingdom will come. The Christian way is at odds with the generally accepted ideas of society. An important theme in church literature has been the image of the Christian as an alien, a stranger in an unfriendly world. It requires no great imagination to use the modern phrase, "secret agent" as still another image to describe the Christian calling.

The more I thought about it, the more appropriate seemed the comparison between the Christian and the secret agent. Maybe the first parallel lies in the recruitment of both. I quote from the great Danish Christian, Soren Kierkegaard:

"I am, as it were, a spy in the service of the highest. The police also use spies. They do not always pick out men whose lives have been the purest and best, quite the contrary: they are cunning, crafty offenders. . . . Alas, thus does God use sinners."

That should be a sober reminder that God never chooses people to be his agents because of their flawless characters.

secret agents

"I send you out as sheep in the midst of wolves;
so be wise as serpents and innocent as doves "

What are some other comparisons between the spy and the Christian? The secret agent always knows only a small part of the whole intelligence game. For all he or she knows, that person in the phone booth across the room may also be working as a fellow agent. The spy is never in on top level decisions; he or she is not called upon to achieve great success. The job is to carry out the assignments with as much skill as possible.

Just so, the Christian is never asked to devise a plan to save the world. That has been taken care of by the home office. The Christian's job is to be faithful to his or her Lord, no matter what. Then too the Christian may be surprised at finding others doing the work of heaven in most unlikely places. No less than for a spy, life for the Christian is filled with the unexpected. And who can yet judge what is success or failure in God's eyes? Paul Scherer asks: "How many of us are capable of leaving what we have been accustomed to call our liabilities where they belong — to the future and to God? You don't know yet — and you can't know — where to enter any of them in the ledger: credit side or debit."

Back to the spy's duties. The spy is called on to move into dangerous territory, perhaps to take assignment in a country where the philosophy of government is quite different and where freedom of the individual is not recognized. Thus the spy may be at odds with the thinking of the people. The spy must move in their social circles, eat in the same restaurants, yet maintain a loyalty to a different way of life.

The Christian also lives in a society which has a set of values different from his or her own. The Christian values people more than things, love more than power. The person of faith knows that the world at large operates on the principle of looking out for number one. Sometimes the Christian too falls into that pattern, but the eyes are on a higher principle: "Seek first the kingdom of God." In fact the Christian's style of life is patterned, not after the people one encounters, but after the words and example of Jesus Christ.

Now it's true that spy stories are full of suspense and drama, because that's what makes for entertainment. However, I've read that espionage work isn't really all that exciting in real life. There's a lot of routine involved — lots and lots of paper work, much sitting around waiting for something to happen. I have no way of knowing if that's actually the case, but I rather suspect it is. Whenever I imagine the life of a spy, I see a person sitting in one of those passenger compartments on the train from Dresden to Prague, getting ready to pass on to another agent the microfilm that will save the free world. But after all, I've seen too many movies. Spies probably don't even ride trains anymore.

It's no secret that the life of a Christian isn't exactly glamorous. Like anyone else, the Christian may spend most of his or her time just fulfilling the day-to-day obligations and jobs that have to be done. Moments of exhilaration and inspiration are rather rare.

Naturally, we can carry the analogy only so far. There are some obvious differences between the spy and the Christian. Especially is this true of the methods used. To a spy the ends justify the means; whatever activities are required to get the job done, one engages in, and that can mean lying, stealing, even killing. The Christian, on the other hand, knows that if his or her actions are not loving, are not consistent with the goal of God's Kingdom, then all is lost. Then too, while the spy may despise the enemy (and this hatred may even help in doing the job better), Christians are called on to love even those who would do them harm. The Christian knows that God's call to be his secret agent is for the very purpose of saving the people most opposed to him.

Some may find the very comparison between spies and Christians a bit too far out. Yet I recall how Jesus sent out his disciples two by two and told them: "I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves." What better instructions could there be for secret agents? I recall too that in the early days of the church, Christianity was forced to become an underground movement, that Paul had to flee many times for his life because the authorities came to arrest him. Finally, I remember that the work of the first Christians was so subversive to the status quo in Jerusalem that their enemies ruefully acknowledged that the followers of Christ were turning the world upside down.

Most of us don't find it very appealing to be the yeast in the dough, the salt in the stew, the spy out in the cold. Yet that is our calling: to be God's humble, loving secret agents in a world that needs and waits for his kingdom to come. ☐

Those things most important

LAW AND GOSPEL

ss may be the things we will be asked to sacrifice

Read Mark 10:17-22, Galatians 3:24-25

Law, gospel, law? Gospel, law, gospel? What is the relationship between law and gospel in the Christian faith? How does the law function for us as Christians? Questions growing out of this issue are usually dealt with when we consider the writings of the apostle Paul, but it is clear, even from the point of view of Paul, that answers to these questions must be sought, first of all, in the life and ministry of Jesus and in the good news which he proclaimed.

The story found in Mark 10:17-22 of the man who came to Jesus seeking to know what he must do to find eternal life provides a framework for considering the relation of the law and the gospel. (This person is referred to as the rich young man or the rich young ruler when the versions of the story found in Matthew and Luke are included.)

The way in which the man puts his question to Jesus is a common one in the New Testament. The story of the Good Samaritan in Luke 10, for instance, begins with the same phrase, "What must I do to inherit eternal life?" A casual approach to the question might lead us, now, in 1974, to focus on the "eternal": and we could expend major energy wondering whether he is asking about timelessness or temporality. But that is clearly not the intent of the question. The man's question has to do with the nature of salvation, with life with God, with entering God's kingdom. And it is to *that* question that Jesus responds.

Jesus comments, first of all, on the man's address to him. The "good teacher" is not meant to attribute moral goodness to Jesus, nor is it meant to be extravagant. It means "kind" rather than good as opposed to evil in some moral sense. And Jesus' response to being addressed in this manner reflects a traditionally Jewish notion of the perfect goodness of God. The phrase was a problem to later writers who dealt with the same material and Matthew eliminated the "good" (Matt. 19:16) from the man's address to Jesus.

It is the next part of Jesus' response that provides a basis for our consideration of the law-gospel issue. Jesus does not ask the man if he has kept the law; rather he assumes that his interrogator is familiar with the requirements of the law. And indeed, he is assured by the man that they have been kept from his youth. Jesus looks at him with affection and tells him that there is only one thing which remains for him to do; he must become a follower. And if he is to do that he must sell his possessions and give them to the poor.

Obedience to the law was not sufficient for the man's salvation. Apparently he understood that. There is no other plausible explanation for his question. Law-abiding Jew though he appears to have been, the reply of Jesus clearly confirms that this was not adequate. The function of the law, for us as Christians, is to lead us to realize that we are incapable of meeting its demands and that we are in need of good news. That is the same pedagogical function assigned to the law by Paul. For him the law functioned in a way that was like the family servant who escorted young children safely to school. The law works in a preparatory, anticipatory way to demonstrate our need for salvation. Obedience to the law will not enable us to make right our relationship to God. It can only teach us that we need the gospel.

The questioner in Mark 10, who somehow senses his own need, is invited to become a follower of Jesus. He is offered the good news. The love of God is expressed, through Jesus, for him. And he is told how he is to respond to that love.

He is to sell all that he has and give it to the poor. He is not told to believe that Jesus is Lord, and that he should keep the law. The demand which the good news lays upon him is far more rigorous, for him, than was the requirement of the law. And the demand which Jesus put upon him appears to have been designed especially for him, and, " . . . he went away sorrowful, for he had great possessions."

It is easy for us to seek some new law, rooted in God's love for us, that makes clear what response is appropriate to the experience of redemption, but that is not the function of law in scripture. Its function, again, is to prepare us to hear good news; to sense our need for the gospel. Another reference to Paul's writings may help us see both Jesus' questioner and ourselves more clearly. In Galatians 3:24 and 25 Paul suggests that when faith comes we no longer need the custodian; the restraint which the law had provided was no longer necessary. When we become grown-ups in the faith the law no longer has a function for us.

We must look elsewhere to find resources for responding to the experience of the good news. The freedom and the maturity which were offered the man in our story were more than he could accept for himself. But there is a clue for us in the biblical account of what happened to him. Our response to the gospel will touch the center of our lives; it will call into question what matters most to us. The man who approached Jesus was a slave to his possessions, and those things which are most important to us may be the things which we will be asked to sacrifice in order to be a follower of Jesus.

We begin as slaves to the law. It teaches us our shortcomings; it demonstrates its own lack of saving power. Through it we discover our need for redemption. In Jesus Christ God is at work reconciling us to himself. And we are called to respond to him, not as slaves to the law, but as mature persons, freed from bondage, able to make the sacrifices which he requires of us if we are to be his disciples. □

by David B. Kreider

The radically new plasma scalpel is a real tool for performing bloodless surgery

Bringing medicine and engineering together

by Lloyd B. Walton

An aura of suspense pervades the operating room. High intensity lights throw shadowless beams into the sterile surgical area. All eyes follow the surgeon's deft movements as his scalpel glides across the lobe of the liver. An incision opens almost magically. But the flow of blood usually seen in such operations does not occur.

The secret to this bloodless surgery is in the novel scalpel the doctor is using. Looking like an oversized ballpoint pen, its "blade" is a glowing, fluid-like gas flame that vaporizes tissues and "heat seals" veins to prevent blood loss. It's called a plasma scalpel — referring to the electrically charged state of the gas and having nothing to do with blood plasma.

Still in the experimental stage, the scalpel is an invention of a red-haired, youthful looking scientist fresh out of Purdue University. Dr. William J. Link (he's a doctor of philosophy in mechanical engineering) is one of a new breed of scientists combining the laws of physics, engineering, and medicine into a new science of life — bioengineering.

The plasma scalpel operation is now ready to be performed on a human, just as soon as circumstances allow. It already has been approved by a research committee at the Indiana University Medical Center, where Link is assistant professor in the department of surgery. He expects to see the new tool revolutionize surgery on accident victims who could not survive an operation with the conventional metal scalpel because of blood loss.

Working with Prof. Frank P. Incropera at Purdue, Link designed and built the scalpel and plasma generator at Marion County General Hospital in Indianapolis.

"Professor Incropera had a plasma scalpel under way when I joined him," Link says. "I took over the project and became coordinating graduate student." He was then working for his doctorate on the Lafayette campus.

Result: A radical breakthrough in design of the scalpel which permitted it to function at high temperatures necessary without danger to patient or surgeon.

With the scalpel functioning to theoretical perfection, medical expertise was needed to take it the rest of the way.

Dr. John Glover, chief of surgery at General Hospital and member of the Indiana University School of Medicine staff, provided that. He encouraged collaboration between Indiana and Purdue to perfect the scalpel for surgery.

"It's progressive individuals like him who are bringing medicine and engineering together," declares Link.

The original scalpel resembled a fat cigar, Link says. It had a blunt tip. Surgeons criticized its bulk. They asked for a tapered tip to give a better view of the incision.

A streamlined scalpel evolved. It's about six inches long, slightly more than a half-inch in diameter. Flexible tubes from the power generator provide electricity and gas (helium, argon, or a mixture of both). A unique water cooling system designed by Link makes the scalpel case cool to the touch. A surgeon's fingers remain comfortable within a quarter-inch of the blue jet flame that sizzles at 9,000 degrees Fahrenheit.

Link takes the complex physical operation of the plasma scalpel and compresses it into a few words. Gas is passed through the unit, over an electric arc which heats it to the plasma stage. He explains that the light (flame) seen is "a visible exchange of molecules."

When this jet is placed near body tissues it vaporizes water content of the tissues and disintegrates the tissue.

"Most of the energy is used to vaporize and make the incision," he says. "Some is diffused to the edge of the incision and seals the blood vessels."

Link says that when he took over the plasma scalpel project, its major drawback was the lack of being able to use high enough power to make the scalpel function properly. The unit heated up too much.

"My training as a mehanical engineer was put to work here," he says. "I sat down to analyze the problem from an engineering standpoint. This wasn't a bioengineering problem; it was a matter of heat transfer. It was determining how much heat had to be removed and designing the most efficient way to remove it."

The cooling technique was a major step in making the device patentable.

In clearing the device for clinical use, Link has been busy preparing technical

William J. Link: "Anything a laser scalpel can do, a plasma scalpel will do better"

papers to acquaint other engineers and medical centers with his work. Last November he told the Bioengineering Division of the American Society of Mechanical Engineers at Detroit about the reaction of body tissue to the heat of the plasma scalpel.

A studious, intent look in the scientist's blue eyes makes him appear much older than his 27 years. He relaxes from his writing briefly to explain the operation of his invention and relate how an economic quirk of fate steered him into bioengineering.

"As I finished my undergraduate work (in the late '60s) I was basically prepared for aero-space," Link says. That's when the bottom dropped out of the space building industry.

"It was a pretty dismal thing," he recalls. "The market value of an aerospace engineer was dropping rapidly."

So, not wanting to discard his engineer background (he briefly considered going into medicine), Link aimed for a combination of both. "I became convinced I wanted a Ph.D. specializing in bioengineering."

Although a few engineers were in bioengineering during the last 10 or 15 years, Link says more people now are getting excited about it as a popular career field.

Link's wife, Marsha, a Manchester College graduate, supported him for two or three years by teaching music in Lafayette while he completed studies. She returned to school for her masters in guidance and is now a psychiatric social worker.

The Links met in high school in Huntington County, Ind. While at Purdue they were active in the Lafayette Church of the Brethren, Marsha as director of music and organist, Bill as a member and chairman of the witness commission. They also helped found the Lafayette Church Peace Group.

The young scientist confesses he didn't have his sights set on an engineering career during high school. Living in a farm area, Link was around mechanical things but "never had a super curiosity about what made things work."

He explains that being an engineer is "a very broad thing." It's not just a matter of how things work — it's "why" they work, as well. Also, why they fail to work sometimes. Not just mechanically, but because of design failures. In other words, he says, a person could be a mechanical engineer and be an expert in fluid flow, yet never concerned with mechanical function.

Link is a mechanical engineer specializing in thermal science and a study of blood flow and how the body keeps itself warm or cool.

As he discusses blood flow and the necessity for slowing or stopping it during surgery, Link explains that is the primary advantage of a plasma scalpel — its ability to cauterize (seal off) veins as an incision is made.

But, if the walls of the incision are cauterized, what effect will that have on healing?

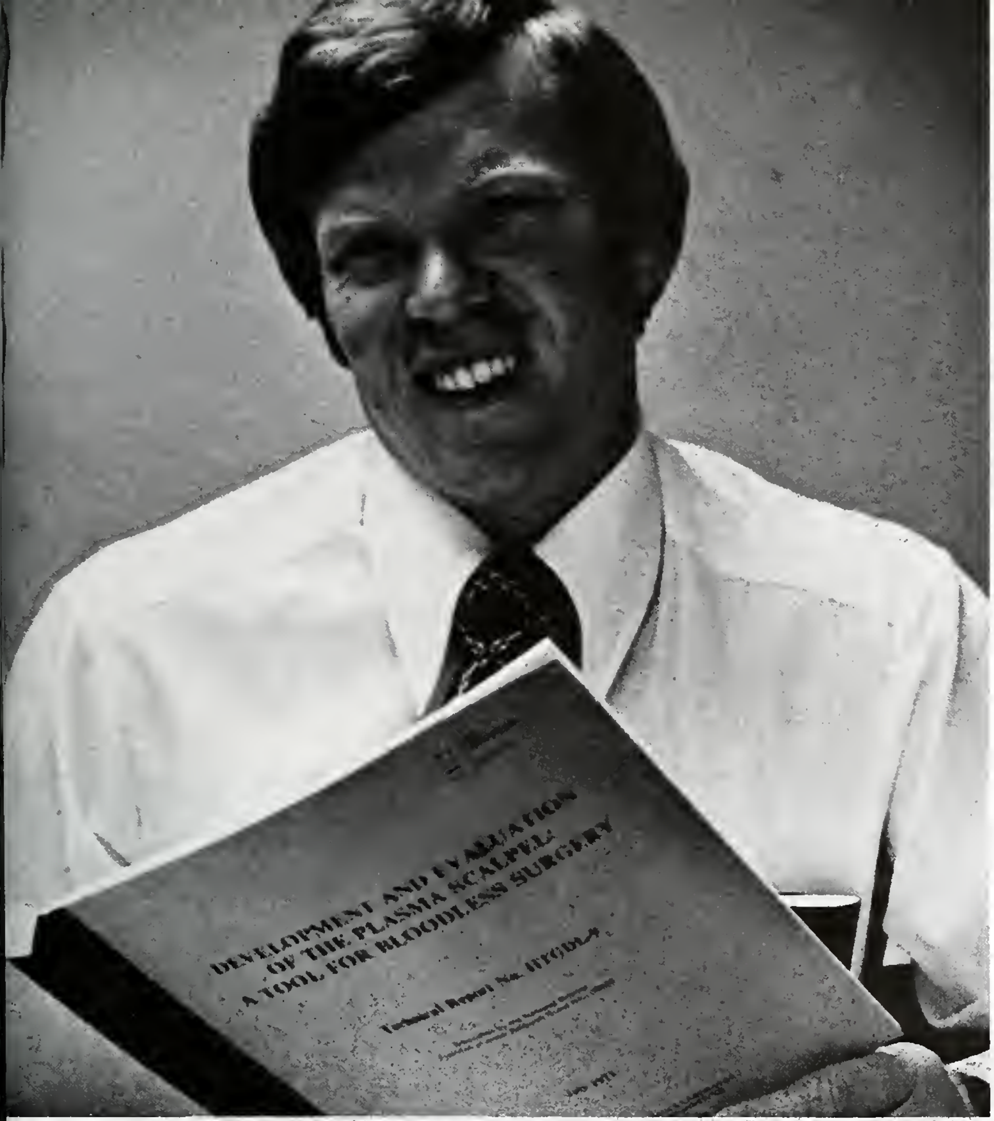
"Healing is retarded somewhat," Link admits. "But it heals without undue complications."

Link says there is some tissue damage on both sides of any incision. The plasma scalpel has a slightly wider area of tissue damage than the conventional steel scalpel; therefore it will take longer to heal.

Healing takes place in a number of steps, Link explains. Inflammatory cells from the body invade damaged cells. They form a wall to protect good tissue from that which is damaged. Then damaged tissue is dissolved, literally "eaten" by normal tissue, Link says. Blood carries away the debris. And healing is complete.

Despite slower healing, it is preferred to heavy blood loss resulting from slicing with a steel scalpel.

"We don't choose to have slower healing," says Link. "But if you have a person who has been in a bad accident and has trauma to the abdominal region — maybe the liver has literally been



smashed — often that person can't be saved with conventional surgery which would involve extremely long technique with heavy blood loss.

"With the plasma scalpel, in a matter of minutes, not only could we stop the bleeding but could resect or remove the damaged part of the liver."

Link emphasizes the plasma scalpel is a specialized instrument not intended to replace the steel scalpel, but to complement it — a tool to be used by the surgeon only in areas where tissue has lots of blood vessels. It also would be valuable on critically burned persons for skin grafts, Link says.

"We got the idea for this from an article telling about a laser scalpel experiment — and I said 'anything a laser scalpel can do, the plasma scalpel will do better.' "

Experiments support his belief.

Link explains that a third degree burn leaves a permeable charred layer which allows fluids to escape from the body, dehydrating it. It also allows germs and bacteria to penetrate, accelerating infection — the skin normally is a barrier to these.

Removing this layer with a steel scalpel causes considerable blood loss. Both the plasma and laser scalpels prevent bleeding.

Link says both scalpels make the same type incision. But he isn't worried about the laser unit being too competitive because of its cost.

"It's hard to handle, bulky and expensive," he says. The plasma unit at General Hospital cost about $2,000 to build. Link estimates a comparable laser unit would cost $100,000.

"It's interesting to me that such a new surgical tool may get its first use in a county hospital," Link says. "Too often the general public feels General Hospital is something less than progressive. It has an image as a welfare hospital."

The scientist says the plasma scalpel is only one of a number of major medical research programs being carried out at the hospital, which is part of the IU Medical Center.

Link doesn't claim to have originated the plasma scalpel concept. He notes that a West Coast surgeon and physicist teamed up in the early 1960s and experimented with such a unit.

"But they never published anything on it," he says. "I've contacted them and they won't say how it is going. My feeling is that it really didn't work."

Another plasma scalpel was made at the University of Utah, Link says. It was used in experiments at a Cincinnati hospital but seems to have "dropped out of sight."

The Purdue Research Foundation has applied for a patent on the Link invention. And a surgical equipment company is inquiring about buying the patent rights from Purdue. Link says the university's policy on sharing proceeds is more than fair. He notes that in industry, an inventor gets only the honor of having his name listed as inventor. At Purdue, the Foundation takes two-thirds of receipts and gives the inventor one-third.

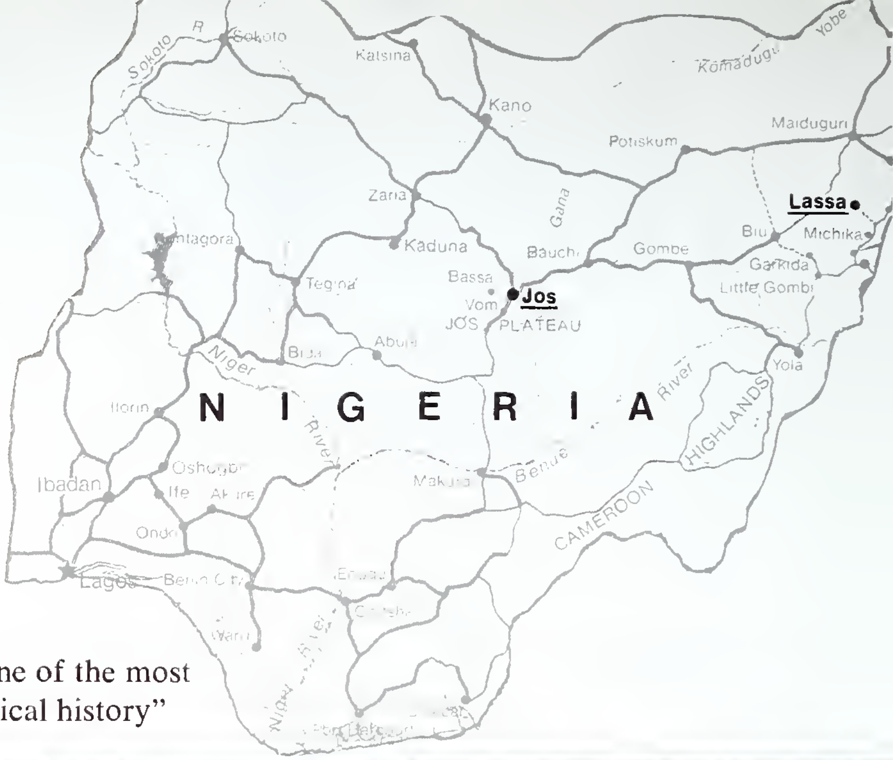
But Link will not get the entire third, he says. He arranged it so Professor Incropera and others who assisted him on the project will share in the money. He doesn't expect any of them to become wealthy when the device is marketed.

Although Dr. Link's main job with General Hospital has been to further development of the plasma scalpel, he has not been restricted to concentrating on alone. And he confesses scientists have the same concern as actors about becoming type cast.

"I don't want to become known only as the person who works with the plasma scalpel," he explains. "I want to be more versatile."

A project Link has near the proposal stage demonstrates that versatility and will be watched with interest by heart patients. It's a technique for using ultrasonic energy (high speed sound waves) to treat arterial diseases, such as hardening of the arteries.

And his assessment of its possibilities is an understatement: "I can envision that project could become a major one." □


Sokoto R
Sokoto
Katsina
Komadugu
Yobe
Kano
Maiduguri
Potiskum
Zaria
Gana
Lassa
Biu
Michika
Kontagora
Kaduna
Bauchi
Gombe
Garkida
Little Gombi
Tegina
Bassa
Vom
Jos
JOS PLATEAU
Bida
Abuja
Niger
Yola
NIGERIA
River
HIGHLANDS
Ilorin
Oshogbo
Ife
Akure
Ibadan
Makurdi
Benue
CAMEROON
Ondo
Lagos
Benin City
Enugu
Onitsha
Warri
Niger River
Port Harcourt

Laura Wine at Lassa: Prelude to "one of the most frightening episodes of modern medical history"

Lassa Fever: The story of a killer virus

by John and Esther Hamer

FEVER! by John G. Fuller. Reader's Digest Press, 1974. Distributed by E. P. Dutton & Co., Inc. 281 pages, $8.95

A friend of ours and former science teacher, Ruth Dutro, recently wrote: "It was great to read the article in the March *Reader's Digest* last night. I always turn first to the book section and was surprised to see that the condensation of the book, *FEVER!* was about Lassa Fever. The two of you were written about on the very first page so I proceeded to read the account aloud to Mom and she was fascinated by it. Lots of good biology in the article. How they finally found the animal carrier was so well written, I thought.

"It was interesting to me not only from a scientific view, but also from the standpoint of being a Brethren and reading about the heroism of friends. Pathology has always been interesting to me. I was just plain thrilled with the treatment."

Some have said, "This is an up-to-date version of *Microbe Hunters* by Paul DeKruiff."

Whatever one's preference, John Fuller's *Fever!* has much to offer. If you like science fiction, the book has a science fiction quality about it. If you like reality, you have it in this volume for it is true. The account is inviting to young and old, to professional and laity.

Above all, it is the story of people, real people, sons and daughters of God, loved by God. A senior citizen courageous in her will to serve. Nurses, some in lonely isolated mission hospitals, some in modern US hospitals. Missionary doctors and other missionary medical personnel with meagerly equipped facilities, in Nigeria, Liberia, Sierra Leone. Doctors, virologists and epidemiologists in elaborately equipped institutions in the US and Ibadan, Nigeria. Husbands, fathers, wives, mothers, children. Pilots, ministers, farmers, carpenters, mechanics. Black, white. M.D.'s, Ph.D's, M.A.'s, R.N.'s, persons with varying years of education, persons uneducated. The characters in *Fever!* are all real persons playing their own role in story book form.

John Fuller traveled all over the United States and Nigeria to give the readers a close-up view of the personalities and the places involved in research on a new and terrible disease. One of the most difficult aspects, he said, was constantly to remind himself that everything about it was true, verified, documented, attested to and witnessed to by many people. There is an amazing accuracy in Fuller's reporting and in his characterization of people and cultures very different from his own. Readers can find certain descriptive episodes to contain some humor.

The first phase of the story, one we recall vividly, happened so fast; the illness of Laura Wine. Her symptoms had scarcely begun when it was all ended — she was dead! Shocked, grief-stricken, incredulous, we felt bewildered and helpless. In periods of reassessment we ask, "What else should we have done, or what else could we have done that we hadn't?" As many unanswered questions reeled through our heads after Laura convulsed and breathed her last at 9:30 p.m. Sunday, January 26, 1969, as had come up since that first day a week earlier. Her only complaint then was a backache and a sore throat which, instead of improving with the usual treatment, gradually become worse with other complicating symptoms which didn't respond to any treatment.

Another FUO (fever of undetermined origin)? FUO! — a most unsatisfactory diagnosis, but one which doctors have all too often been forced to sign on the medical history sheets when there hasn't been enough clinical, patho-physiological, reservoir-carrier research and findings to fit the diseases into known categories.

A virus? Could it be? Evidence pointed in that direction. But to consider a patient to have a new or different viral disease in a hospial without blood culture tubes was a little far-out! My usual differential diagnosis did not include a new viral disease in the listing!

Our beloved coworker and friend was now our patient. Laura Wine, every inch of her a Christian, was as much at home serving as an organizational officer of

Esther and John Hamer and daughters with plane similar to the one in which Laura Wine was transferred to Jos hospital

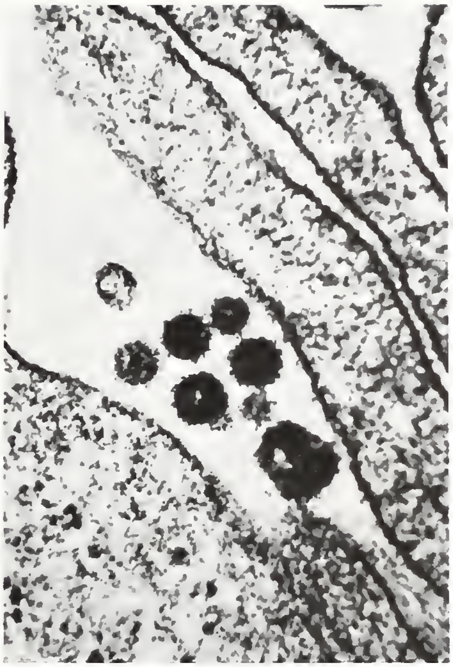
Standing at left, Dr. Sonja Buckley and Dr. Jordi Casals with their laboratory research team at Yale where Lassa virus was first cultured

the Chicago Christian Business Women's Club as she was as a Church of the Brethren missionary jumping into a nurse's uniform at 3 a.m. and fearlessly finding her way to the small Lassa General Hospital 100 yards away. She lit a small kerosene lantern to guide her steps through the ruts of the dusty but hard-caked bush path bordered on either side with the tall savannah grass in which vipers might be lying in hiding. Though on the threshold of 70 years, Laura's "broad motherly face framed by sandy hair" and her sprightly walk and jovial spirit made it seem as if she was barely out of her 50s.

Fuller's account begins with Laura's 3 a.m. trip Sunday to the hospital for a delivery in the obstetrical ward and then, with an unusual acceptance without protest, with her willingness at 3 p.m. the same day to let one of us — Esther — answer a call of help for a Margi tribeswoman who had delivered on the dusty road that led to Lassa Hospital. Neither Laura, supremely happy in her work, nor anyone else knew at the time she became ill that her rather benign symptoms — malaise and backache — would "set into motion one of the most frightening episodes of modern medical history. It would reach from Africa to the US in a series of unpredictable incidents that was to bring into action many of the leading medical scientists of the world."

The next events and impressions came in rapid fire: Laura's transfer by plane from the Church of the Brethren Lassa General Hospital, nestled 10 miles off the main road in the fertile agricultural valley at the foot of the Cameroon mountains, to the Sudan Interior Mission Hospital in Jos, 500 miles away. A time of civil war in Nigeria when civilian aircraft were permitted to make only the most urgent emergency flights. The unintelligible readback on the shortwave radio when a plane equipped with oxygen and a stretcher were ordered. The help of Von and Elsie Hall as they shared with us the concern of Laura's illness and provided a home for our two daughters, ages 8 and 10, when we left our station to fly with Laura into Jos. The helpful services of two 1-W workers, Dave Williford and Dale Miller, who had come to Nigeria because they felt the compulsion to serve their fellowmen to be a greater calling than to take life that had been given to their fellowmen by God. The assistance of Don and Betty Stern to ask the Nigerian police to clear the air-strip and to help lift Laura into the small three-seater plane. Our own sharing of medical skills and around-the-clock private-duty nursing for Laura with the doctor and nurses at the S.I.M. hospital in Jos. The anointing service for Laura conducted by Elvis Cayford and Conrad Snavely. The concern and prayers of the entire mission community as evidenced by field secretary Roger Ingold's inquiry on each intramission shortwave broadcast. The flight back to Garkida, Church of the Brethren Mission headquarters station, where Dr. Beryl McCann performed the autopsy. The Garkida church packed with both Nigerians and missionaries grieving the sudden loss of a Christian disciple, friend, and co-worker. The words of comfort from the scriptures spoken by Chalmer Faw. The burial of Laura on a hillside in the Garkida mission compound near the graves of several other missionaries and children who had previously died while ministering the love of God. All these happenings were within a period of three days. These were the beginning of a story of even greater duration, in which bewilderment, uncertainty, prayer, pathos, tension, excite-

Dr. Buckley views cultures to see living cells actually destroyed by Lassa virus



"Fuzzy tennis balls" is appearance Lassa virus gives through electron microscope

ment, and research all were to be intensified.

There may have been other patients — nationals of West Africa, explorers, missionaries, visitors — with this disease before Laura Wine, but she was the first patient identified with it. Blood specimens with antibody titers to Lassa Fever have since been secured from still-living former missionaries.

Were traditions followed, this disease might have been named Wine Fever after the first patient or Hamer Syndrome after the doctor who discovered the first known patient to have the disease, or Buckley Virus after the first doctor to culture the virus. We are in the tradition now, however, in which new viruses are named after the city or village where the first patient lived. Thus because of the village where Laura served, the disease is known as Lassa Fever.

As the Fuller chronicle reveals, a second missionary nurse who along with us had cared for Laura becomes ill and dies. A third missionary nurse who contracts the disease rests four days in the Pest House in Lagos, waiting for clearance for transport to the United States, where she gradually recovers in the Columbia-Presbyterian Hospital, New York. The disease goes into hiding in Nigeria. Research is begun at the Yale Arbovirus Laboratories, New Haven, Conn., and then suddenly is stopped when two researchers come down with "Lassa" and one dies. "Lassa" is a deadly virus and further research becomes the first assignment in the new $2.5 million maximum security laboratory, Center for Disease Control of the Public Health Service, Atlanta, Ga. Research continues at the Nigerian Ibadan University laboratories and animals are trapped to hunt for the animal reservoir. The fever strikes victims a year later in Jos, Nigeria, and again in 1972 in Zorzor, Liberia, and in Panguma, Sierra Leone. In 1973, four years after the first known patient to have the disease died, the end of the hunt is reached for the killer virus. The animal reservoir was the wild rat, Mastomys natalensis, trapped in a Sierre Leone house.

Fuller very frankly admits that during the whole time he was researching this story he was "scared stiff." The virologist "assured me there would be Lassa-immune serum available at both Jos and Ibadan, within a few hours' flight of any place I'd be in Nigeria. 'Don't worry about it,' he said, 'you'll either be dead in ten days or alive and well!' "

Here and there in the book the reader will pick up Fuller's very frank observation that the differences between his own life-style and the missionaries', and especially the "selflessness" of the missionaries, were "hard to conceive." He hints of amazement that such dedicated people even exist. "I had nothing but admiration for the missionaries or anyone else who had ever moved out in the area. . . . The self-denial is there and it is genuine. . . . The hospitals, schools, dispensaries, and churches (which) they have carved out of the deep bush . . . are monuments to the skill and persistence of both early and later missionaries. . . . There was no conflict between . . . profession and theology; they were part of the same tapestry."

Darkest Africa always has had a good many imponderables. As Arlo Gump, one of my former high school teachers used to write on the board, "The island of knowledge lies in the sea of darkness. The greater the island of knowledge becomes, the greater the shore line of mystery."

"I had already interviewed Dr. John Hamer and his wife in Fort Wayne, before leaving for Africa," Fuller writes. "Their memory of the trip in the Land Rover and mission plane was sharp and detailed. They were still puzzled as to why neither of them had come down with the fever — their contact had been so close and constant."

Indeed the two of us still ask, Why had some contracted the disease; why didn't others? Why did some die and others didn't? These questions remain and we believe always will be some of the mysteries of the ages to us.

Laura Wine's giving of her life which she was totally prepared to do for the sake of Christian service and medical advancement was a symbol of love. Love made the difference all the way for her. It was love that made death as easy for her as it had been easy to give her life in service.

Such dedication — Laura's and that of many others engaged in the search for the killer virus — augurs well for discoveries yet to come in the realm of "fevers of unknown origin." ☐

Churches provide resources for economic development in the Third Wo
corporations which exploit the poor countries

The rise of a new superpower

by Shantilal P. Bhagat

A sixth superpower has arisen on the world scene, a power distinctly different than the five nation-states which outrank it. It is the multinational corporation.

Yet in spite of its unique character, the multinational corporation (MNC) assumes many of the trappings of nation-states and is a formidable challenge to them. For example, we discovered in 1973 that the MNCs have the capability of precipitating a major international crisis as was evident during the monetary turmoils in Europe and Japan. We also observed that the economic power wielded by foreign investors influence the political developments of host countries, as in the alleged effort of International Telephone and Telegraph (ITT) in 1970 to prevent Salvadore Allende's election to the Chilean presidency, and then plotting to subvert his government in 1972.

The dramatic expansion of MNCs in the last decade and their ever increasing share of the $3 trillion gross world product prompts deep concern among national governments and international organizations. There is fear that if the trend continues for the MNCs to grow at a rate higher than the gross world product, in another decade 300 or 400 giant MNCs will control more than half the world's industrial production and be in a position to make decisions without regard to regional or national interests.

Already the sheer size of multinational corporations has earned them the title of "shadow governments." The annual sales of General Motors are larger than the Gross National Product (GNP) of Switzerland and Pakistan. With 400,000 employees located all over the world ITT has more workers abroad than the US State Department. Only a handful of nation-states have a larger research budget than International Business Machines with its factories and offices in 106 countries. In listing of gross national products for countries and gross annual sales for companies, economist Lester Brown reveals that of the top 100 entries 59 are nation-states and 41 are multinational corporations.

In the face of such growth and dominance by multinational corporations, wariness is being expressed at many levels. In the US Senate Foreign Relations Subcommittee on Multinational Corporations, in the European Economic Community, and in the United Nations Economic and Social Council measures are being considered to counter the excessive power of the new global giants. These efforts signal a healthy watchfulness over a situation which has awesome implications for the social, political, and economic realities of our times.

Nowhere does the need for fact-finding and fair-play regulations seem more urgent than in regard to the developing countries. One of the claims of the multinational corporations is that they transfer technology to impoverished areas. This is a myth. The reality is that technology is sold under highly monopolistic conditions at prices which often are scandalous, undermining national efforts in development.

The highly centralized research and development of MNCs is not directed at the prevailing conditions in the less developed countries. The need there is for labor-intensive technologies, rather than capital-intensive ones. As a result, new technical processes in many cases means growing unemployment. Multinational oil companies in Venezuela, by introducing labor saving technology have cut their labor force by a third while their output was doubled.

Exploitative practices like selling technology in package deals, use of technical and commercial lock-ins, "transfer accounting," restrictions on the use to which the technology package can be put to by the buyer, and the strategic non-use of patents are very commonly used especially in dealing with the less developed countries who do not have the sophistication to police the multinationals.

The use of American companies for US intelligence objectives is prevalent especially in Southeast Asia and Indochina after the withdrawal of the overt US military presence. At the very least, US intelligence agencies seem to have ready access to the employment files of American multinational corporations.

It is generally believed that a vast amount of US capital has flowed into the direct investments in the developing countries. The fact is that about 80% of the total amount invested is raised abroad. Therefore, in reality much more money actually flows out of the less developed countries into the US than the other way around. The trade policies of rich nations are discriminatory and generally adverse to developing nations.

A resentment of MNCs is not confined to the developing nations but it is also evident in the industrialized countries. In Canada, for example, increasing fears have been expressed for jeopardy of the national autonomy because of substantial foreign domination of the national industry. Such sentiment is understandable in view of the fact that more than 60% of Canada's productive assets are in alien hands and its export trade and industrial technology rest largely upon non-Canadian decisions. On the other hand Japan, through regulatory policies, has restrained the entry of foreign MNCs thereby protecting its national interests.

t some of the money they make on investments comes from

The multinational corporations have also been active in such fields as tourism, consulting, and especially banking. The relatively obscure Eurodollar market, a creation of the MNCs, with a circulation of at least $80 billion commands resources larger than most central banks. The banking activity has grown so dramatically that between 1965 and 1972 the foreign locations of US banks have more than tripled to over 1,000.

What is the church's response to the challenge of global corporations? Should the church continue involvement mainly in the "compassion" approach to the problems of the less developed countries or does it have the responsibility to look seriously into the basic causes of underdevelopment? Is concern for the poor all that is needed, or should effort be given to doing the homework to grasp the economic, political and historical facts underlying global injustice and relate action to facts?

While the labor movement in the United States is active in the international regulation of the multinational corporations, the church has not yet understood or adequately dealt with the matter of the impact of US corporations in foreign lands. Neither has it paid sufficient attention to the ethical question of the social responsibility of the MNCs operating in the less developed countries.

The church has not assessed carefully the structural intertwining of business and government leading to the shaping of the foreign policy on a mutually acceptable basis. It is not a mere coincidence that Richard Barnet's research on the background of major policymakers between 1940 and 1967 revealed that three-quarters of them had come from giant multinationals and investment houses.

Is it not ironical that churches provide the resources for economic development of the Third World countries while they tend to overlook the fact that some of the money they make on investments comes from corporations whose foreign affiliates exploit the poor countries and have policies which guarantee perpetual poverty and subjugation of the masses?

The church has not adequately weighed the impact of US corporations in foreign lands

Churches should welcome the coming into existence of the Interfaith Center on Corporate Responsibility. The membership of the Church of the Brethren in this organization should prove helpful in a better understanding of the role of the multinational corporation, especially as it relates to the issues of peace and social justice.

The US church member has much at stake on concerns about multinational corporations. For one thing at least three-quarters of the MNCs are American-owned and produce more than one-third of the $1 trillion Gross National Product for the United States. The MNCs are a part of the Western system and are not likely to vanish.

Multinational corporations have made significant contribution for the capitalistic economy and their skills and technology have brought benefits and will continue to do so. However, we cannot lose sight of the fact that profit maximization is the supreme motive. For the accomplishment of that end corporations want a minimum of restriction on their activities. The energy crisis is a clear example of what can happen if giant industries are allowed to function in an uncontrolled manner.

No matter how significant the contribution of a multinational corporation is in the economy of a nation, in the final analysis it is the nation-state and not the MNC which can safeguard the whole range of citizens' lives. Therefore, it is imperative for the citizen to keep informed on the operations of the MNCs and to take the initiative in whatever manner possible to make them open up more honestly before the public and to hold them to their social responsibilities.

It is doubly important for church members to keep watch over the honesty and integrity of global corporations not only from the perspective of portfolio investment and witnessing at shareholder's meeting but also for engaging in a new area of Christian mission. That is, to help discipline the multinational firms in behalf of those who suffer injustice because of the activities of these corporations. ☐

Heritage Is Horizon

by Wilbur E. Brumbaugh

A magazine ad shows a child with a grandparent. The caption reads, "The Past Is Only Beginning." I don't remember the product, but the message sticks. Every day is not only the "first day of the rest of our life" but the "next day of the past."

Someone once said that old people can look both forward and back while young people can look only forward. In one sense this may be true, in another, it is very misleading.

We are all born with a past. We haven't lived it. We didn't create it. We only inherited it. We do not know this past from direct experience. Neither is there anyone who could have known it all through direct experience.

The past we inherit is our heritage, a legacy which inevitably becomes ours. It is ours to remember, to celebrate, to understand, to interpret, and, most of all, to continue.

So it is that every child becomes a part of the next generation's past. Each of us was bequeathed a legacy, from our family, our community, our church, our nation, our world. It is on loan to us to keep alive, to continue, to create. Whether we are innovative (and every heritage has some strong element of heresy in its inception and continuing life) or passive and uncreative, we are the stewards of this heritage and will be held accountable, now and then. Our children will be both our most critical and most appreciative benefactors. Just as we feel free to praise or decry the past that was willed to us.

Heritage and history are not the same. Neither is nostalgia heritage. History is an objective recounting of the facts, a studied approach to "telling it like it was." Nostalgia is a sentimentalized view of how we think it was, and sometimes how we really want it to have been. Young people are rarely nostalgic. They have few regrets and just a handful of memories. It takes time, years, to develop a backward scene of vignettes. It is in this sense that older persons can look both ways. But this kind of hindsight has nothing to do with heritage.

Heritage is around, behind, ahead of us

Heritage is the root system that keeps the plant anchored and fed. Pulled loose from the "land," the people, the history, the culture, individuals seem at first "free," then "lost." Our country feels uprooted. We feel subject to any wind, and the soil feels thorny and rocky. We are trying to establish our life's roots in deeper, more nutritious soil. We want to stand, and stand for something. Our heritage is our root system. Without it we live shallowly and tenuously.

But history has been one of the dullest subjects to most of us. Who can keep the calendar and the geography in mind? Or why? History is to be *studied.* But heritage is to be *received and enjoyed.* It is a gift that needs to be learned and appreciated to enjoy, to own, as one's own. Once it is appropriated, it becomes part of us and guides us as we make decisions of faith and practice.

While the prospectus for the Church of the *Brethren Heritage Learning Program* is not yet complete, several units have been definitely projected. One is a programmed self-instruction booklet for grades 5 through adult, being developed by Donald E. Miller of Bethany Theological Seminary. This is an engaging, self-paced approach to learning the most significant dates, events, doctrinal issues of the Church of the Brethren.

Another unit is an educational card game called "Forerunners." Developed after the game "Authors," it provides a fascinating way to involve children and adults in a knowledge of people, living and dead, who have been and are witnesses to the Brethren heritage.

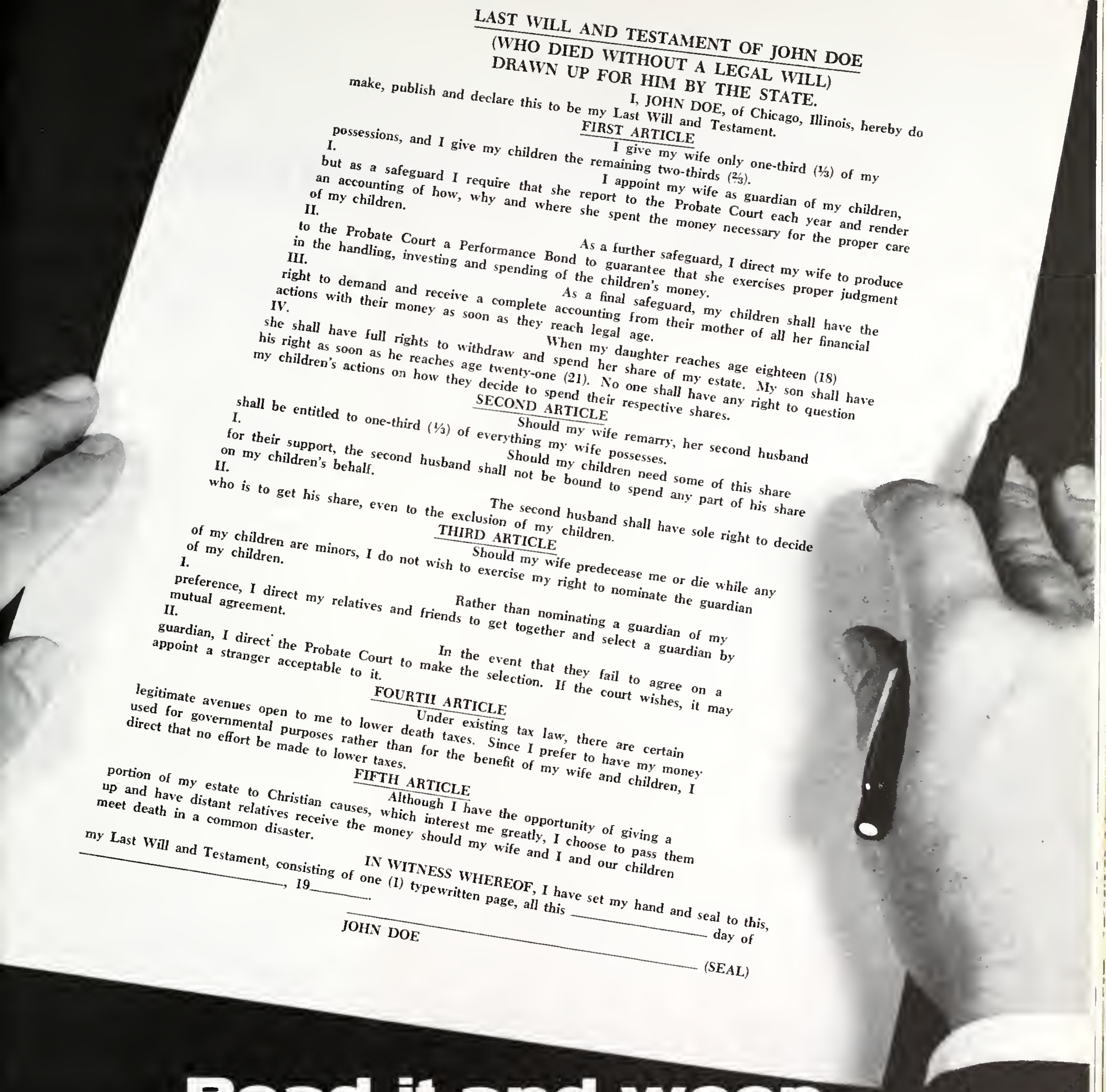
A major piece for an understanding of the relationships of people, politics, places, events, inventions, is the *Timeline* being developed by Glee Yoder. This learning tool will help persons to answer such questions as: What artists, musicians, rulers, and religious leaders were contemporaries of Alexander Mack Sr. (Did you know that J. S. Bach was 23 years old in 1708, the date of the first baptism which began our denomination?) Can you say which denomination is oldest: Methodist, Presbyterian, Brethren? This timeline will help you.

Guides to Learning will be prepared for classroom experiences in heritage, giving many options.

The Heritage Learning Program is designed to be supplemental to the church's total educational program. The resources may be used well as membership materials or in summer school sessions.

Its purpose is to enable people of all ages and various backgrounds to become well enough acquainted with the Church of the Brethren, past and present, to appropriate its heritage.

One cannot look only back to see one's heritage. It is all around us. It is behind us. Most of all, it is ahead of us. It's out there on the horizon. Some too far for us to see or to predict. But it is there and it will be different because we lived out part of it. It will be a blessing to our children or it will be their curse. But it will be. □



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I. I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

II. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

III. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

IV. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

V. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

I. Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

II. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

III. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

I. Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

II. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

III. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________ (SEAL)
JOHN DOE

Read it and weep.

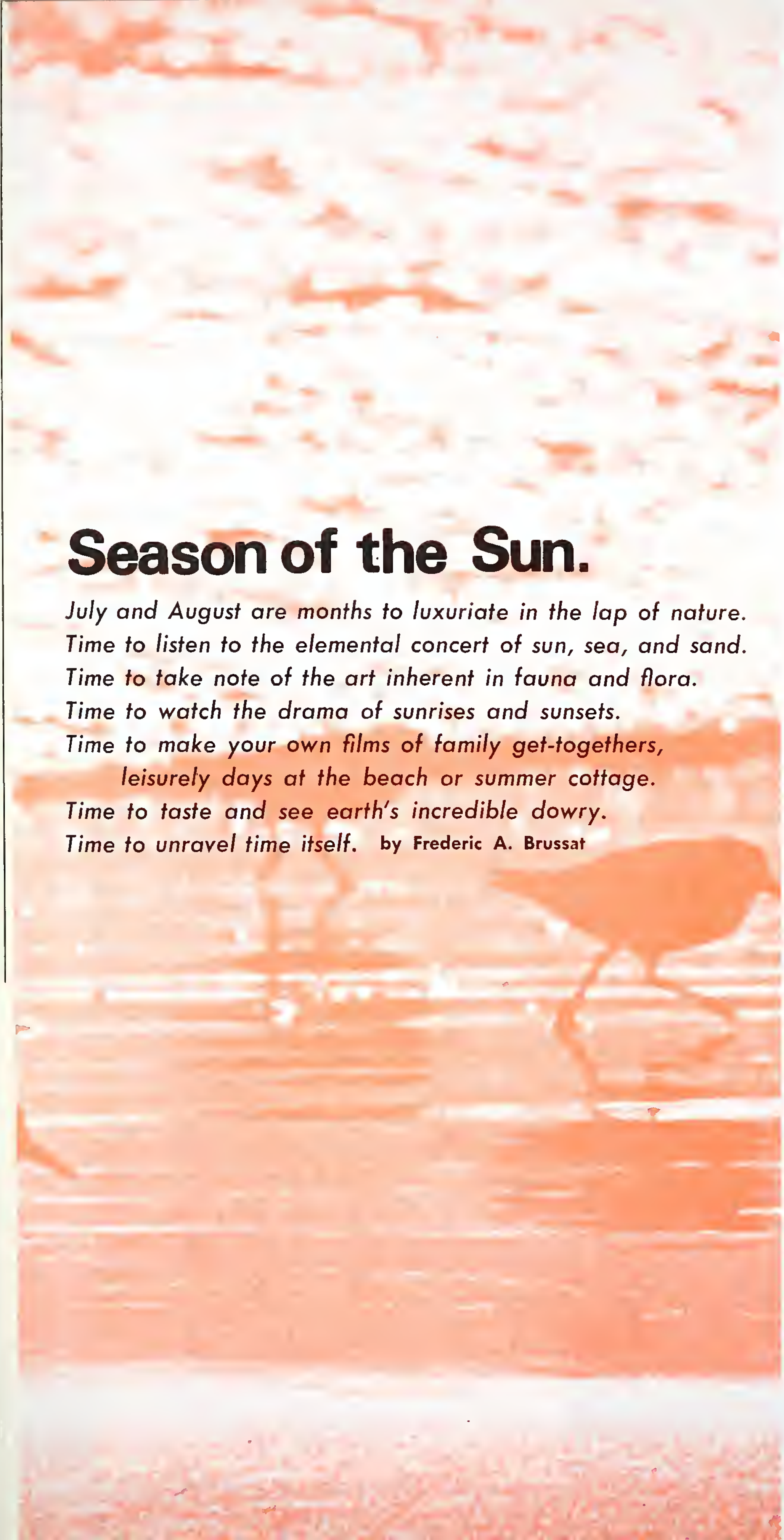
This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

Please send me, without cost:
☐ "Making Your Will"
☐ "37 Things People Know About Wills That Aren't Really So."
name ________
address ________
city ________ state ________ zip ________

THE CHURCH OF THE BRETHREN GENERAL BOARD
Office of Stewardship Enlistment
1451 Dundee Avenue, Elgin, Illinois 60120
27 7/74

Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690



Season of the Sun.

July and August are months to luxuriate in the lap of nature.
Time to listen to the elemental concert of sun, sea, and sand.
Time to take note of the art inherent in fauna and flora.
Time to watch the drama of sunrises and sunsets.
Time to make your own films of family get-togethers,
leisurely days at the beach or summer cottage.
Time to taste and see earth's incredible dowry.
Time to unravel time itself. **by Frederic A. Brussat**

here I stand

On wedding

Ben Simmons:

On becoming one flesh — within the kingdom

Not long ago, there was a great deal of popular writing on the "high cost of dying," i.e., the severe financial beating one can expect to take for returning the dust to the dust from whence it came. Lately, some writers have begun to complain about the high cost of weddings. It would seem that if there should be a death in the family any time soon afte a modest middle-class wedding, the corpse would have to be interred in a pauper's grave. Many a parent's modest savings have withstood the onslaught of educating a daughter and perhaps even providing her with her very own small economy car only to face total annihilation at the hands of the bride, the bride' mother, the caterer, bride's shop and the photographer.

The average wedding has become an exercise in "peacockery" — an attempt to give the bride and her mother a once-in-a-lifetime opportunity to be th stars of their very own production. It is a girl's one chance to be Homecoming Queen, May Queen, and Prom Princess all at once. The photographer ushers the little satin marionettes through all the expected stiff and stilted poses that are *musts* for the bride's book (the shin new rings on the white Bible, pinning the boutonniere on the bridegroom, feeding one another cake and drinking pink punch with arms entwined).

I would like to suggest that the appropriate setting for the average American wedding is in some wedding chapel like those on The Strip in Las Vegas. Weddings, as they are ordinarily conducted, should be banned from our churches. When two Christian young people decide to marry, by means of the ceremony the community of faith gives witness to the action of God who unites them so that they become one flesh. The ceremony is not a time to demonstrate the minister's creativity or an opportunity for the bride to hold May Court in front of the church.

The wedding is an act of God and of

novements, prisoners, volunteers

the community of faith. Could we find a way to recapture this central meaning in the marriage service? I would suggest that a wedding between two members of the church be held during the morning worship service. The entire service could be planned with this in mind. The sermon text might be Genesis 2:24 — "Therefore, a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The worship service should emphasize the place of the Gospel in the home and family. Near the close of the service, the bride and groom could be invited to step forward (dressed in very *ordinary* Sunday clothes) where in a five to ten minute service they would exchange their vows and be declared man and wife "before God and these witnesses." A reception with light refreshments could be held in the fellowship hall so that all those present might more fully participate in the event (the reception should be planned and executed by church members). In churches where the covered dish dinner is still used and appreciated, this could follow the service with a special head table provided for the couple and their families. The couple could then start on their wedding trip leaving the parents of the bride in a somewhat better state financially having themselves been through a service and reception that kept them reminded of their place in God's kingdom rather than of their place in their own private road show. ☐

J. Benton Rhoades:

Assessing the power of a people's movement

I am the son of a landless farm family. I am a member, minister and former missionary of the Church of the Brethren. I am executive secretary of Agricultural Missions of the National Council of the Churches of Christ in the USA. I speak the Spanish language. I have lived all my life close to the struggles of the rural poor for justice, food and human dignity.

After having lived for 12 years in close contact with the Indians of rural Ecuador and after having seen rural poverty in many other countries of the world during the past 13 years and having now had some contact with the Mexican American farm worker movement in this country, I have become convinced that the United Farm Workers ("Chavez" movement) is an authentic *people's movement.*

The purpose of this article is *not* to argue for or against the rightness or wrongness of "la causa," though I would be willing to do that. My own purpose now is to reflect on the characteristics of UFWA as a people's movement. In the highly institutionalized life of our country, it is hard to conceive of such a category of human endeavor. The thought of poor people organized is frightening to many people and threatening to the system which has been good to some of us in our country. Some criticize the church for its involvement with farm workers as a union. Yet the same critics would favor preaching to the poor or ministering on a one-to-one basis through child care and Christmas baskets. Organization brings power and independence. This is precisely why, as I see it, the church must learn now to deal with the poor in groups and with their leaders. The farm workers recognize this. They gain strength from the involvement of sympathetic church people. I have heard them in the picket line announcing" "Pastors, priests, nuns and lay leaders are here with us today. The church is here to support our struggle."

One characteristic of a poor people's movement is that it changes the way the poor see themselves and the world. A kind of conversion or transformation of life takes place. The barrier of generations of silent desperation is broken and the poor begin to speak. Self-esteem and dignity increase, self-awareness, mutual support and solidarity. Along with this comes a fierce commitment and a willingness to sacrifice for what people believe to be right and possible.

"Si, Se Puede" is the shout of people who have hope. This new hope changes people's lives and that is what I see happening. I will illustrate.

One morning several months ago, I entered the Interchurch Center in New York from my carpool somewhat tired. I sat down for coffee with a young man in working clothes. He was Marco Munoz, coordinator for the lettuce boycott on the East Coast. He spoke to me of his decision to leave his job in the fields, work for five dollars a week plus room and board, to live in New York and suffer whatever indignities come with picketing large city and suburban supermarkets for UFWA. Though illiterate, he also speaks to many church groups and coordinates the work of many volunteers. His face glowed when he told me of the personal rewards that have come into his own life since his decision to dedicate full time to "la causa." I went away refreshed.

On one recent trip to California, I found myself on the plane beside an elderly Mexican American working with UFWA and was again impressed by the deep commitment and quiet self-confidence of one who, a few years ago, would not have dreamed of riding on a jet, much less of representing his people in an important meeting in Washington.

Three women come to mind whom I have met in the past year. One is a 70-year-old worker whom I saw arriving in New York by bus with a group of farm workers from California. She spoke briefly in a church. Later I asked her name and why she was doing what she was doing. She told me of her own religious faith, quoted freely from the Bible and said, in effect and in Spanish, "God wills it." A teenage girl having taken a week from school in Northern California to join the strikers in the Coachella Valley told me: "I felt I should do it. I wanted to do it. So, my mother got permission from my teachers for me to be here." Later, I was walking on the

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

picket line. Chavez was walking on the same line. Obscenities and threats were being shouted at him. It seemed that any moment, the Teamster "guards" might break through the cordon of county deputies and commit violence. A middle-aged woman spoke to me saying, "They think that if they kill Cesar, this will all stop. But they do not understand the movement. There are many leaders among us and we will go on."

An old man spoke to me of his own commitment to nonviolence. He said, "You know we are Mexicans. Nonviolence is not our nature. But we have learned that it is the only way in this struggle. Violence only causes more violence — here or in Vietnam. This is why we practice nonviolence."

In the park of Coachella while resting from the hot sun, I overheard a group of strikers, young and old, discussing their idea of justice and human dignity and planning strategy for contacting certain friends that night to persuade them not to go to the fields the next day, but to join the strike. The conversation went like this: "Maria was with us once, but she passed the picket line with her family and went back to work. Has she lost hope? Are they hungry? Have they been bribed or threatened? Let's visit the family tonight. Then we will know why Maria has left us and she will know we still want her with us." That night the Teamsters attempted to prevent this visit and violence resulted, despite the fact that there were police at the gate of the labor camp.

I have heard pleading (in Spanish over the bull-horns of strikers) that recalls the zeal of early American revivals when people preached for a verdict: "Mercedes, I beg you bring your crew and come out. We love you and we need you in the struggle. Don't betray your own people. We know that you and your children must eat today and tomorrow. Even though the strike benefits are small, think of the future. We must suffer now. But generations of our children will reap the benefits of justice. Come out of the field, please, or do not return tomorrow. Please think it over and join us."

I have seen youth in the movement showing respect for elders and vice versa as the Mexican Americans become bound together in common struggle. A people's movement usually depends heavily on the moral leadership of its women. This I have observed in the midst of the strike action. A young and beautiful Mexican American woman emerged from the end of a row in the vineyard. She was picked up bodily, handled and kissed by a supervisor. Immediately she was rebuked by a Chicano woman with: "Don't let him use you like that. Where is your honor? You are a person of worth. Don't forget it and don't let the bosses forget it — ever!"

The Church of the Brethren, as a part of the pietist movement, migrated en masse from Germany in 1708 in protest against the militarization of that country. As a member, I am thankful for the opportunity I have had in recent months to see a people's movement firsthand. Whether the United Farm Workers win or lose in the present round of struggle remains to be seen. But, people's movements do not go away. ☐

James E. Weaver:

Prisoners have rights — legal, civil, human

I prefer the "hard-core convicts" to Harvey Long's "model prisoners" (Here I Stand, May). Automatons have no place in God's creation, and I am surprised to see a lawyer-churchman lift up for praise a program which creates automatons.

The Chillicothe "research" to which he alluded involved nine men who prior to the involuntary research program organized an inmate legal assistance program and filed successful lawsuits against the Ohio Department of Rehabilitation and Correction.

Five of the nine organized a strike which closed the institution for three days. The nine participated in a fast when several other Chillicothe inmates were beaten by guards. Problem prisoners? If being human is also being a problem — then, yes.

Chemotherapy solves problems by destroying human beings. As our technology (abortion) allows us to solve problem pregnancies by destroying human life, so our technology (chemotherapy) allows us to solve problem prisoners by destroying the humanity that is left in those prisoners.

During the research program (if it were really research) the nine men could not read any materials demanding concentration. When in the library the men could not understand even the newspapers. Formerly gregarious, these men would (could?) not speak unless spoken to, nor maintain a simple conversation.

As to the promise of early release, chemotherapy does not offer much hope. These men are now drug addicts — they must be maintained on thorazine so that "they will not become violent." Chemotherapy research has turned these intelligent, strong-willed human beings into violent nonhumans. I would not care to have these violent zombies in my community.

Most importantly, a prisoner has human as well as civil and legal rights. The chemotherapy programs in the prisons deny the prisoner these rights. This denial comes primarily because those chosen for "volunteer research" are usually those persons who create problems for the administrations of the prisons. (These persons usually are the ones who catch the administration breaking the law.)

Chemotherapy does to intellectual and emotional life what castration does to sexual life. Limitation of that which makes human life human is God's prerogative, not man's. ☐

Robert Hamrick:

Training for re-entry needed by BVSers

"Consider the growing effect that occurs when an Ohio farm couple moves into the crowded conditions of the innercity for a two-year service period . . . " the voice instructs. The figures on the screen are seen teaching minority children while views of open farmlands and contrastingly busy city freeways are intermittently spliced with the smiling faces of the couple and their grateful students. The movie ends on the optimistic chord that hundreds of Brethren Service Volunteers are helping where they are needed, "in this human way."

What unfortunately is left to the viewers' imagination is the reverse of that statement. What happens to the

Ohio couple, or other volunteers, when they return to the open spaces after having completed their year or two in Brethren Volunteer Service?

BVS Director Charles Boyer has often related that "many former volunteers of the program are insulted when they are referred to as 'ex-BVSers.' They feel they will always be performing volunteer Christian service, wherever they may find themselves."

The transition from the position of an active "40-hours-per week-plus" volunteer to "wherever they may find themselves," however, is bound to be a painful experience. For while the service period confronts the BVSer with a wide exposure to new people, experiences and ideas, the conditions to which the individual returns most often remain the same.

The BVS experience is designed to give the participant a taste of a unique life-style. The total commitment of service, the voluntary denial of monetary reward, and the assessment of one's abilities to help without becoming a burden are noble characteristics not shared by secular society. And so the volunteer returns to a society which views such service as a novelty, or perhaps even is hostile as it is forced to accept a challenging member. This society clearly views this member as an "ex-BVSer."

The description of this conflict is not meant to imply that the goals of BVS should be modified to make them more acceptable to society. On the contrary, if volunteer service is a program that ends for an individual the day the project assignment ends, it is worth little. The fulfillment of the BVS program can occur only as it is brought back to the home community, and service is made a lifetime practice. With this ideal in mind, what should be examined are ways of enabling the individual to return to society and present the case for service there.

. . . If training is effective for preparing new volunteers for transition from one culture to another, then it should be applied as a post-project experience as well, preparing for the transition from project to "wherever they may find themselves." Volunteers need the chance to compare experiences and insights with other volunteers, discuss goals in their futures, and hear ideas on how Christian service can be applied meaningfully in their home communities.

. . . Many volunteers in the future, as those in the past, will continue to function as catalysts for change and service in any situation, whether the church implements a post-project evaluation or not. But should the church be content to leave the individuals on their own, to make it or break it by themselves? A person can surely learn to swim by being pushed from a bridge. Of course the victim may be lacking in grace, and may, in fact, drown. Compare this to the individual that plans an entry into the water, one who has received consultation, knows what to expect and can act wisely in case of an emergency.

At present, the church is doing only half the job. The task of interpreting the ideal of Christian service to skeptical Ohio farm families back home is completely different from performing a service for the innercity child. But it is of equal importance.

Post service consultation could mean fulfillment of a part of the Christian ministry. It could mean an opening of communication between individuals and groups never experienced before. It could mean a new challenge to a society of sleeping Christians. It also could mean a concern for service shared by entire communities rather than by a few individuals. ☐

CLASSIFIED ADS

WANTED TO BUY: Patchwork quilts wanted made prior to 1940. Spark, 2248 Colorado Blvd., Denver, Colo. 80207

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

WANTED — Minister of Music or Director of Music, Lancaster Church of the Brethren. Experience in choral direction required. Part-time, semipermanent position, 11-month contract. Contact Eugene Rowe, chairman, Worship Commission, 5975 Geneva Dr., East Petersburg, Pa. 17602.

WANTED — Songbooks, hymnals to complete collection on Brethren music. Desire items produced in 1777, 1791, 1801, 1852, 1869, 1870, 1872, 1880, 1884, 1889, 1895, 1898, 1899, 1901, 1914, 1922. For titles, information contact S. J. Neher, Rt. 3, Box 20, Jasper, Mo. 64755.

Four Weeks With the Bible

Brethren Bible Institute, July 29—August 23, 1974, on the campus of Elizabethtown College.

Courses: Old Testament — New Testament Survey. Books of Genesis and Romans. Biblical Theology. Personal Evangelism. Practical Homiletics. Brethren History.

Teachers: Harold S. Martin, Carl W. Ziegler, William J. Tinkle, E. Myrl Weyant, Carol V. Cosner.

Daily schedule: For each student, two morning courses, one evening course; afternoons free. Open also for morning or evening courses only.

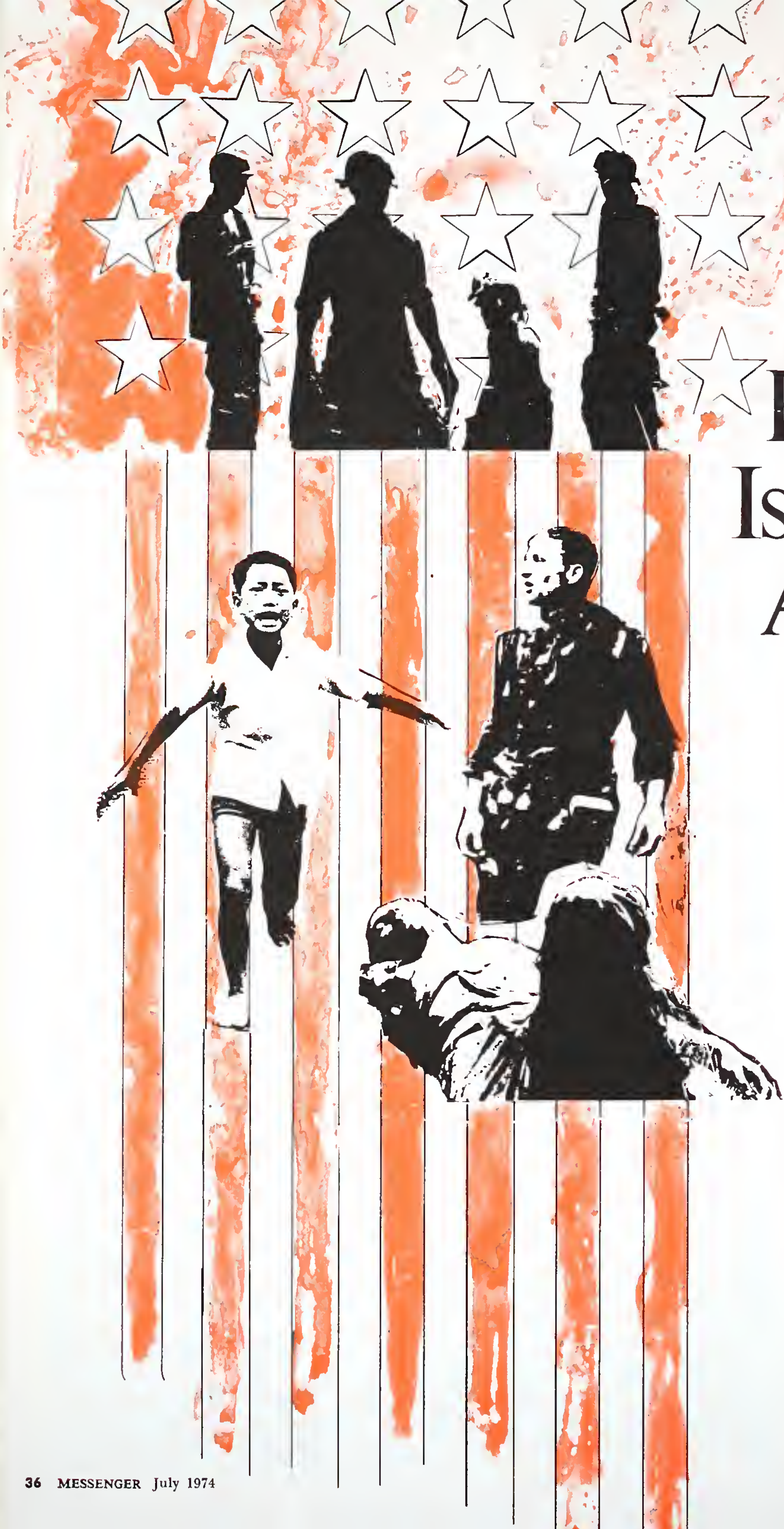
Cost: $100 for the four weeks (tuition, room, board). Commuters, $50. Each weekend in residence, $10 additional.

For: Adults and senior high youth. Ministers, teachers, licensees.

Aim: That participants may be led by consecrated teachers into serious Bible study. To grow together in fellowship. To come to know Jesus Christ in a more intimate way, and to be better fitted for service under his Lordship.

Write: Brethren Bible Institute, P.O. Box 41, Ephrata, Pa. 17522

Brethren
Revival
Fellowship



How Easy Is to Forget, America

by Terry Leichner

I am a Vietnam veteran. I served wit the 3rd Battalion, 5th Regiment, 1st Division, US Marine Corps, in South Vietnam, as an infantryman from December 1967 to February 1969.

On January 30-31 of this year I co memorated, as I have every year since 1968, a happening in my life that I wil never be able to forget. It was on tho dates in 1968 that I became acquainte with the horrors of war. It was the beginning of the infamous "Tet offensive" that year.

I had been in Vietnam less than a month and had not encountered any rea military action. But on January 30, 1968, this all changed. I remember deplaning in the "hot" landing zone. Vietnamese people happily waved to u from across a rice paddy. Then the whole world exploded in rifle and mort fire.

I remember being pinned down in a open rice paddy, holding the lifeless body of my friend in my arms for what seemed to be hours. Two more of my friends were cut down by rifle fire tryi to reach my relatively safe position behind a paddy dike. I crawled on my belly for what seemed miles in an effort to get them medical help. Then I crawled back to them with the corps-

Let us ask ourselves, America, what changes in resolve have we made after Vietnam. Were the jungles there more destructive than the jungles here?

men. I remember listening to their cries of pain and comforting them as we dragged them along the wet and muddy rice paddy back to an area safe enough to evacuate them.

I remember the human chain of men set up to drag back other wounded and dead Marines to the helicopter landing zone, the cries of pain, the many faces of death, the young corpsman instructing us on how to treat the shrapnel wounds in his chest, the old sergeant burying his head in terror.

I remember as the sun began to set the battle seemed to ease and we started to regroup for the night, digging our foxholes in the mud and water of the rice paddy. There was the muted sound of the entrenching tools hacking into the Vietnamese soil, the waiting for the inevitable dark and the next outburst of bloody warfare, the dread feeling of not knowing what was to happen next.

The darkness settled down upon us, so thick we felt we could cut it — a blanket of death it seemed. The night illumination flares popped and flickered incessantly, casting shadows and fear through our hearts. Then a rustle in the reeds ahead, an earth-shattering scream and again the world exploded in red and green tracer rounds, white explosions, screams of pain and terror. My rifle jammed, my buddy's rifle jammed. We were helpless, waiting for our end. We saw the VC all around us. They began throwing their Chicom grenades; explosions went off all around us as we leapt like rabbits, dodging and flinching. The world became a flash of light and turned into the darkness of unconsciousness. I awakened to the screaming of a wounded man to my rear; to my front I heard a Vietnamese voice whimpering as a child would whimper in pain. Both voices pleaded for help; their agony told me I was alive. Across the rice paddy a forest burned as a result of napalm bombs. Both pained voices continued their pleas. I attempted to aid the one to my rear; he was American. Other voices came into focus, pleas for help, voices of concern asking if we were all right, voices instructing men to stay down, voices asking all the questions that voices ask in war. The darkness became lighter with each moment, the dawn approached rapidly and the new morning light unveiled the works of war; a great portrait in abstract tragedy.

Across the once green and peaceful rice paddy human bodies littered the landscape in grotesque shapes and forms. Deathly smiles and scowls leered up at the living; black smoke loomed over the remnants of the forest and the village that once nestled inside it.

The macabre task of a body count was undertaken. Black pajamaed soldiers were stacked together in one pile, green fatigued soldiers in another. The pile of black pajamas was larger in number; we were aware of the youthfulness of their number (children 11 or 12 years old) and of the many females among them. The body count revealed that the green fatigues had won an overwhelming victory, but the joys of victory were lacking, the celebration was absent; only a stunned awareness of still being alive seemed to register with the survivors.

I remember marching through the conquered village, smelling the stench of napalm fried flesh, seeing bodies and parts of bodies hanging from palm trees, seeing the enemy in the form of an infant corpse, my eyes not believing that the mass of bloated, burnt bodies were once living, breathing beings like myself.

This scene was one to be often repeated during my tour in Vietnam, often enough that the impact of so much death lost much in its meaning to me. It all became a nightmare, one that would recur again and again.

How easy it is to forget, America, to forget the thousands of men, women and children that have died and been wounded, maimed, blinded and crippled in a tiny little country called Vietnam. We have all been deluged with the statistics of American losses in Vietnam, but how easy it is for us to forget the losses of the Vietnamese people themselves, the losses of life, the losses of culture and the losses of land bombed out of usefulness.

How easy it is to forget, and yet the Vietnam veteran does not forget. He does not forget the dead Vietnamese children, the dead American comrades or the dead Viet Cong soldiers, all lying upon the fields of Vietnam. He still remembers the pain and suffering, America; the smell of burnt flesh, the dead friends left behind. He remembers the pain of his wounds, both physical and mental, the pain of metal ripping into his body, the pain of his soul upon killing another man, the pain of becoming addicted to narcotics, the pain of rejection upon his return from Vietnam by the society he had hoped to help, the pain of returning home to an emotional warfare between the American people, those supporting the war and those opposing it. And many, many of the Vietnam veterans will remember the pain deep inside themselves that told them they had been used as pawns in a horrible, horrible mistake.

And yet today, America, you would have yourself believe in "peace with honor." And if there is not a belief in this peace with honor then so many of you are willing to take the comfort of forgetting the destruction that America took part in. How desperately we seek to forget the shame of Vietnam, how desperately we seek to justify our actions through hateful vindictiveness. Instead of learning from our mistake we seek to punish those who dissented from our actions. How many of our sons still wait in Canada and other parts of the world to come home, America? How many of our brothers are behind prison walls being punished for their dissent? And how many more men will die in self-despair as POW Larry Kavanaugh did when he felt the rejection of his country? Let us all ask ourselves how warmly we welcomed him and others home; he dared to speak his dissent and he met with rejection and neglect. The supporters of the war branded him a traitor, the peace faction neglected him, we all killed him as surely as if we had executed him.

And let us ask ourselves, America, what changes in resolve have we made for ourselves as a result of Vietnam. Have we stopped sending arms into Vietnam? Today as in 1968 thousands of lives are lost in Vietnam, thousands are wounded, homeless and terrorized by the horrors of war. And do we raise our voices at the fact that it is American armaments that still play a great part in this destruction, or is it too easy to forget about the small yellow race of Vietnamese who bear the burdens of the continued warfare?

And at home today thousands of disabled American veterans lie in our hospitals; not only veterans of Vietnam but of our other wars too. And yet today, America, walking on your streets are Vietnam veterans with a senseless rage in their hearts. They went to war thinking to make a better world and they came back to a country that still will not accord their black, brown, red, and yellow brothers and sisters equality.

They came back to find human beings still faced with an inhuman penal system, they found their grandmothers and grandfathers still being forced into closets called nursing homes, still being treated like second-class citizens by a youth-conscious society. They came back to find their little brothers and sisters still dying of starvation, still becoming drug-addicted and still suffering from neglect not only in the slums but throughout the country.

From the jungles of Vietnam to the jungles of America — and we must ask ourselves which is the more destructive. Can a bullet be any worse than an attitude which suppresses human dignity, human rights? Can a piece of shrapnel be any worse than a society that sells love as toothpaste or an expensive sports car, that establishes brotherhoods that restrict persons because of race, sex, or creed or resurrects the image of Christ as a "superstar"? Can the tear gas of Vietnam be any worse than the pollution of our cities, rivers, and seas?

I plead to you, America, do not forsake your own ideals; let us come together as brothers and sisters with love and understanding; let us not seek to be all alike, rather let us all be different and unique and because of our uniqueness let us come to respect one another. For without this we shall never be America the Beautiful. No, America, I do not fool myself into believing that my plea shall be heard, but I owe this letter to you. I have ever since those two days back in 1968.

God bless you, America . . . . ☐

turning points

Pastoral placements

J. Robert Boyer, to Blissville, part time, Northern Indiana

Norman R. Cain, from Welty, Middle Atlantic, to Pulaski/Hiwasee, Virlina

Dennis Coffman, from Bethany Seminary, Oak Brook, Ill., to Smith Creek, Shenandoah

Donald R. Flory, from Rockford, First, Illinois-Wisconsin, to West Milton, Southern Ohio

Ronald Dean Le Count, from Bethany Seminary, Oak Brook, Ill., to Newton, Western Plains

Charles D. McKinsey, from Wiley, Western Plains, to Disciples of Christ, Des Moines, Iowa

Galen D. Wine, from supply, Virlina, to Spruce Run, Virlina, part time

Randy Yoder, from Bethany Seminary, Oak Brook, Ill., to Kokomo, South/Central Indiana

Licensing/Ordination

Donald Ray Booz Jr., Feb. 24, 1974, Shippensburg, Southern Pennsylvania

Linden Dale Brubaker, licensed March 24, 1974, to Piqua, Southern Ohio

James Dick, licensed Dec. 23, 1973, Pittsburgh, Western Pennsylvania

William Henry Dixon, licensed March 10, 1974, Madison, Shenandoah

Donna Forbes, ordained March 31, 1974, York Center, Illinois-Wisconsin

Kathy A. Gingrich, licensed March 17, 1974, Harrisburg, Atlantic Northeast

William Edward Ponn Jr., licensed March 10, 1974, Madison, Shenandoah

Kevin Sager, licensed March 31, 1974, Astoria, Illinois-Wisconsin

Deaths

Hazel Huffman, Marion, Ind., on July 27, 1973, aged 73

Carroll Jamison, Quinter, Kans., on March 10, 1974, aged 58

Nathan Landis, Auburn, Calif., on Feb. 14, 1974, aged 74

Edmond W. Layman, Covina, Calif., on Nov. 12, 1973

Irvin D. Leatherman, Brookville, Ohio, on March 15, 1974, aged 82

Bryan Leckron, Sebring, Fla., on March 19, 1974, aged 77

John Leins, Corunna, Ind., on Feb. 12, 1974, aged 79

Mary Leonard, La Verne, Calif., on March 3, 1974, aged 86

Edward K. Lutz, Lititz, Pa., on Dec. 10, 1973, aged 84

Daisy Lynch, Manassas, Va., on April 4, 1974, aged 76

George E. Martin, Everett, Pa., on March 29, 1974, aged 85

Mae Miller, La Verne, Calif., on Oct. 7, 1973, aged 87

Lulu Mishler, La Verne, Calif., on Oct. 31, 1973, aged 85

Dorothy Naill, Westminster, Md., on March 28, 1974

Maude Newcomer, La Verne, Calif., on Feb. 19, 1974

Claude Orr, Plattsburg, Mo., on March 25, 1974, aged 59

Luella Purrier, La Verne, Calif., on June 18, 1973, aged 81

Sarah V. Rinker, Tomsbrook, Va., on Sept. 17, 1973, aged 79

Bernadien Irene Roose, Goshen, Ind., on March 18, 1974, aged 48

Ernest Root, La Verne, Calif., in 1973

Ira Root, Modesto, Calif., on Feb. 21, 1974, aged 82

Verna Rusmisel, Lima, Ohio, on Feb. 24, 1974, aged 78

Essie Sager, Tomsbrook, Va., on Nov. 19, 1973, aged 78

Sarah Sargent, Sebring, Fla., on April 3, 1974, aged 73

Estella May Shenk, Neffsville, Pa., on July 16, 1973, aged 91

Edith E. Shumaker, Bainbridge, Pa., on March 31, 1974, aged 83

Margie Stauffer, Mount Joy, Pa., on March 27, 1974, aged 84

Estella Whitmer, La Verne, Calif., on Aug. 18, 1973, aged 78

Marvin B. Williams, Sebring, Fla., on March 20, 1974, aged 87

Archie C. Wolfe, Sebring, Fla., on Feb. 20, 1974, aged 64

Wedding anniversaries

Mr. and Mrs. Don Andrus, Modesto, Calif., 55

Mr. and Mrs. Charles I. Ardinger, La Verne, Calif., 63

Mr. and Mrs. Raymond Armantrout, Modesto, Calif., 59

Mr. and Mrs. Edward K. Bollinger, Lititz, Pa., 50

Mr. and Mrs. Russell Bollinger, North Manchester, Ind., 50

Mr. and Mrs. Ralph Burkholder, Lanark, Ill., 50

Mr. and Mrs. R. C. Flory, Paradise, Calif., 65

Mr. and Mrs. John Gibble, Mount Joy, Pa., 50

Mr. and Mrs. W. Warren Gish, McPherson, Kans., 59

Mr. and Mrs. Clarence Greenly, Lititz, Pa., 50

Mr. and Mrs. Roy Hammer, Dayton, Va., 50

Mr. and Mrs. George Hartley, Harleysville, Pa., 55

Mr. and Mrs. Roy Hendrickson, Modesto, Calif., 52

Mr. and Mrs. Perry S. Hoke, Dayton, Ohio, 50

Mr. and Mrs. Leo Huffman, Harrisonburg, Va., 50

Mr. and Mrs. Paul Keller, Modesto, Calif., 50

Mr. and Mrs. Newton Michael, Bridgewater, Va., 60

Mr. and Mrs. Addison P. Musselman, Sebring, Fla., 64

Mr. and Mrs. Jim Richards, Winter Park, Fla., 56

Mr. and Mrs. Truman Sprout, Mount Joy, Pa., 50

Mr. and Mrs. George Wirth, Modesto, Calif., 55

The Only Complete, Up-to-Date, Unabridged

STRONG'S EXHAUSTIVE CONCORDANCE
OF THE BIBLE

There was a time when people thought a CONCORDANCE was a book for Bible scholars with stooped shoulders and that "lean and hungry look." Today—as more and more people begin to dig into The Word, the CONCORDANCE is no longer an unapproachable object. It's as handy and necessary a household resource as the dictionary or encyclopedia.

STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE is the best concordance offered today. Ministers, teachers, seminary students, and ordinary folk have known this for a long time! Over a quarter of a million copies have been sold since its first printing in 1894. Just what does STRONG'S offer to the modern-day person? In one volume, we have:

- Every word in the King James Version of the Bible and a listing of each passage in which it appears.
- A Comparative Concordance showing differences in the translation of the Bible in the English and American revisions of 1885 and 1901.
- A Dictionary of the Hebrew Bible providing the original Hebrew and Chaldee of each Old Testament word and its meaning.
- A Dictionary of the Greek Testament giving the original Greek of each New Testament word and its meaning.

Outside, STRONG'S wears a handsome, newly designed dust jacket. Inside, the type is clearer and easier to read, thanks to a re-setting, cleaning, and correcting of the original printing plates by Abingdon craftsmen.

This is the year of the CONCORDANCE—STRONG'S EXHAUSTIVE CONCORDANCE OF THE BIBLE, that is—for scholars and nonscholars alike!

Regular edition, $16.95; thumb-indexed, $18.95

at your local book store
abingdon

editorial

When the oppressed cry out

Community turned into jungle. Rule by law and reason supplanted by threat and force. Police state terrorism. Torture. Intimidation of the church and of the university.

Where? In the nations on the "enemies list" of the USA, yes. But increasingly too among our country's allies.

"Almost every day now we read and hear of acts of political oppression and terrorism against students, faculty, clergy, and others whose criticisms of their governments and of social conditions are considered treasonous by those in power," stated a recent newsletter of the Department of Higher Education, National Council of Churches. "The 'militarization of politics' is an ever-increasing phenomenon.

"Recent mass arrests and incarceration of Buddhist monks in South Vietnam on charges of alleged civil disobedience; the continuing surveillance, arrest, and detention of students, faculty, and clergy in the Philippines, often without charges and trial; the arrests of clergy and lay persons involved in church-sponsored projects among the poor, and the suspension, exile, or failing of students and faculty involved in political activity in Brazil — all are examples of the subversion and destruction of the church and the university which seem to be necessary for the survival of totalitarian regimes."

Add to this list South Korea, where valid claim to the "free world" has fast gone by the board. In 1971 South Korean President Park Chung Hee revised the constitution to enable his election to a third term and perhaps for life; more recently he has forbade criticism of the constitution and has assumed all legislative, executive, and judicial power. Dissent there has come to mean virtual martyrdom.

Nonetheless Christian leaders and student dissenters have spoken up. Many hundreds of persons, Christians among them, were hustled off to interrogation centers and jails, the Washington Post's Don Oberdorfer reported from Seoul in May. Five Protestant clergymen who asked for restoration of basic freedoms were sentenced to long prison terms. Following a wave of student demonstrations the officers and staff of the Korean Student Christian Federation were arrested and faced with from five years to life imprisonment or death — the range of sentences allowed by President Park's Emergency Measure No. 4.

In the very midst of absolute rule, there issued out of the religious community in South Korea last year a Christian Manifesto, declaring in biblical and theological terms a stance on what it means to live in both the Messianic kingdom and under brutal dictatorship. The statement called on South Korean Christians to live "in the footsteps of our Lord," dwelling among the oppressed and poor, confronting those in command, and witnessing to the transforming power of their faith.

In support of the Manifesto, Christians of Japan have called on the churches of their nation and of the USA to stand with the Christians of South Korea, in prayer, with contributions, and through appeals to their governments to cease economic and military support of a regime that exists for its own end and denies its people either freedom of expression or freedom of silence.

In all times but especially as the sense of global community intensifies, the intercession of one body of Christians for another is cause for taking notice. God grant that we have the grace to listen, to probe, to speak, to act with discernment and in solidarity wherever and whenever voices cry out for liberation of body and soul. — H.E.R.

Revealing revelations

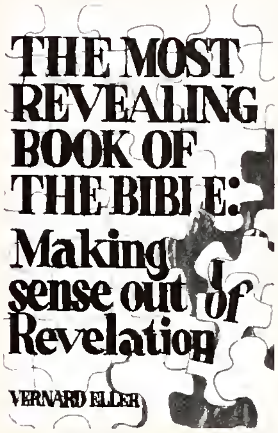
THE MOST REVEALING BOOK OF THE BIBLE Making Sense out of Revelation by Vernard Eller.

What *does* the book of Revelation reveal? Writing primarily for the layperson, Vernard Eller offers a fresh approach to a book that is often regarded as mysterious and confusing.

But what Revelation is intended to reveal, says Eller, is simply "the gospel, the good news of who Jesus Christ is and what he accomplishes." What it does *not* intend to reveal is "secret information regarding the when and how of events from the hidden future." And in his "reading commentary" on Revelation, Eller approaches every passage with the question, "What is John trying to tell us about Jesus?"

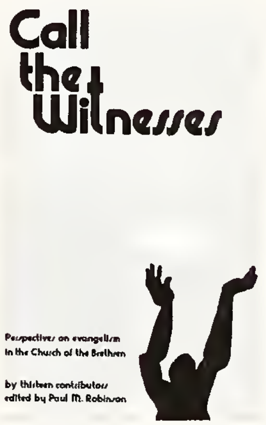
Filtering out distracting details, the author focuses on the meaning of the book as a whole, rather than offering a verse-by-verse interpretation. Price $4.95 plus 40¢ postage and handling.

WRITTEN BY BRETHREN



THE MOST REVEALING BOOK OF THE BIBLE: Making sense out of Revelation

VERNARD ELLER



Call the Witnesses

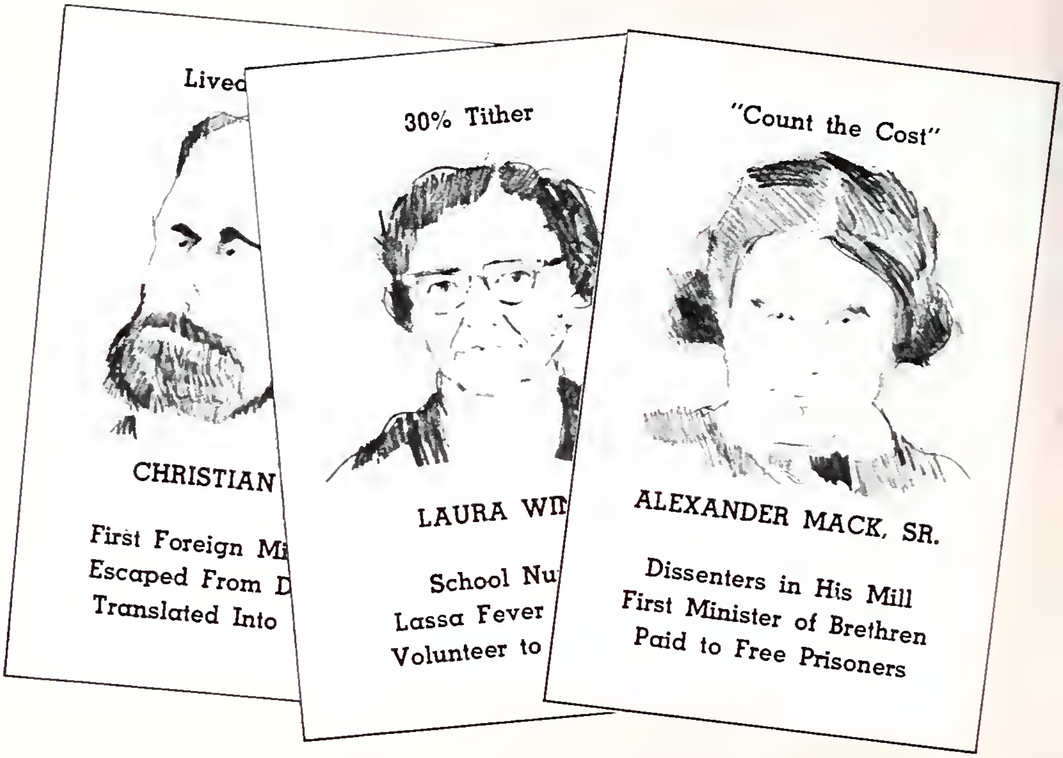
Perspectives on evangelism in the Church of the Brethren

by thirteen contributors
edited by Paul M. Robinson

CALL THE WITNESSES brings together thirteen different perspectives on evangelism in the Church of the Brethren. Thirteen authors share their viewpoints, their convictions, their concerns about witnessing to the love of God and sharing the good news of Jesus Christ.

You may be surprised to discover how many different ways Brethren *view* evangelism and how varied are the ways they *do* evangelism. Reading CALL THE WITNESSES can be a broadening experience. Or you may be amazed to discern that, underneath all the variety, there is surprising agreement about the imperatives of the Christian gospel. Reading CALL THE WITNESSES can be a deepening experience.

CALL THE WITNESSES is an excellent book for: • personal study • church school classes • lay witness preparation. Price $2.95 plus 30¢ postage and handling. The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.



Lived

CHRISTIAN

First Foreign Mi
Escaped From D
Translated Into

30% Tither

LAURA WI

School Nu
Lassa Fever
Volunteer to

"Count the Cost"

ALEXANDER MACK, SR.

Dissenters in His Mill
First Minister of Brethren
Paid to Free Prisoners

forerunners

An exciting, educational Brethren heritage game for children and adults. Learn the fun way about such noteworthy persons in Brethren life as Alexander Mack, Peter Becker, Anna Mow, Ted Studebaker, Laura Wine, Conrad Beissel, Christopher Sauer, and others.

Use this game as an enjoyable alternative to "class as usual," or as program material for fellowship groups, youth meetings, family get-togethers. It's fun for the family at home, too.

The game comes with instructions for playing and many suggestions for ways it can be used in learning Brethren heritage.

One set for 3 to 11 players. Order several sets. $2.25 each; 10 or more $2.00. The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

messenger
CHURCH OF THE BRETHREN AUGUST 1974

THE CHURCH IN COUNCIL AT JERUSALEM
THE CHURCH IN CONFERENCE AT ROANOKE

contents

10 **The Church in Council at Jerusalem.** The first recorded conference in the history of the church has offered a model for the handling of diversity in the church ever since, writes Chalmer Faw

13 **The Church in Conference at Roanoke.** The 188th recorded annual meeting of the Brethren is recounted by staff writers and guest contributors B. Wayne Crist, McPherson, Kans., Bonnie J. Hollis, Vineland, N.J., Nancy Curtis, Nappanee, Ind., Cecil L. Haycock, Luray, Va., Clifford B. Huffman, Lancaster, Pa., William Kidwell, Dayton, Ohio, and Fred Swartz, Harrisburg, Pa.

29 **Canoe Tripping in the Canadian Wilderness.** Fran Bowman reveals the wonder gained in her family's living awhile with sun, moon, stars, wind, and wave

32 **Confidence to Hear the Word.** Drawing on 1 Samuel 8 and 12, Floyd E. Bantz declares that a right relationship with God enables us to hear what we do not want to hear

34 **'Whatever Became of Sin?' — Three Responses.** Perspectives prompted by Karl Menninger's very significant book are offered by Clyde Weaver, Paul W. Pruyser, and Lena Willoughby

36 **Tax Reform — Benefit or Charade?** Wayne F. Geisert, economist, educator, and immediate past moderator, counsels caution in supporting changes in tax laws without weighing the full implication

In Touch profiles Jabani Mambula, Laura Moyer, and Hatsue Nonomiya (2). . . . Outlook focuses on Lafiya developments in Nigeria, graduates at Bethany Seminary, Brethren Volunteer Service, the World Council of Churches, the Brethren Peacemaker Award, a peace churches' seminar, and Vietnam Christian Service (beginning on 4). . . . "High Schools and Military Hard Sell" is a special report by Ted Koontz (8). . . . A task force from an Indiana congregation points to "Allies and Aids on Prison Reform" (38). . . . Turning Points lists the 107th BVS unit members, deaths (39). . . . Editorial, "Keeping the Dream Alive" (40)

EDITOR
Howard E. Royer

ASSISTANT EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I. Morse

DIRECTOR OF MARKETING
Clyde E. Weaver

PUBLISHER
Galen B. Ogden

VOL. 123, NO. 8 AUGUST 1974

CREDITS: Cover, 13-27 Edward J. Buzinski. 1, 2 (right) Richard Roller. 4 Sandy Derksen. 9, 29, 31 Ken Stanley. 11 "Peter," "Paul," "James" (top to bottom) by El Greco; Three Lions. 32 Sistine Chapel painting by Michelangelo; RNS. 38 Wallowitch

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., August 1974. Copyright 1974, Church of the Brethren General Board.

letters

FORWARD IN STRENGTH

William Kidwell's "Envy" (February) struck a familiar note because so many of us carry feelings of inadequacy out of our pasts. We greatly need to assess ourselves in terms of knowing and accepting ourselves as children of God, then moving confidently ahead in what we know we are capable of doing.

Mr. Kidwell wrote on a personal basis, but the analogy could be carried into the church vs. church relationship. Ill feelings need to be washed away in Bible study and prayer groups. What a change in our feelings and attitudes as we can learn together what the Holy Spirit would lead us into doing as individuals, then as church fellowships. If we carry feelings of discontent within the church body, is it any wonder that our youth, or those outside our immediate fellowship, become disillusioned?

But the comparison can be taken even a step further — denomination vs. denomination. Brethren have a rich heritage and high ideals. These serve us only as we become aware of who and what we are as Brethren, accept that knowledge, then move unashamedly forward in our strengths.

We have so much to share with the larger church, just as it has much to offer us. Again, one thing is needful — to know the will of God and to allow the Spirit to work among us and through us to achieve greater depths of love, of service and of fellowship toward God and mankind. Just as we are able to share freely with our fellow Christians, so we can more easily focus our attention upon what is highest and noblest in the sight of the Lord.

RUTH CLARK
Froid, Mont.

IN GOD'S TIME AND WAY

It sounded good — the glowing report in the May Messenger that Live Oak had signed a contract and had started construction on our new facility. We would have liked it to be true. It almost was, but it isn't yet. The source, the Comprehensive Building Service, seems to be more interested in talking about success and not so interested in candidly recognizing our many struggles and frustrations.

We want to set the record straight and feel that churches considering building should be aware as we have become that things do not always go according to the wishful thinking of well-worded publicity releases. Live Oak broke ground more than a year ago with the intention of completing the project by last fall. Now we are hopeful of beginning this summer, but by now we know better than to make predictions.

Nevertheless we are still working, praying, and believing that when the project is completed it will be done in God's time and in a way that authentically reflects his will for this congregation. This implies the possibility of either blessing or judgment.

We are grateful for the continuing support of the Brotherhood and the Pacific Southwest Conference all through our difficulties.

Ernest J. Bolz
Pastor, Live Oak Church
Live Oak, Calif.

MARRIAGE ENRICHMENT

Helen and T. Q. Evans, dear people, shared with us their knowledge, opinion, and experiences during a marriage enrichment retreat at the Corbett Farm in Franklin Grove, Ill. The retreat proved to be a very intense and valuable effort. It enabled us to communicate in new ways and to strengthen presently practiced techniques. The magnetism and stimulation between mates was truly a Christian experience of great emotion and love.

The ten of us — five couples — were thrilled by the Evanses' efforts to relate the structure and foundation of a meaningful marriage, and will be digesting the dialogue and experiences for some time to come. We cannot be less than extremely grateful for the opportunity of sharing their riches.

Thank you, Helen and T. Q.!

The Wayfarer's Class
Mt. Morris Church
Mt. Morris, Ill.

BRETHREN AND PRIORITIES

"The Gospel & Priorities" by Murray L. Wagner (May) was thought provoking, especially regarding talking about what should be done, and doing nothing about it, which so many well-meaning Christians seem to do. There is so much being done that is church work perhaps, but not really "the work of the church." This is mainly the seeking and saving of lost souls, visiting the sick and shut-ins, feeding the poor, and doing volunteer work in the community for the needy.

There may be some who are streamlining the Lord's Supper and feet washing, which to me is wrong. In our local church we still have our Love Feasts and Holy Communion and feet washing service. We had a wonderful experience last fall with some thirty or forty people from another denomination in our city who came and participated in this service. They were inspired by the experience and many of them witnessed to the fact. Also a group of young people from another denomination who had visited a church camp and seen feet washing came before Easter to our church and asked to borrow our foot tubs so they could have this kind of service in their church. So let us not be guilty of streamlining any of the ordinances that Christ has commanded us to do, lest Christ may say as Murray Wagner suggested, "I won't even smell your love feasts."

I still believe we have people in our churches who are really concerned about needy people. In our community these persons give of their time and energy remodeling old houses for the poor.

So let us be a little more eager to praise than to condemn. Let us each ask ourselves, "Are we only hearers of the word, or are we also doers of the word?" Christ has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Marguerite Snoeberger
Cumberland, Md.

SHEEP NOT OF OUR FOLD

I want to suggest another step in making our church paper better. It should tell more of what other Christian groups are doing. And by others I mean to take in some that we call radical, "far out." You know Jesus said to some followers, "I have sheep that are not of this fold." He praised some Gentiles more than once because they had the insight as to his character and power.

Here is an example of news items that have been apparently overlooked by your staff: the international Inter-varsity Missionary Conference held at Urbana, Ill., last December.

Almost 15,000 young people from many states and other nations came together for help in finding spiritual values. Eleven of the sixteen major addresses were given by non-Westerners. I got this news from the new paper, *Post American* which has among its contributing editors Dale Brown, Art Gish, and US Senator Mark Hatfield.

Then there are two denominations that should challenge us if we were told more about them. The Seventh Day Adventists were well spoken of in the January Messenger. But Messenger has said little about their sound argument for holding on to Saturday as the true Sabbath day.

The other denomination is the Jehovah's Witnesses who teach and practice stewardship of time rather than stewardship of money. Their zeal for growth and study should challenge us.

I am encouraged to write as I do by Jesus' prayer for unity in John 17.

Ota E. Gibson
Westmont, Ill.

page one

This is a season of conferences, as Messenger readers well know. In the July issue the focus was on the Congress on Evangelism in Dayton; in this issue the center section reports on the Roanoke Annual Conference; in the fall issue the highlight will be the upcoming National Youth Conference in New Mexico.

Significant as these events are to our own fellowship and beyond, there is imminent another conference of signal importance to the churches and to the entire global community. It is the United Nations sponsored Conference on World Population, the first of its kind, about which Kermon Thomason draws reflections in this issue's editorial. The new assistant editor's observations grow out of a recent ecumenical briefing on global population concerns and beyond that, 13 years of teaching, study, and writing in Nigeria.

Kermon Thomason

Also represented in this issue is a coworker of Kermon's from Nigeria, Chalmer Faw, whose treatment of the Jerusalem Council is taken from his recent Brethren Press paperback, *When the Way Is New*, a study of the Book of Acts.

Other contributors include Ted Koontz of the peace section of the Mennonite Central Committee, Akron, Pa.; Fran Bowman, teacher and writer, Dayton, Ohio; Wayne F. Geisert, immediate past moderator and president of Bridgewater College in Virginia; Floyd E. Bantz, pastor, Roaring Spring, Pa.; and Harold Z. Bomberger, executive secretary, Atlantic Northeast District.

Sharing responses to the book *Whatever Became of Sin?* are Clyde Weaver, Elgin, Ill.; Paul W. Pruyser, Menninger Foundation, Topeka, Kan.; and Lena Willoughby, La Verne, Calif. Compiling the Resources column is the Jail Reform Task Force of the Beacon Heights church, Fort Wayne, Ind.

Finally, our thanks to the corps of contributors that gave of itself so enthusiastically at Roanoke preparing the Annual Conference section of this issue. — The Editors

Laura Moyer; Brooklyn parish worker

For 43 years, Laura Moyer has served as missionary and parish worker for the Church of the Brethren in Brooklyn. Now past retirement and with failing eyesight, but as enthusiastic and lovable as ever, Laura was the church's surprise guest for an evening in May that included an Italian dinner, accordion music, a book of remembrances, a plaque, and a deluge of love, affection, and heartfelt testimonials.

Throughout the years, Brethren pastors, part-time and full-time, have come and gone in Brooklyn. Laura, from the Pennsylvania Dutch country, was missionary, teacher, nurse, parish worker, evangelist, baby-sitter, pastor, friend, counselor, and surrogate parent. More than anyone else, she has kept the Brooklyn Brethren together, first at Calvary church and more recently at First Church of the Brethren. Many at the dinner were of Italian descent and converts from Roman Catholicism.

Because conversion to the Church of the Brethren for many Brooklynites meant breaking with ingrained religious and cultural patterns, persons who joined occasionally were ostracized by their friends and families. Laura time after time took under her wing young people who experienced such estrangement. Her apartment was always open.

James D'Amico, returning from Greensburg, Pa., to his own people in Brooklyn for the testimonial dinner, dramatically recalled the names of 25 persons including himself who, influenced by Laura Moyer, have become workers in some form of Christian service.

Like so many of the great souls of the church, Laura has worked behind the scenes relatively unknown to the wider church. But to the thousands whose lives have been significantly touched by her in behalf of Jesus Christ and the church, she holds a very special place. Her leadership in Sunday school, vacation Bible School, crafts, hikes, visits in homes, assistance with weddings, showers, and a graduation led one of her former pupils to reflect, "There were fun times, sad times, busy times, and some confusing times, but they were always good times. They helped us to grow spiritually, emotionally, mentally, and physically."

With a pentecostal fervor and joy, the Brethren and their friends in Brooklyn celebrated the service of their good friend and gave thanks to God for the missionary in their midst. — HAROLD Z. BOMBERGER

intouch

Hatsue Nonomiya: Pea

Hatsue Nonomiya is a Christian pacifist who credits much of her understanding to a Buddhist priest. "He is not Christian. I am not Buddhist. But his words came into my heart as truth."

The truth that the Tokyo church woman has sought to live out is that conciliation is central to religion: "As Christians, we must be in the place where the cross is." From shortly after World War II until recently she was the head of the peace thrust of Japan Woman's Christian Temperance Union — "the only country whose WCTU has a peace department."

Member of the Shiba Church, Society of Friends, Mrs. Nonomiya has served on the board of directors of the Fellowship of Reconciliation. She is a former instructor in two of her alma maters in Japan.

In three visits to America over the last decade Mrs. Nonomiya has called on the Church of the Brethren and other peace groups as a means of broadening awareness and garnishing support for specific causes. In 1965 she was part of a delegation of Japanese Christians who came to address American church people about the Vietnam War. In 1968 she accompanied a peace group of Buddhists making exploratory contacts in America. On her latest visit this spring she was guest of the World Ministries staff at the Elgin offices and touched base with Brethren in the east and the west as well.

But her primary interest was to

from Japan

participate in the dedication in Washington, D. C., June 5 of a Buddhist temple constructed by the Nipponzan Myohoji, a sect "almost all pacifist" in conviction. The group joins together not only Buddhists but persons of other backgrounds as well in prayers for peace.

The leader of the sect, the Most Venerable Nichidatsu Fujii, is the priest who reinforced Mrs. Nonomiya's own convictions on peace at a crucial point in her life. It was he who conducted the June ceremony inaugurating the first Nipponian Buddhist Temple in the USA.

Now 75, Hatsue Nonomiya is retired but continues to work ardently on behalf of nonviolence, helping publish tracts, calling on parliament members to protest the revival of militarism in her own nation, and cultivating friendships across national and religious boundaries.

"In front of me are so many things I want to do I might ask God to keep me around a long time," she sighed with a grin. Petite, soft-spoken but determined, Hattie Nonomiya surely will find significant frontiers to cross.

Jabani Mambula: Nigerian extrovert

At the 1973 Annual Conference, when the open invitation was given to join the conference choir in the "Hallelujah Chorus," many people were startled to see one of the visiting Nigerian churchmen bounce up and join the throng that surged toward the stage. If it seemed strange to conferencegoers to see a black Nigerian in bright national garb participating in an oratorio associated with powdered wigs and harpsichords, it surely did not seem so to the Nigerian. Jabani Mambula enjoys the good things of life and his tastes recognize no cultural restrictions.

He bursts into most situations with a dramatic flair. When he bought a new car he chose a gold-colored exterior and lavender upholstery. When he became principal of a teachers' college he startled staff and students alike by decreeing a dorm inspection *every* day with himself leading the grand Saturday morning affair. A student body badly demoralized by over a year of uncertain, shifting leadership was soon back in shape and lauding its stern and astonishing new principal.

Teaching, preaching (he is an ordained minister), and singing are the chief outlets for Jabani's energy. To see him leading a congregation in song is to see him in his element. His enthusiasm is inescapable, whether he is leading a group of illiterates in a small bush church or an audience of college students.

"'Oh no,' I thought when this Jabani fellow said he would teach a song to our students," a Bridgewater College administrator recalls of the churchman's visit to the campus last year. "I figured it would probably go over like a lead balloon with the more cynical elements of the student body." But to his surprise the auditorium was soon reverberating with rhythmic handclapping and lusty refrains in the best Nigerian church fashion! The students were delighted to learn the song was one of some 30 that Jabani has composed himself.

This versatile Margi tribesman grew up in the Lassa area of Lardin Gabas, where he first came in contact with Christianity, began his education, and met his wife Martha. His education beyond primary school was done in bits and pieces, but in June 1972 he received his B. A. degree from Abdullahi Bayero College in Kano, Nigeria. He then became the second Nigerian degree-holder to become principal of Waka Teachers' College.

The Church of the Brethren Mission turned Waka over to the government of the country's Northeastern State in 1973. As principal, Jabani has the delicate task of maintaining the Christian character and standards of the school while operating it as a government institution. The Brethren have entrusted a great mission to Jabani; doubtless he will fulfill it with dispatch and dramatic flair.

Nigerianization moving forward in Lafiya program

Increased Nigerianization has characterized the developing Nigeria Medical Program — Lafiya — in recent months. Indigenization received thrusts from two directions: more Nigerians being appointed to administrative positions, and more medical personnel receiving training.

Both mission hospitals are now administered by Nigerians: M. Bulama Birdling at Lassa and M. Umaru H. Tarfa at Garkida.

"Both these men have proved worthy of their appointment and are doing extremely well in their work," reports J. R. Schrock, medical coordinator for the mission. "They can do a much better job than expatriates in liaison between the hospitals and government. Furthermore they thoroughly understand the problems of the hospital personnel and patients. Nigerianization has had nothing but positive results in these appointments."

In addition to these two, a third and equally important appointment has been that of Yawutama F. Tarfa as assistant to Dr. John Horning in the Rural Health program. He holds a diploma in public health and has also been trained as a rural health supervisor.

The Under-five (monthly child welfare clinics) program continues to expand, with M. Digal Ladagu assisting Estella Horning in its administration. M. Digal has recently completed training at Ibadan University as a teacher of family planning principles. Family planning appears as a crucial thrust of Lafiya in view of Nigeria's soaring population (79 million in the 1973 census) and the continuing drought in the country's Sahel region.

The Under-five program is currently operating from six centers in Lardin Gabas. M. Stephen Bwala, a young man who recently graduated from Waka Teachers' College, has taken over the Marama area program from terminating missionary Lena Wirth. All Under-five staff have now had in-service training, Schrock reports.

After several years of difficulty in recruiting doctors, there is now some easing of the situation. Dr. Wilfred Derksen terminated in March, but six doctors remain on the field: Drs. Homer Burke and Dale Nash at Garkida, Drs. Roy Pfaltzgraff and Ger Steenbergen at Adamawa Provincial Leprosarium, Dr. John Horning at Uba and Dr. Dan Zinn at Lassa.

The problem of sufficient doctors for Lafiya has been eased; recruitment and training of Nigerian personnel hold top priority as the medical program Nigerianizes

A recent development that augers well for recruiting future doctors is a relationship established with Hershey Medical School, Hershey, Pa., whereby student doctors will serve mission hospitals in a credit accruing summer program. Already one student doctor who has served in the program has expressed interest in returning for full-time service.

The possibility of recruiting Nigerian doctors has arisen with the establishment of Nigeria's National Youth Service Corps (a program of required national

Bethany Theological Seminary holds 69th commencement

Bethany Theological Seminary's 69th commencement celebration was held June 3 at the Oak Brook, Ill., campus, with 9 graduates. Five of the group are members of the Church of the Brethren, and 4 will serve as pastors in the Brotherhood.

Recipients of the Master of Divinity degrees were:

Thomas L. Bowser ☐ Member of Union Bridge, Md., congregation. Age 27. Son of Mr. and Mrs. Luke Bowser, Shelocta, Pa. Former alternative service worker. La Verne College. Became pastor of Mt. Zion and Trinity congregations, Luray, Va., July 15.

Jerry Lee Hartwell ☐ From Pomona, Cal., presently member of York Center congregation, Lombard, Ill. Age 26. Son of Mr. and Mrs. Milton Hartwell, Pomona, Cal. La Verne College. Future plans uncertain.

Ronald D. Le Count ☐ Member Maple Grove congregation, Norton, Kans. Age 26. Son of Mr. and Mrs. Leslie Le Count, Norton, Kans. Wife Sharon. McPherson College. Became pastor of Newton congregation, Newton, Kans., August 1.

Ruby J. Schroeder ☐ Member of First Congregational Church (UCC), Western Springs, Ill. Age 48. Daughter of Mr. and Mrs. Charles G. Schroeder, Wadesville, Ind. Former director of Christian education in United Church of Christ congregations. University of Evansville; Eden Theological Seminary. Will continue in present position as director of Christian education in her home congregation.

Dan G. Stauffacher ☐ Member of First Congregational Church (UCC), Corona, Cal. Age 25. Son of Mr. and Mrs. Robert H. Stauffacher, Corona, Cal. Wife Pamela. Former vocational rehabilitation counselor and assistant pastor. La Verne College. Will study at Gestalt Institute of Chicago. Con-service for university graduates). The Northeastern State government has intimated that corps personnel will be made available to the medical program.

At the present, Schrock reports, staffing at the administrative and doctor level is not a major problem. Resources for other Nigerian personnel — nurses, secretaries, file clerks — must be developed. This problem is being attacked through in-service training programs at the hospital centers and through training scholarships and recruitment at Nigerian training centers.

Upcoming unit to stress radical discipleship

A focus on "radical discipleship" will characterize the September Brethren Volunteer Service training unit. This unit will be purposely composed of young people with a common desire — to discover more fully the life-style of Jesus and follow him in living it out.

The entire five weeks of training will be set in the context of an emerging Christian community with the aim of a deepening of faith, commitment, devotional living, and the wherewithal for creative service in today's world. Short intensive seminars led by resource persons with a fullness of faith to share will complement the Christian community type experiences.

It is well-known that for volunteers their biggest challenge is maintaining the "BVS spirit" when faced with the ups and downs of post-training service projects. A deepening commitment to Jesus Christ as Lord and being in constant touch with him will be stressed as the most important preparation for meeting this challenge.

The unique training focus is an experiment in allowing for a common outlook on life within a particular BVS unit while continuing to meet the ongoing goals of the volunteer program. Training will take place at Camp Woodbrook in Maryland, under the direction of Dale Aukerman, peace evangelist in the Mid-Atlantic District.

Other units planned for the year are set for October 9-16 for post-thirties volunteers and November 10 — December 8 for young people.

Berlin agenda to weigh crisis intervention

Follow-up to the Report on Violence and Nonviolence is among items on the agenda of the World Council of Churches Central Committee August 10-19 in Berlin.

In an effort to "actionize" the study on nonviolence which the Central Committee commended to member churches last year, one proposal calls for launching "crisis intervention" ministries in conflict areas of the Middle East, Latin America, Africa, or Asia. The experience gleaned from such undertakings are to help give shape to program priorities to be adopted by the General Assembly of the World Council next year in Indonesia.

H. Lamar Gibble of the World Ministries staff is coordinating efforts of the peace churches to assist the World Council in developing action and study proposals on nonviolence. He will attend the Central Committee meeting in Berlin, as will S. Loren Bowman, general secretary of the General Board.

---

tinuing as counselor at Ray Graham Association for the Handicapped, Western Springs, Ill.

Randall Lee Yoder ☐ Member of West Goshen congregation, Goshen, Ind. Age 27. Son of Mr. and Mrs. Roy G. Yoder, Goshen, Ind. Wife Margaret. Former pastor of Roann and Clear Creek yoked parishes, Roann and Huntington, Ind. Manchester College. Became pastor of Kokomo congregation, Kokomo, Ind., July 15.

Lee F. Zachman ☐ Member of Pilgrim Congregational Church, Green Bay, Wis. Age 29. Son of Mr. and Mrs. Warren J. Zachman, Green Bay, Wis. Wife Barbara and son Kevin. Veteran and formerly with Data Processing, Green Bay, Wis. St. Norbert College. Became pastor of Freeburg and Reading congregations, Northern Ohio District, July 15.

Recipients of the Master of Arts in Theology degree were:

Larry Roger Miller ☐ Member of Emporium United Methodist Church, Emporium, Pa. Age 28. Son of Mrs. Mary Miller, Emporium, Pa. Wife Carolyn and daughter Elizabeth. Former BVSer and research and development engineer. Juniata College. Will settle in Charleston, W. Va.

Rolland Smith ☐ Member of Huntington congregation, Huntington, Ind. Age 32. Son of Mr. and Mrs. Harvey Smith, Huntington, Ind. Wife Bonnie and son Daniel. Former missionary at Waka Teachers' College, Biu, N.E. State, Nigeria. Will settle in the New Covenant Fellowship, Manchester, Ky.

From left: Ronald Le Count, Lee Zachman, Ruby Schroeder, Dan Stauffacher, Larry Miller, Jerry Hartwell, Thomas Bowser, Rolland Smith

Warren W. Hoover cited as Brethren Peacemaker

Warren W. Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors, was presented with the second annual Brethren Peacemaker Award by the Atlantic Northeast District Brethren Peace Fellowship.

The citation read: "For his spirit and determination, living in the center of our military complex in Washington, D.C.; for his concern for individuals, counseling thousands of young men who have passed through his office, the only stop many could find in their struggle with conscience; for his significant ministries for peace within the religious community in terms of education, programming decisions and the development of peacemaking ideas; for his unique gift to peacemaking; we present the second annual Brethren Peacemaker Award to Warren W. Hoover."

The symbol of the Brethren Peace Fellowship forms the backdrop for the presentation of the Brethren Peacemaker award. From left: W. Hoover, D. Hess, W. Dulabaum

The meeting was held in the Elizabethtown, Pa., Church of the Brethren on May 4. Guest speaker was Willard Dulabaum, Director of Volunteer Personnel Development for the Brotherhood, who shared his philosophy for the direction of Brethren Volunteer Service. Dorothy Hess, one of the coordinating committee, moderated the meeting.

Peace churches explore concerns on militarism

"What is the role of a peace church as it faces and witnesses to militarism in our world?"

This was the question studied by nine members of the Church of the Brethren and thirty-five members of Quaker and Mennonite groups in Washington, D.C., April 22-25. It was the first time constituents of the three groups examined concerns on the military-industrial complex in a joint seminar. The location was William Penn House, a Quaker retreat center dedicated to the pursuit of peace.

Among the observations and findings:

— Spending for militarism is grossly out of proportion to realistic world security.

— The mentality of the Pentagon is to justify all conceivable programs as necessary to deter the aggressive ideas of the adversary, usually seen as the USSR.

— While much is being done to

Brethren on Heifer Project Board

Brethren involved with Heifer Project International congratulate William Wegner (right), newly elected member to chair the Board of Directors. From the left are LaVere Flora, La Verne, Calif., who chairs the HPI Southwest Committee and is a director at large; Thurl Metzger, Little Rock, Ark., HPI director of international programs; Shantilal P. Bhagat, Elgin, Ill., HPI treasurer and official Church of the Brethren representative; Milo Yoder, Goshen, Ind., HPI Midwest capital funds chairman and director at large; and Chris Kimmel, Shelocta, Pa., director at large.

Vietnam agency declines share of Federal grant

Vietnam Christian Service has "declined at this time" to share in a potential $5 million USAID grant offered inclusively to voluntary agencies working in South Vietnam. The funds were to be earmarked for a variety of child welfare programs on a contractual basis.

"Current political and military actions by all governments in the area create uncertainties for the humanitarian aid which Vietnam Christian Service seeks to provide irrespective of ethnic background or creed," said Boyd B. Lowry, operations officer, Vietnam Christian Service.

"Since 1966 when VNCS began operations it has sought diligently to avoid political or military identification," Mr. Lowry explained. "This is an effort to manifest a Christian presence with the suffering people of Vietnam."

In accepting the recommendation of its field staff in Vietnam that VNCS presently "forgo use of the USAID 'child welfare package' " the VNCS Operations Committee "recognizes that at some future date the situation in Vietnam may change, at which point government resources may be utilized," Mr. Lowry said.

"In the meantime the churches supporting Vietnam Christian Service are not callous to the need, but recognize that increased resources must come from them in lieu of any US government funds in Vietnam."

VNCS work currently reaches 200,000 children, roughly two percent of those under age 15 in South Vietnam, said Mr. Lowry.

H. Lamar Gibble, who represents the Church of the Brethren in the VNCS Operations Committee, joined with other committee members in voting to decline the grant.

achieve strategic arms limitations, at the very time new defensive systems are being proposed.

— The military outlook pervades the society and Congress; the Pentagon influence is advanced widely through reserve officers and retired military people.

Unnecessary military programs and hardware, excessive military personnel, and a "Big Daddy" relationship to much of the world all are being challenged by agencies which include former military personnel concerned about checking the "military monster."

— Members of Congress do respond to and reflect on concerns shared by peace groups when these concerns are shared out of a posture of knowledge and responsibility and in a spirit of love.

— As Christians, we need to proclaim the lordship and saviorhood of Jesus Christ to the world's power structures in the cause of human love and peace.

Resource persons included:

Lt. Col. (Ret.) Edward King of the Coalition on National Priorities and Military Policy, who left the military because he felt its methodologies violate the Constitution of the United States and the spirit of the American people.

James Leonard, a former assistant director of the Arms Control and Disarmament Agency, now of the Policy Studies of the UNA, USA, who discussed the role of the United Nations in disarmament and peacekeeping.

Edward Snyder of Friends Committee on National Legislation and Warren Hoover of the National Interreligious Service Board for Conscientious Objectors, who discussed conscription, national service, and amnesty, and Paul Peachey, James Bristol, and Raoul Kulberg who discussed nonviolent alternatives to war.

The study was rounded out with visits to members of Congress, agencies working for peace, and denominational offices.

Church of the Brethren participants were Charles Anderson, Ft. Wayne, Ind.; Evelyn Bowman, Frostburg, Md.; Donald Edwards, Troutville, Va.; Donald Hoover, Bellwood, Pa.; Vernon Miller, Arlington, Va.; Nancy Lefever, Middlebury, Ind.; James Tomlonson, District Heights, Md.; James Kinsey, Marion, Ohio; and Ralph Smeltzer, Washington, D.C. — JAMES L. KINSEY

underlines

BRETHREN ABROAD ... Handling travel arrangements for President Nixon's visit in the Soviet Union was *Donald E. Hess*, a leader in the Oakton, Va., Church of the Brethren and career warrant officer. . . . Another Brethren to visit the Soviet Union this summer is *Robert Price*, Stevens Point, Wis., a University of Wisconsin professor named official interpreter for a group of 19 top US church leaders meeting with Russian Orthodox officials in Moscow late in August.

W. Clemens and Margaret Rosenberger are on a summerlong study and service sabbatical in Europe and the Holy Land. The Lititz, Pa., pastoral couple are participating in the American Preachers' Exchange in Great Britain, as are *Nevin and Leah Zuck* of the Goshen Ind., City Church.

ALSO IN THE NEWS ... Newly named to the national council of the Fellowship of Reconciliation is *D. Eugene Lichty*, pastor, Phoenix, Ariz. . . . Honored by the Pacific Southwest Conference Women's Fellowship for long service to the organization was *Irene Fike*, Modesto, Calif. . . . Cited as Father of the Year in Religion by the Roanoke Valley Merchants Association was *Ray P. Jordan*, retired chief executive for broadcasting at the Times-World Corporation and a 56-year member of First Church, Roanoke.

IN MEMORIAM ... *Ruth M. Shriver*, 75, first director of children's work for the denomination and later director of Women's Work and home and family life, died in Elgin, Ill., June 7. . . . Services for *C. S. Ikenberry*, 102, teacher and educator who held foremost responsibilities in Christian education for the Brotherhood for a quarter century, were held in Dalevale, Va., June 2. . . . *Valley D. Myers*, 83, former missionary in China, died May 7 at Bridgewater, Va. . . . *W. O. Beckner*, 96, retired teacher and subject of a September 1973 Messenger article, "Put Together With Love," died in Elgin June 3. . . . *Carrie Simmers*, 68, librarian for nearly 30 years at Bethany Seminary, died June 13 at the seminary campus.

ON THE CALENDAR ... *World War 1 COs* will hold their annual reunion at Black Rock Retreat, Quarryville, Pa., beginning at 10 a.m. on Aug. 11, with *Milton Hershey* and *M. R. Zigler* as speakers. For meal reservation, contact *Charles Lefever*, R.D. #1, Kirkwood, Pa. 17536. . . . *The Rhodes Grove Camp Meeting* of the Church of the Brethren will be Aug. 31--Sept. 8, 8 miles south of Chambersburg, Pa., ½ mile east of US 11 along Interstate 81. *Luke Bucher*, Myerstown, Pa., will be the evangelist. . . . *First Church, Chicago*, is observing a Homecoming Year with Sept. 27-29 as a focal point. Persons or groups interested "in helping us restore some of the original beauty to Chicago First Church" are invited to contact *Mrs. Doris Miller*, who chairs the Homecoming Year Committee, at 5123 West Nelson, Chicago 60541. . . . *The North Solomon church*, Portis, Kan., is planning a centennial celebration Oct. 12. . . . The 50th anniversary of the *Vocational Training College* at Anklesvar, India, will be observed Dec. 19. College officials invite Church of the Brethren members to visit India and join in the commemoration.

update

CONGREGATIONAL COLLAGE ... Ecumenical relations for Southern Ohio's *Oakland Church of the Brethren* took the form of preparing and serving meals and snacks -- some 30,000 of them -- during the four-day annual meeting of the German Baptist (Old Order) Brethren near Covington, Ohio, early in June.

Conestoga church in the Atlantic Northeast Distric is marking its own 250th anniversary with tours to Schwarzenau, Germany and the Holy Land. The first tour was July 15-29, the second is Sept. 23-Oct. 8. Organized in 1724, Conestoga is the second oldest Brethren church in America.

Visits to Germantown and other early Brethren landmarks have been undertaken by a number of groups, the *Lebanon, Pa.*, and *Long Green Valley, Md., congregations* among them. The *Elizabethtown, Pa., church* is among parishes baptizing members in Wissahickon Creek at Germantown, where the first Brethren baptisms in the New World were conducted in 1723.

UNION AND COMMUNION ... South/Central Indiana's *Pittsburg church* opened its love feast service to other churches in the Delphi community cooperating in pre-Easter meetings. In a letter of invitation from Pastor John E. Hoffman, each element of the Brethren observance, including the feetwashing, was interpreted. Joining the 64 Brethren for the service were 45 guests from several other denominations--"one great fellowship," Pastor Hoffman observed.

'*COME TO THE FAIR*'... To shift the focus in budgetmaking from dollar amounts to program efforts, Washington's *Sunnyslope church* held a fair in which each commission sponsored a booth interpreting what its activities mean. Fairgoers were invited to respond with "blank checks" indicating their own priorities, for tallying and turning over to the finance commission. Reports Eugene Gnagy: "'Come to the Fair' has taken on new meaning and proved an exciting experiment in programming and communication."

'*THING BANK*' ... As a tangible step toward conserving resources, the Life Style Class of the *La Verne, Calif., Church of the Brethren* has in operation a Thing Bank, posting notice of furniture, appliances, even cars and services parish members are willing to share.

AT RANDOM ... California's *Fresno church* has a committee working on a statement on baptismal services being held in settings other than the church. . . . A six-week seminar on "Facing Critical Illness and Death" was conducted by the *York Center church* in Illinois. . . . A bus ministry have been inaugurated by *First Church, Chicago*, and *Long Beach church* in California. . . . *Ridgeway church*, Harrisburg, Pa., has picked up Messenger's "In Touch" approach by profiling local members in its parish newsletter.

PERILS OF A MODERATOR ... Following a service at which he preached in April, Moderator Wayne F. Geisert greeted worshippers at the door of the Middle River church in Virginia. Inquiring of one youngster how he was, the moderator was informed in no uncertain terms: "You talked too much!"

special report

High school

by Ted Koontz

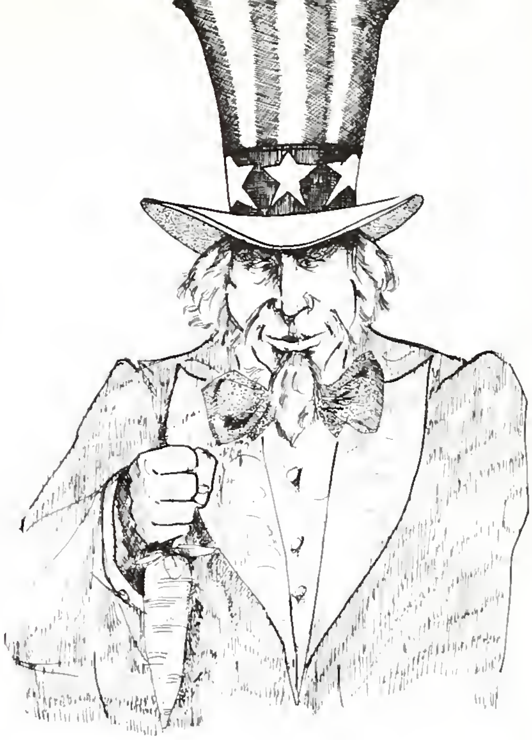
Efforts to polish the American military image and to attract qualified recruits for its all-volunteer force are growing. Nowhere is the selling job more intense than in the schools. There the attitudes of the next generation of Americans are being formed — and there next year's recruits are being found.

High school counselors are a prime target of the military for they provide a direct link to students. One of the themes of the recent national convention of the American Personnel and Guidance Association in New Orleans was "Military Career Awareness: The Nation's Largest Employer." Admiral Zumwalt, chairman of the Joint Chiefs of Staff, gave the keynote address; military branches had prominent booths and conducted several seminars for the high school counselors. Recruiters, there called "career resource persons," presented the military as an alternative for further education, training, and a career. The basic purpose of the military, to train people to fight and kill on order, was virtually forgotten. The military is also seeking membership in the American Personnel and Guidance Association for its 1,000 "counselors."

Another approach to winning friends for the military among counselors is through graduate-level courses in "Military Career Awareness." These courses have been offered through universities in at least two locations on a trial basis. In addition to earning graduate credit, counselors can spend several days on a military base in order to learn more about life in the military. Last winter the base chosen for a program in the Northeast was in sunny Florida — and transportation, room and board were paid by the military!

The military wants school counselors to help present its case to students and to provide names and information about students, especially seniors. Some school officials readily agree to provide names of graduating students. Others refuse claiming that giving such information is an invasion of privacy. Recruiters are

nd military hard sell



also anxious to have counselors include the Armed Services Vocational Aptitude Battery in their testing programs. Test results are passed on to recruiters who are then able to zero in on desirable candidates. Prime candidates often receive numerous visits and calls. In the case of one uninterested student, contacts didn't stop until the parents threatened a lawsuit.

Selective Service has approached schools in several states asking that volunteer registrars be appointed, preferably from the counseling staff, to register students with Selective Service. A House of Representatives bill, H.R. 10108, presently awaiting action by the House Armed Services Committee, would make it mandatory for secondary schools, both public and private, to assist in registering youth with Selective Service. Such a law would push the complicity of schools with the military even further and would do so even if schools did not wish to cooperate.

Other programs are designed for incorporation into high school curriculums. Junior ROTC, probably the most well known, is a program designed for "citizenship training" and to encourage choosing military careers. The course includes military history, drills, marching, and weapons training. JROTC, now in over 1,000 high schools, has been expanding rapidly.

A new program developed in Oregon called the "Career Education Military Cluster" allows students to join the National Guard at the start of their senior year, take the seven-week National Guard basic training and one of more than 200 training courses, receive a minimum of $326.10 a month pay, and return to graduate with his or her high school class in the spring. The graduate is then free to pursue a college education or other employment, although he/she is obligated to participate for three years in training one weekend each month and in an annual two-week summer camp. One Oregon National Guard officer indicated that 12 other states have adopted similar programs and that still others are likely to.

In at least one school in New Jersey, another experimental program is under way. Sponsored by the Army, called the "Career Resource" program, and implemented in cooperation with school counselors, the program introduces students to a new military career each week. The program is compulsory for sophomores and optional for juniors and seniors. Army personnel from as far away as Colorado have made presentations. The Army claims 30 schools have requested this program.

The battle on the part of the military to improve its image and to get recruits takes place on other fronts as well. Nine out of 23 pages of ads in the February-March *Future Farmer* were from military branches. Billboards proclaim the benefits of military service. Public service announcements on radio and TV seek to win people's hearts and minds. Recruiters in personal contacts with prospects often promise far more than they can deliver. Recruitment contracts generally bind the recruit but not the military, making it impossible for an enlistee to back out if he is not assigned to the place he was promised or given the training he desires. Recruits aren't told of the hassling they can expect, of the boredom, that only about 30 percent of military jobs have civilian counterparts, and that they are really there to fight wars, not to get an education.

Despite all the problems, many government leaders and citizens favor the present high-powered military public relations and recruitment effort. They argue that it is preferable to the only alternative — a return to the draft. Others advocate, on various grounds, a return to the draft. Nearly all share one assumption — the American military cannot or should not be significantly cut.

In the midst of that debate the all-volunteer force is meeting its basic manpower needs. There have been shortfalls in reaching recruitment goals, particularly in the Army. But they have not been as serious as many statistics would indicate since the military has set goals higher than necessary and has juggled figures to make the situation look worse than it is. While educational levels of Army recruits are lower than desired, some officers argue that new volunteers have a better attitude and are easier to train than the draftees of several years ago.

A persistent problem is the relatively high percentage of minority men in the service. Some military men attribute this to "the awareness among minorities of the opportunities available in the service," but critics feel it reflects the desperation of poor minority youth unable to find jobs. The military option seems better than other alternatives to many of them. Countering military recruitment efforts in minority communities will be frustrating until real options to the military are available. The struggle to counter military recruitment must be in part a struggle for justice and opportunity for the poor and oppressed. Without this component, the all-volunteer force will be voluntary only for those who are wellborn or well-educated, but compulsory for society's most disadvantaged.

For Christian peacemakers, opposition to present recruitment efforts and to the draft is necessary. Resumption of conscription or a program of national service for all are not the only alternatives to the present military hard sell.

Another option, a far-reaching reordering of national priorities which would involve massive cuts in military manpower and spending, is the only course worthy of unqualified support by peacemakers. Pacifists in the past have not allowed the military to force them to choose between undesirable options (tyranny or war, etc.) and cannot allow it to do so now. ☐

The church in council in Jerusalem

by Chalmer Faw

Attitudes which are born of centuries of deep-seated prejudice and protected by taboos and feelings that lie buried within one's personality are not easily resolved. Witness the race issue in our country. Such was the case of the first Christian's prejudice against Gentiles.

The consultation held in Jerusalem and recorded in Acts 15, the first recorded conference in the history of the church, has served as a precedent and model for church conferences and councils ever since. It is one of the milestones along the road in the early church's meeting its Gentile challenge. This milestone was not the end of the problem by any means, but it provides us an excellent place to observe close up the problem of unity through diversity in the life of the church.

Paul and Barnabas, Christian missionaries, took Gentiles into the church without requiring the Gentiles to become Jews first and then Christians. Whenever there were Jews present, Paul and Barnabas would give them the first opportunity as the people of God to come into the kingdom of their Messiah. Jews who came were welcomed and formed part of the nucleus of the new Christian church. Paul and Barnabas did not require the Gentiles to undergo the Jewish rite of circumcision, but took them in directly.

Opening the door to Gentiles without the requirements of the law appeared to be a very dangerous policy in the opinion of the more conservative Christians of Jerusalem.

Reason, logic, and the weight of religious tradition all seemed to be on the conservative side. Therefore it is with some weight and certainty that "some men came down from Judea (apparently to Antioch) and were teaching the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.' "

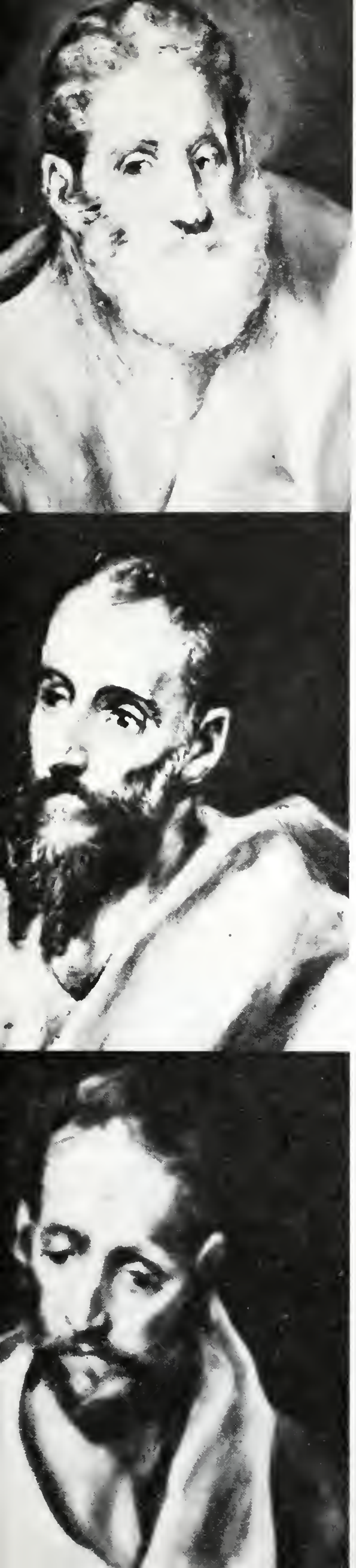
Despite the reason, the logic, and the weight of religious tradition, Paul and Barnabas did not agree with them and as a result had considerable "dissension and debate" about the matter. The difference of opinion was forthright, on both sides. What should the church do? Paul, Barnabas, and some of the others were appointed by the Antioch church, apparently, to go up to Jerusalem and consult with the apostles and elders about the matter — in other words, hold a conference on it. It was not to be a conference to which the congregations or districts would send delegates, but a council of concern in which various parties to the dispute would be represented and all would have an opportunity to present their points of view.

It is interesting to note the activity of Paul and Barnabas on the way to the conference. Beginning at Antioch in Syria, they journeyed through Phoenicia and Samaria, both areas by this time sprinkled with Christian groups; and everywhere they went they related the missionary experiences they had had among the Gentiles. They witnessed to everyone what God had done through them to open a door of faith to the Gentiles. According to the way God had been leading them and directing their work, there was no question in their minds as to his will or the issue to be debated at the conference.

At Jerusalem also, Paul and Barnabas were well-received and had a chance to tell their exciting story. But the opposition, "believers who belonged to the party of the Pharisees," also had their say and came back at them insistently with their requirement for all Gentile Christians: "It is necessary to circumcise them, and to charge them to keep the law of Moses."

As so often in Acts, we are not let in on what would be the most interesting details of the conference, the personal infighting, the arguments used on both sides, just who got angry and walked out, and so forth. Acts simply says there was "much debate" and then goes on to report a speech by Peter in which he recalled the first case of Gentiles being admitted into the church. Peter told how God bore witness to all present at the house of Cornelius by pouring out his Holy Spirit on them as on the day of Pentecost, "making no distinction between us (Jews) and them (as Gentiles) but cleansed their hearts by faith." Then turning directly to the opposition, Peter accused them of "provoking" God, by putting a yoke upon the neck of their Gentile converts "which neither our fathers nor we have been able to bear." Peter meant not only the yoke of keeping the law, but deeper yet, the implicit necessity of earning one's salvation by law observance.

Peter's speech was crucial. In the Cornelius episode, which Peter recalled, and in the truth that divine grace is the only way to salvation there was too much evidence of divine working for anyone to dispute his case. The opposition was hushed. Barnabas and Paul then, as the story goes, had another



The consultation in Jerusalem that brought together church titans Peter, Paul, and James served as a precedent and model for church conferences ever since

chance to tell of the signs and wonders God had done through them among the Gentiles. Then finally, James, the elder of the Jerusalem church and apparently moderator of the meeting, made the summarizing speech. James was known as a conservative himself. The circumcision party had used his name as their authority, according to Paul (Gal. 2:11). So when he spoke he had the ear, if not the total backing, of the conservative group.

In the summary Luke gives of his speech, James echoed pretty much the view expressed by Peter, quoting freely from the prophets to back up God's call of the Gentiles. He then suggested that they not further burden the Gentiles who became Christians, at least not require them to keep the whole Jewish law, but simply instruct them to avoid some of the more abhorrent features of Gentile life. One of these was idolatry and pollution by idols. Some of the best meat to be had in some cities (Corinth, for example) was meat sold around the idol temples. Many broadminded Christians of Gentile background saw nothing wrong in continuing this shopping and eating habit. The Christians were also asked to keep away from involvement in the great amount of sexual immorality associated with pagan life. This was prevalent not only around the same idol temples but in general in the life of society about them. The third area James mentioned had to do with diet again, the avoidance of meats not properly butchered or bled. For the good Jew, life is sacred unto the Lord and the life is in the blood. It must not be eaten.

In one sense this proposal was a compromise. The great mission to the Gentiles could go on. One misses from James' carefully chosen words, however, very much enthusiasm for going out and making converts. He simply spoke against troubling those who do turn to God. He seemed to ignore Paul and Barnabas altogether. Nor did he deal with the very important issue of salvation by grace rather than by law, which we have seen was really the heart of the matter and the one basic answer to the conservative position.

Maybe this was more than a diplomatic compromise. Perhaps it was intended to mean that James was conceding that Paul and Barnabas were right.

If we are correct, and James himself was being won over to a more liberal position, slowly and perhaps a bit reluctantly, then his concession would tend to settle the matter, meaning that the case of the strict circumcision party was lost. Peter, Paul, and Barnabas won, if not complete endorsement, at least considerable encouragement. It is interesting to note in this connection that the letter compiled by the council to be sent as the official answer to the original query went much further than James did, first by condemning the conservatives as troublemakers, unsettling the minds of the people entirely without authorization from Jerusalem, and then by praising "our beloved Barnabas and Paul, men who have risked their lives for the sake of our Lord Jesus Christ." Evidence that this was really the Holy Spirit's work is seen in the willingness of a staunch conservative like James to come as far as he did in approving the reception of Gentiles without circumcision. Further evidence is in the more hearty endorsement of the whole mission to the Gentiles contained in this official statement.

An aspect of considerable importance is the fact that the council not only composed a letter giving what to them was the divine will ("it has seemed good to the Holy Spirit and to us," as they put it), but commissioned two men of standing, Silas and Judas Barsabbas, to be the personal bearers of the letter and to interpret it to the people and answer all questions. These men were prophets or preachers in their own right.

Seen, then, in the light of the total life of the ongoing church, the conference at Jerusalem was a great experience in preserving church unity in and through diversity of opinion. The issue could easily have split the church into two factions: one conservative, sectarian, pro-Jewish, too fettered by national and cultural restrictions to have carried forward the mission to the whole world, and the other broad enough to take in Gentiles but in danger of being cut loose from the historical past and therefore liable to adulteration or syncretism, or of going the way of the mystery religions.

Unity comes not in violation of, in spite of, nor alongside of diversity, but directly in and through diversity.

What Luke was telling us is that when faced by a real problem which might have divided the church, the Christians sent their most dedicated leaders to meet and confer and to pray for divine guidance. Out of this came a working basis for unity through diversity.

This unity would not outlaw all diversity, that is, impose an absolute uniformity. The church continued to have freedom and spontaneity, and never permitted itself to be tied to one form, either of organization or doctrine. This would have been to attempt to trap the Holy Spirit of God in straitjackets of human origin and in the end would have meant the strangulation of the very unity it was expected to promote.

This was not unity along with diversity, as though there were two equal values, unity and diversity which, like the lion and the lamb, should lie down together. While such a mixture might last a while, one suspects that the final state would be one in which either the unity would be so impaired by its unrelated diversity that it would cease to exist, or the diversity so out of step with any true concept of unity that it would turn to chaos. Such a situation, a house divided, could not long stand.

Nor, again, was this a unity to be achieved in spite of diversity, as though diversity in itself was wrong and that man at his best was meant to be uniform in thought and action. Such a concept would be sure to misunderstand and eventually stifle or stamp out all human freedom and end up as a dead conformity.

No, the unity of the early church, while far from perfect even as the members of that church were far from perfect, was a unity in and through diversity. Diversity, like spontaneity, was not only allowed to exist, but was regarded as glorious expressions of a free and sovereign God. Therefore the diversities of expression, held together by a solid commitment to one Lord, one faith and one baptism (perhaps not one form or formula of baptism, but one baptism), were actually evidences of this higher unity of the Spirit. In the creative diversity of such a church there was proof that this was not the product of some dictatorial human mind or will, seeking to superimpose itself upon a society and demand conformity. It was proof that here were persons, created in the image of God to be free but not rebellious, creative but not chaotic, spontaneous but not undisciplined. This meant that under God in Christ members in the church could give and take rebuke, could engage in free and sometimes sharp debate precisely because they were bound together in a community which was not of their own making but was the gift of God. They could agree to differ and yet stay together until they should discover the will of God through their differences.

In assessing the total effect of the Council of Jerusalem we must say again that it did not mean the end of the Gentile problem for the church. A conference may not of itself, either through its resolutions, its representatives, or its general influence, solve a problem. It can be an affirmation, indeed a symbol, of the solution which it can espouse but which only God can eventually effect.

The Council of Jerusalem stands as a sort of monument to the solution which finally came, freeing the church for centuries to come from second-class citizenship for its Gentile members which would have been a perpetual negation of the Spirit of Christ. Regretfully other forms of dual or multiple citizenships still exist (first-class, second-class, and sometimes third-class) both in and out of the church with respect to race, nationality, social and economic class. But the possibility of unity here also, as with the Jew-Gentile question, comes not in violation of, in spite of, nor along side of diversity, but directly in and through diversity. This has already been shown and made monumental through the Jerusalem Conference and in the literature of Paul. □

The church in conference at Roanoke

Elaine Sollenberger, worship

Andrew W. Cordier, speaker

Donald E. Rowe, moderator-elect

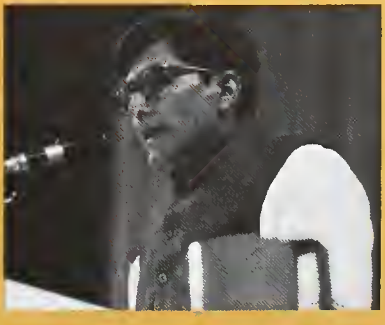
DeWitt L. Miller, speaker

Barry J. Weber, delegate

Wayne F. Geisert, moderator

Mary Cline Detrick, speaker

Shantilal P. Bhagat, speaker



Let the Word Become Flesh: The new creation emerges

"Let the Word Become Flesh in the New Creation" was the theme behind the five addresses to the general sessions of the Roanoke Conference. The promise was that when the Word becomes flesh in all its implications, new light in the world and new creation will result. The five speakers believed there is hope and that even now we see signs and indications of this new creation.

In the moderator's address, "The Word Is Becoming," Wayne F. Geisert said that one thing which must always be remembered in our laboring that the Word may become flesh in the world is to avoid the dichotomy of extremes. The Word in the biblical sense may lie somewhere between the extremes of our human opinion. Using the prodigal son story as an example, Moderator Geisert pointed out that the younger son made the flesh the word while the older son made his own strict code the word. Neither was correct. Both sons missed the new creation in the word because both elevated human standards to the absolute.

This dichotomy of extremes was illustrated by the moderator in social issues confronting us. First in the matter of abortion, the Christian will avoid the extreme of no legal rights for the unborn child on the one hand and no legal rights for the mother whose life is in danger on the other. Or of declaring that the absolute word for our time is either zero population growth or no interference with growth in the economy and population. The perennial temptation is to elevate human standards to the absolute, to make one's ideas crowd out the new creation that God is trying to give. The Word is always in process of becoming flesh and therefore we proceed with moderation and humility, we test our human ideas against the Word already made flesh in Jesus Christ.

In the address, "Will the New Creation Please Stand Up?" Mary Cline Detrick spoke of the changing order that is coming into being between male and female. Jesus brought an entirely new relationship between man and woman, the meaning of which is only beginning to appear. In this connection the speaker saw the feminist movement as a necessary corrective in our time to deal with the brokenness between the sexes. The new relation that must come between man and woman will be the wholeness of shared responsibility. Neither male nor female will be subservient but each will participate in the full personhood of the other.

Mary Detrick believes that the concerns and issues which the feminist movement raises will strengthen the family, rather than separate man from woman as some critics have said. The family will be strengthened because husband and wife still relate together out of the wholeness of personhood which each one will have.

She saw a need to adjust theological language so that male and female concepts are lifted up in prayers and worship forms. Women's experiences of God must be included in theological insights and vocabularies. Brethren have reflected to some extent the new creation between the sexes by the use of terms like "brother" and "sister" but there has been a subtle violence by a predominance of men on the governing boards of the church. The new creation will appear when there is a mutuality of male and female qualities in family life, in the life of the church, and in the world. Jesus brought this new creation and we need to allow it to appear more fully.

Shantilal P. Bhagat in the third major presentation on "One World, a Divided Humanity" listed factors which make the coming of a new creation on the global scale more urgent than ever before. 1973 was a transition year because for the first time in world history a group of weak nations found they could paralyze the world economy by an embargo on oil. No nation is independent or self-sufficient. The great threat that exists for a global community is that two-thirds of the people in it are in a wretched condition. Oppressed peoples for the first time believe there is hope and they are determined to break out of their state. They want wholeness and dignity, and they are convinced they can have it.

What does this mean theologically? The Christian brings a unique kind of hope to the world. The Christian believes that God also wants wholeness and dignity for all. God moves in human events, in the crises and revolutions of the contemporary world as in the Exodus of the Bible. The challenge is to work to bring into being global structures that are productive of justice, that herald the new creation.

From the perspective of one who has worked at the center of world structures, Andrew W. Cordier spoke on the theme, "New Responsibility for the Christian." He stressed first that the individual Christian can make a difference in the world, citing personal overtures he made to so-called troublemakers which resulted in more creative relationships for the nations involved. Second, he underlined the importance of reconciliation. Dag Hammarskjold for the first time in international relations talked of reconciliation as a method to settle differences among great powers. Reconciliation was an idea Hammarskjold received from his own dynamic Christian experience. He used the idea effectively to bring positive changes between nations, going beyond the older concepts of negotiation or conciliation.

Beyond his words, Andrew Cordier himself stood as a parable of how one committed Christian can make a difference in the world, of how the Word can become flesh and the new creation can appear in reality.

Concert, Rockingham Male Cho

Speaking at the closing session Sunday morning, DeWitt L. Miller used the title "Contemporary Christs" to point up the need for a new righteousness. The Christian faith must always keep side by side two key aspects: First, the fact that Jesus died for our sins and in him God did something for us which we cannot do for ourselves, and second, the necessity of standing up in the market places of the earth to declare the justice of God.

On the latter point, DeWitt Miller cited Rochester, N. Y., as one example of change and renewal in a community. After protest against injustice in the 1960s, the leaders of Rochester sat down to converse and to right their wrongs. The result was that a new creation came into being.

Real evangelism not only will save souls but it will attack the enemy of the world, selfishness in high places and in the hearts of us all, Pastor Miller declared.

In summing up what Conferencegoers heard from five speakers, this writer is impressed by two things. First, God is at work in the world. God is on the scene in every human issue, whether it be a problem at the United Nations or in the struggle of the oppressed of the earth or in the difficulties of relations between races or sexes. Shantilal Bhagat put it: "God is in human events and he is in the crises and revolutions of our times."

Second, the new creation is not just a dream. It is happening. It is coming into being. The whole plan of God was to make Jesus the first born among many Christs. The Word is becoming flesh! — B. Wayne Crist

Whole societies face starvation: Will Brethren meet the crisis?

Like the fairy tale princess lying on her multiple layers of mattresses, the Brethren at Roanoke found the pea of world hunger discomforting despite the affluence with which they cushion themselves. Restaurants, drive-ins, pizza huts and cafeterias beckoned temptingly along Roanoke's Williamson and Franklin Roads. But in Africa, India and Southeast Asia millions of people — whole societies — are starving.

We listened eagerly for Conference newssheets to announce new records in Conference attendance. But people are becoming a serious world problem — 70 to 75 million are added every year to the world population, which will double in another generation.

Brethren in Buicks, Oldsmobiles, Cadillacs, and Continentals cruised the ten minute walking distance between the Civic Center and surrounding hotels and motels, jockeyed for parking places, and plotted strategy for gassing up for Sunday's exodus. An American places up to fifty times more stress on the environment and consumpion of non-renewable resources than a person in a developing country.

One of the pillars of the denomination was seen at checkout time following a hotel porter who pushed a rack of suits and sports outfits that looked like a men's boutique relocating. But Brethren are called on to be good stewards in our use and sharing of the resources of earth that God has given us.

Conferencegoers murmured at the inconvenience of capricious rain showers that greened and nurtured the corn fields of Shenandoah Valley. But the agricultural resources — land, water, fertilizer — required to support an average American are nearly five times those required for the average Nigerian.

Faced with these disparities and recognizing the threat of major catastrophe in the world food/population situation, the Brethren at Roanoke bestirred themselves sufficiently to accept a mild statement of concern for the world's hungry. One observer likened the concern to that of the walrus and the carpenter for the oysters. But, if implemented as requested, the paper's suggestions could entail noticeable changes in Brethren life-style and an upsurge of congregational activity to meet the problem.

The paper, which came to the Conference floor through a Goals and Budget Committee request, World Ministries Commission consideration, and General Board and Standing Committee action, suggests steps that congregations and Brotherhood staff should take to help Brethren relate to the impending hunger catastrophe. Highlights of the suggestions for congregations are:

— a system of collection and storage of food for local community/district emergency needs.

— church school curriculum to teach how food consumption habits might be changed.

— seeking adoption of legislation and government action for food preservation, national/international food banks, and arrangements for fair distribution.

— limitation of consumption of animal protein.

— decreased use of lawn fertilizer, using the money saved to underwrite overseas food production programs of the General Board.

— experimentation with simple meals or fasting prayer fellowship in place of potluck suppers as a hunger awareness tool.

The Brotherhood staff was urged to:

— encourage labor-intensive agricultural programs in developing countries.

— enlist support for the FAO food preservation and storage systems.

— explore the possibility of a run-off irrigation program in an Arab country.

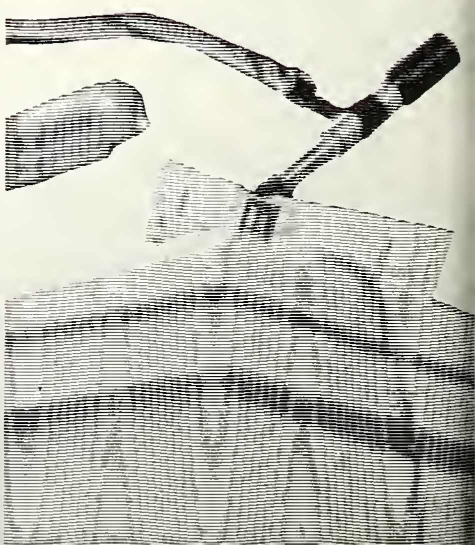
— help reclaim tidal lands in western India.

— establish a program in the Sahel among nomadic refugees from drought.

— help stimulate land reclamation in Vietnam.

— encourage the US government to adopt and work for a worldwide population policy relating the population growth to the carrying capacity of planet earth.

The rhetoric of the study paper reflected the traditional concern of Brethren for their neighbor's need. But it remains to be seen if the Brethren of 1974 are sufficiently aware of the pea beneath their cushion of affluence to get up and deal with it. — K.T.



Robert Schminkey, announcing CROP fast which produced $4,000 for hunger appeal

'Studied views' debated, voted on farm issues

With the exception of a single amendment that precludes the church's endorsement of any one union, the delegates at Roanoke adopted with only a few dissenting votes a series of suggestions which encourage a commitment to natural resources and to the rural life.

The statement with its 54 suggestions is not intended as a dogmatic assertion but as a representation of "studied views," I. W. Moomaw, secretary of the Committee on Church and Agriculture, said. Its emphasis speaks to the ecological care of natural resources, current trends in family farming, migrant and residential farm workers, and the support of youth who seek alternative ways of life to an urbanized society.

Floor battles centered on two statements within the proposal which were categorized as "concerns for growers, crew leaders and farm workers." After considerable debate, amendments to delete the declarations were defeated. The contended sections were "Currently using nonviolent methods, their (farm workers') dedicated leader Cesar Chavez is leading them in a renewed effort for liberation," and the recommendation to the church that "its members consider seriously and prayerfully whether they can use the products of producers who reject collective bargaining relationships with any bona fide association of farm workers."

Several representatives from West Coast districts indicated that Cesar Chavez has not been accepted as the farm workers' leader and that the campaign was essentially an effort of AFL-CIO.

Several counter arguments carried the day, however. General Board member Carmen Torres Boaz of Pacific Southwest said the church's proposed stand on rural life was already too mild but to "eliminate our heroes" would weaken it even further. She spoke of others committed to action for people and the church and urged continued support for heroic nonviolent leaders such as Chavez.

The commitment to nonviolence by Chavez was reiterated as speakers supported the personal endorsement of the union leader. Committee member David Hernandez of the National Farm Workers Ministry was emotional in his plea that the Church of the Brethren take a stand in the world in support of Chavez's action for the rights of farm workers.

The second amendment considered was based on the recent boycott of California grapes and lettuce picked by nonunion labor. Sponsors of the amendment urged noninvolvement with the bargaining struggles.

Dale Brown of Lombard, Ill., on the other hand, said to delete merely a recommendation for prayer and consideration of an issue appeared inconsistent with Christian purpose. Patrick Chaffin of Flint, Mich., also spoke against the deletion and asked, "Are we afraid because of our own greed?"

Division among the 1,084 delegates was more apparent with the amendment proposals than with the final vote of the farm issue when only scattered negative votes were counted.

According to the adopted suggestions, the church advocates the creation of greater awareness of overconsumption which may deprive others of necessities, and of possibilities available through simpler life-styles. Rural and agricultural issues are to be included in seminary education and the General Board itself is to designate more funds for rural area projects. Education and awareness will be basic to the church effort to help farm workers become fully integrated into the life of the community. Encouragement of persons wishing to secure land for farming rather than for other purposes also is supported in the church stand.

To the government, the statement commends action taken to protect the environment. Rigid control of strip mining and further research to use natural sources of energy including sun, wind, and ocean will be supported.

Correction of inequities with subsidy payments, research, and credit will be urged as the church requests federal support for small farmers and share tenants. Corporate and industrial farming should be regulated and a graduated land tax to discourage abnormally large property ownership, the statement affirms.

For the farm worker, the church asks the government to enforce laws already in existence which uphold the life-style of laborers and to administer welfare programs for rehabilitation and educational development rather than "demeaning handouts."

Education through extension services and the sharing of land and equipment property are suggested for the farmer themselves. Improvement in relations between management and labor is urged through direct negotiation rather than through the customary crew leader system.

To the farm workers, the church suggests they attempt to make their concerns known to the public and to utilize public agencies which have been established for their benefit. — Bonnie J. Hollis

Criminal justice reform, stance on alcohol topics for study

Two major studies will be undertaken by action of the 1974 Annual Conference, one on criminal justice reform and one on the use of alcohol.

On the former, a query originating with the North Manchester, Ind., congregation and the South/Central Indiana District will provide the framework for the study. The query contends that "most of our correctional centers — prisons, jails, and lock-ups — dehumanize and brutalize individuals, especially those who are poor, members of minority ethnic groups, and generally the helpless members of our society."

Taking injunctions for Christian ministry to the imprisoned from such passages as Hebrews 13:3 and Luke 4:18, the query petitions the General Board to establish a task force "to study, compile information on, and report to the 1975 Annual Conference appropriate means by which churches can address themselves to the issue of criminal justice reform."

On the second concern, a query originating with the Atlantic Northeast District Board and Conference, calls for a special committee to study ways in which individuals, congregations, and institutions of the denomination might strengthen the church's historic ideal on abstinence from beverage alcohol. The query cites alcohol as "our most serious drug problem."

In discussion in Standing Committee and on the Conference floor, particular concern was centered on the growing rate of alcoholism, the percentage of highway killings attributed to alcohol, and the economic waste that drinking entails. One delegate urged the church to address forthrightly the widespread notion that if a person can handle drinking, moderation is all right. Others pressed that the study go beyond the reassertion of traditional arguments.

Annual Conference secretary William Eberly indicated that the last direct statement by the Conference on alcohol was in 1952, although the 1966 paper on personal ethics dealt with the theme out of a broad context. A five member committee was named by delegates to conduct the study. — H.E.R.

'Life-stewardship' committee sees task as an educational one

A major study already in process is on "life-stewardship," treating the issues of death and dying, funeral practices, the donation of the body for research and organs for transplant, and the handling of estates. The composition of the committee itself assures a variance of views and a wealth of experience related to the issues at hand.

Besides offering a brief report on its study, the committee, appointed in 1973, conducted a hearing and a survey at Roanoke as means of gathering further input for its work. In addition to the report it expects to share in 1975, the committee is considering creating a 13-session study unit on death and dying.

In the poll of delegates, it was discovered that fewer than half have discussed their own funeral arrangements with anyone. When they have, it has been most often with a spouse or a child; a small number had conferred with pastor, attorney, or funeral director. Only slightly more than half indicated having a will. Roughly 39 percent noted having considered alternatives to burial, such options as cremation or donation of the body to research.

As to satisfaction over actual funeral experiences in reference to a person close to the respondent, 49 percent were satisfied regarding cost; 32 percent were not. On services rendered by the funeral director, 76 percent were satisfied; only 7 percent were not. In terms of the funeral customs followed, 56 percent were satisfied; 23 percent were not.

On public viewing of the deceased person who is next of kin or a loved one, 54 percent were favorable; 34 percent were not. However, the percentage shifted in terms of the public viewing of one's own corpse: 40 percent were favorable, 40 percent were not favorable.

On the matter of an ill patient being kept alive by medical authorities as long as possible, roughly 50 percent said no, 40 percent yes. To the question, Do you believe that mercy killing is right under certain circumstances, 26 percent said yes, 60 percent no.

The survey of delegates revealed that relatively few congregations have yet offered a group study on death and dying — only one out of nine. This discovery alone gives meaning and validity to the committee's ultimate aim — not only to analyze and report, but to foster discussion and action as well. — H.E.R.

Salary, pension, tenure items, Brethren Service bid answered

Definitive action was taken by this year's delegate body on four new items of business: pastoral salaries, pensions, tenure on the General Board, and the re-establishment of a Brethren Service Committee. The first two items were added to the agenda at Roanoke; the latter two appeared in the Conference booklet.

On salaries for pastor, while an overall review is to be presented by a task force in 1975, as an interim measure congregations were urged to adjust salaries for the remainder of 1974 and to increase travel allowance to 12 cents a mile, taking into account the rapid increase in the cost of living.

Recently appointed by the Parish Ministries Commission, the seven-member task force envisions bringing a substantial report to the General Board and Annual Conference next year.

On pensions, the contribution of congregations for their employees in the Church of the Brethren Pension Plan is to be raised from eight percent to ten percent of salary, effective Jan. 1, 1975.

On tenure for members of the General Board, terms are to be changed from a possible "two three-year terms" to "one five-year term" (with eligibility again after two years), beginning with the elections at the 1975 Annual Conference. The shift, recognizing the merit of longer experience on the General Board, returns to the pattern essentially followed prior to restructuring in 1968.

On recreating a Brethren Service Program within the church's structure, the question posed by the Pacific Southwest Conference was given a negative reply by the delegate body, in line with a recommendation from Standing Committee.

In the handling of the query, however, 16 persons voiced views pro and con, several expressing a yearning that peace and service be highlighted more visibly in the church's witness. In its response the delegate body supported the prospect of heightening the identification of "Brethren Service" in the church's projects and promotion, but without structural change. — H.E.R.

Intervention in Indochina: Full disengagement urged

An appeal to the US government to guard against "re-intervention in Indochina" and to "honor the restraints of the Paris Peace Agreement" was a new item of business acted on by delegates.

Concurring with the Southern Ohio District which had submitted a petition routed through the General Board and Standing Committee, the delegates opposed "all direct and indirect US funding of police and prison systems in Indochina" and urged a move beyond the Paris Peace Agreement toward "full military disengagement."

In the process of adopting the paper, delegates added two amendments: one urging "nonviolent direct action toward the release of all political prisoners in Vietnam," and the second making "known our concerns and actions to other governments involved in Indochina."

Noting that the Church of the Brethren is a peace church and that "our government, though having signed the Paris Peace Agreement, has continued to finance by 90 percent the Thieu government and its military operations," the petition specifically asked delegates to support legislation to 1) preclude direct US military involvement, 2) to encourage a political settlement "by withholding nonhumanitarian aid to either party in South Vietnam," and 3) to end US police aid in funding police and prison systems in Indochina.

The declaration marks the seventh time Vietnam or Indochina has been directly or indirectly a part of an Annual Conference statement, the first in 1965. — K.I.M.

The ministry: More time sought for weighing issues

Pressure from the clock at the end of a heavy agenda provided a convenient out for those delegates who felt that the paper, "The Ministry: Ordination and Family Life," was not fully to their liking. A weary Conference body quickly voted to recommit the paper to the committee for further study.

A pivotal stance of the report was that ordination is basically functional and, as such, should be inactivated when the special service which requires ordination is completed. The second thrust dealt with relationships and roles of ministers involved in indiscretions.

The discussion hardly got to the latter concern due to a broad reluctance to accept the functional concept of ordination. Some expressed the view that those now ordained were called forth with the understanding that their ordination was permanent, not functional. Fear was voiced that some who came to Conference as ordained ministers would return home without their ordination, this despite the fact that the committee had assured them that inactivation of ordination would not be automatic but applied only after consultation with the appropriate district committees in certain special circumstances.

Some objected that the report was in the hands of delegates only a few weeks. Another suggested that the guidelines set forth on handling personal crisis may not be necessary had the office of elder been continued. One pastor asked if consideration ought to be given to the fact that baptism itself is ordination and that further ordination is perhaps unneeded; installation may suffice.

As the committee goes to work on the 1975 report it somehow will have to reckon with a widespread view of ordination as a permanent calling of God for service on a high level as over against the view of ordination for a specific service which may be of limited duration.

In the meantime, district executives and ministry commissions will need to continue to feel their way in working through the problems of brokenness in the lives of ordained ministers and their families as such occasions arise. — CLIFFORD R. HUFFMAN

Bethany Seminary revisited: One hand and the other

Oak Brook, Illinois, is in the fourth richest county in the nation. In one neighborhood houses are priced at the $100,000 level on up. Many workers commute to this suburb because they cannot afford to live there.

Invested in the heart of this setting are the gifts and the self-allocated dollars of committed Brethren. Bethany Seminary exists as a struggling testimony to a question which at its core has a duality. Do the Brethren want theological education to be a central goal of the church or is the priority to be one of mission and outreach? At Roanoke, this duality was made visible through the Seminary Board Report and a proposal for a Bethany Seminary Fund. It further became audible through the eloquent, emotional expressions of concerned persons.

If mission and outreach are to be the choice, how can that goal be achieved without an institution designed primarily to train persons for Christian service? If theological education is to continue, how can that goal be achieved without funding? As Shakespeare so aptly said, "Aye, there's the rub!" Bethany revisited is reminiscent of the perplexity revealed in the leading character of "Fiddler on the Roof." Tevye begins his decision making, "On the one hand . . . but on the other hand."

In the Bethany Seminary Board's annual report statements on continuance of location and use of land assets which for some appeared to be benign generated for others the fear of malignancy. Lines formed at microphones, people shifted positions and an air of expectancy settled over the arena. The feature, long awaited, was presented on the wide screen for the bulk of two business sessions. The sessions were marked by periodic confusion, obscure motions, a question on the method of counting the standing vote, delegate indecision. In one futile attempt to "keep the parliamentary skirts clean," the moderator said in exasperation, "I've ruled, but I've been overruled!"

The delegates persisted in reworking the issues. President Robinson expressed regret that the extremely emotional element of rich versus poor emerged. "The seminary is not a social service organization." He eventually offered to amend his motion for acceptance of the full report by deleting the paragraphs in question. The board report passed as deleted.

The controversial item around which most of the discussion revolved was the suggestion of generating income from the seminary's resources, notably by leasing 14 acres along Butterfield Road for a small shopping center. At one point a call for prayer was sounded. When the delegates declared their stance the moderator reported the unbelievable: the two thirds majority requirement applied by Standing Committee had failed to develop by a few hundredths of one percent! After an inevitable recount, the motion lost.

Positive strides were made toward greater autonomy for the educational institution through a second paper, a proposal to establish a Bethany Seminary Fund. The plan calls for more self-allocation directly to Bethany and a gradual slacking off of General Board funds to the seminary over the next four year period. An amendment to that proposal which encouraged the board to continue exploring alternative ways of making use of its land eased some of the tension from earlier monologues. Before adjournment, the moderator explained that the defeated motion on land usage could be reopened at the next session by any delegate who had voted for its demise.

In the light of a new day, second thoughts were heard from delegates with a desire to reconsider. After a morning's rerun of familiar speeches and some parliamentary peculiarities, the motion to reconsider lost. The conference agenda resumed; the patient persons presenting the farm statements ascended to the platform; the doors to the marathon debate were temporarily closed. Far more difficult to close are the doors on intellectual and emotional feelings:

"We (the Bethany Board members) have agonized for three years." (David Rogers)

"Why cater to the superrich?" (Art Gish)

"Brethren have failed to take money and use it." (Lee Smith)

"An easy decision absolves the alumni of guilt." (Dennis Brown)

"Why was the proposal placed in the report instead of coming under new business?" (Dennis Kauffman)

"This is the first time the Brethren have learned to make a profit on anything. I sense a few stones being cast." (From the floor)

"After a period of prayer, why beg God to change His mind? Maybe we have a problem of acceptance." (Hartman Rice)

Signals of anger, distress, elation and disappointment came full circle in front of the empty circumference of the Conference symbol representing the Word. The Brethren "fiddlers" were again on the roof playing out the diversified theme, "On the one hand . . . " — Nancy Curtis

Saturday auction earned $1,129 for SHARE and Association for the Arts, Prize item: Quilt bearing Conference symbol, shown in process on page 18

Brotherhood outreach: Accepting as well as giving of service

Late June was a favorable moment for the denominational ministries carried on by the General Board. A cluster of long anticipated developments had taken place, developments which elicited feelings of excitement and momentum in the church's life.

At home, giving to the Brotherhood Fund was up over 8 percent, an amount easily consumed by the inflationary spiral, yet a significant advance nonetheless. Moreover, income for the board program was slightly ahead of expenses, a rarity in itself midway in the fiscal year.

A widely attended and much heralded Congress on Evangelism, the rapid extension of the Brethren Disaster Network, and the outpouring of dollars and time in disaster service were developments of the spring.

Toward equality in employment for women and minorities, the General Board committed itself to a program for training, recruiting, and promoting such persons at all levels of employment between 1974-79. Termed Affirmative Action Plan, the measure with specific goals outlined was adopted in lieu of membership in Project Equality.

The goal of $450,000 in direct gifts for the Lafiya medical program in Nigeria, announced just three years ago, was surpassed by $93,000. In addition the West German government, through an agency of the Evangelical Church of Germany, has granted a gift of approximately $1,050,000 to assist in capital phases of the Lafiya effort, enabling major construction projects in Nigeria to proceed.

In reporting to the Conference body, persons who chair commissions of the General Board outlined efforts under way in producing heritage resources, in launching *Parish* Volunteer Service, in advocating and demonstrating programs of peace and development through global channels, and in expanding SHARE ministries among minorities at home.

Delegates on the floor inquired about the World Ministries' identification with the Religious Coalition on Abortion Rights. The General Board earlier in the week asked Standing Committee for a clarification of points in the 1972 Statement on Abortion which can be interpreted to support opposing directions. In turn, Standing Committee asked the Board to attempt to discern answers from its own examination of the paper.

Other inquiries from the floor dealt with shifts in the relief clothing operations of Church World Service, a comment about risks in the feminist movement, a question about trends in the General Board's employment of women, and an appeal to make giving to the church a priority in one's personal stewardship.

Charles M. Bieber, pastor, former missionary, retiring member of the General Board and chairman of the World Ministries Commission, pointed up that for other peoples or cultures or churches continually to receive from us, without opportunity for giving of themselves, is a kind of put-down. He described the changing image in Brethren ministries as one that honors not only the Christ who washed the feet of others but the Christ who, significantly, accepted the service of a woman of the street. — H.E.R.

Vital statistics: A banner year in attendance, offerings, sales

Delegates. Congregational and district representatives totaled 1,084, the largest number since the all-time high in Louisville 1966 — 1,183. The delegates represented 647 congregations.

Attendance. A peak Conference attendance of 9,000 was the largest since early Ocean Grove meetings and, commented Conference secretary William R. Eberly, "perhaps since the 30s."

Oldsters. Recognized at the Friday evening general session were 12 persons who had attended the previous Roanoke Annual Conference — in 1899. They were Lucy Beeghly 96, Emma Garst 92, Nina Moomaw 92, Margie Garst 91, Earl B. Moomaw 90, Miller Garst 86, C. A. Flora 85, Sarah Dove Boaz 82, Wiley M. Garst 82, Blance Wood 78, Orien Eller 76, and Ruth Whitacre 76.

Youngsters. Aaron Wenger, Lafayette, Ind., if not the youngest was indeed young — 3 months. The somewhat older youngsters were numerous: more than 350 of them day camped at Camp Bethel three days — all three of them rainy. Part of the time was spent, appropriately, rehearsing for a Children's Choir number, "100% Chance of Rain."

Offerings. Up 65% over 1973, the $44,605 offering at Roanoke was the largest on-location giving at Conference in a quarter century.

CROP fast. Participants in the CROP fast of 28 hours (some more, some less) donated $3,500 plus to hunger programs.

Sales. Brethren Press, whose display included the works of 48 Brethren authors, experienced an all-time high in the sale of books and wares — $19,215. SERRV, aiding developing peoples through the handling of crafts, grossed its highest receipts also, $7,035.

Cyclers. A full parking lot Sunday morning was no problem for bikers. A group of 21 covered the 270 miles from Camp Eder in Pennsylvania to Camp Bethel. Riding a tandem the 650 miles from Goshen, Ind., were Ben Lehman and Loren Waggy. Traveling 950 miles from Elgin, Ill., were the "Brethren Seven" — Jerry Crouse, Jon Fike, Dave Gibble, Joel McFadden, Andy Miller, Marv Petry, and Paul Rohrer.

A. Blair Helman new Moderator-elect; Carter scores a first for women

A. Blair Helman, president of Manchester College, will moderate the 1976 Annual Conference at Wichita, Kansas. The South/Central Indiana District Moderator and three-time Standing Committee member ran against Phyllis Nolan Carter. Carter, another Hoosier and pastor of the Wabash congregation in South/Central Indiana, was the first woman ever presented on the ballot from Standing Committee, although women have previously been nominated from the floor.

Other offices filled:

Annual Conference Central Committee, John H. Eberly, Sebring, Fla., three-year term.

Committee on Interchurch Relations, Paul W. Kinsel, New Carrollton, Md., three-year term; Floyd Mitchell, Chambersburg, Pa. (Board representative, appointed).

Bethany Seminary electors, Robert McFadden, Bridgewater, Va., and Donald E. Rowe, Ellicott City, Md. (Alumni Association, appointed).

General Board, district representatives, Ina Ruth Barlow Addington, Kingsport, Tenn., Wanda Will Button, Conrad, Iowa, Robert A. Byerly, Camp Hill, Pa., Samuel H. Flora Jr., Waynesboro, Pa., Gene E. Wenger, Kansas City, Mo., three-year terms.

General Board at large, Dale W. Detwiler, Roaring Spring, Pa., Nancy Rosenberger Faus, Wichita, Kans., James N. Poling, Thomasville, Pa., Merlin G. Shull, Gettysburg, Pa., three-year terms.

Appointments made by the Conference:

To the Pastors' Association, Ron Beachley, Martinsville, Va., three-year term.

To Committee on Health and Welfare, Ira A. Oren, Greenville, Ohio (to complete term of Raymond R. Peters).

In General Board reorganization, Clyde R. Shallenberger, Baltimore, Md., succeeds Ira B. Peters as chairperson, with Leon C. Neher, Quinter, Kans., continuing as vice-chairperson. Heading commissions are: General Services, Ina Ruth Addington; Parish Ministries, Jesse H. Ziegler, Dayton, Ohio; and World Ministries, Phyllis N. Carter, Wabash, Ind. Members at large on the Executive Committee are Samuel H. Flora Jr., and C. Wayne Zunkel, Elizabethtown, Pa.

Field testing core concepts on ecumenical directions

Can the Church of the Brethren take a new ecumenical direction — one that will help the church focus on its identity as a denomination while at the same time relating it meaningfully to the larger church?

This was the question raised for delegates by the report of Committee on Interchurch Relations and also by representatives to the World Council of Churches and the National Council of Churches.

In some respects the Roanoke Conference was hardly more or less ecumenical than other recent ones. Once again quite a few fraternal guests and visitors were on hand to attend sessions and especially to participate in an Ecumenical Luncheon — for the first time open to the entire conference. Among the groups represented were The Brethren Church, The National Fellowship of Brethren Churches, The Russian Orthodox Church, The Lutheran Church, two Presbyterian groups, Mennonites, Disciples, The United Methodist Church, as well as officials of interchurch groups.

The speaker for the luncheon was Dr. Robert C. Campbell, general secretary of the American Baptist Churches. Calling special attention to characteristics of Baptists and Brethren and noting the various ways in which the two groups work together, he said, "Our oneness is in the gospel. If a person knows Jesus as Lord, that person is my brother or sister." He described this oneness as a given: "We are one regardless of geography or ideology."

The degree of Brethren participation in councils of churches, though now widely accepted, still comes under attack at certain points. Though frankly recognizing problems the WCC and NCC face, the Brethren representatives emphasized their positive accomplishments in areas of study and in actions ministering to human need. Loren Bowman noted that a major WCC study document on violence and nonviolence was prompted by action taken by the historic peace churches. A delegate from Illinois, however, questioned whether WCC funds had not found their way into the hands of militant groups abroad.

If there is a new ecumenical stance it will probably center around two concepts that the Committee on Interchurch Relations urged Brethren to study. They are *collegiality* and *accountability*. A dozen or so pastors and other leaders had already agreed to "field test" these concepts, and a special Insight session was announced at Roanoke for the same purpose.

The idea of *collegiality* derives from daily work. People commit themselves to stand by their colleagues even when they disagree and differ. The concept of *accountability* comes from the experience of the family. Warren Groff noted that in a family belonging is assumed. He suggested the tie that binds Christians together is discipleship. "We are bound together by the crucified, living Lord."

Hopefully, the concepts offered by the committee will provide guidelines for use in interchurch contacts at all levels. But the committee is no longer dependent on reports and studies alone. Beginning in September, DeWitt L. Miller will serve as a part-time executive secretary for the Committee. — K.I.M.

Health and Welfare Committee cites gaps in current bills

Noting a lack of "Christian concern for our neighbors' good" in proposals before Congress for a comprehensive health insurance system, the Annual Conference Committee on Health and Welfare discouraged delegates from supporting any of the current bills. "No proposed bill is genuinely comprehensive," the committee said. "The greatest gaps occur in the delivery of mental health care, dental services, responses to alcoholism and drug abuse, and various forms of preventive care."

Larry K. Ulrich, who chairs the committee, explained that their recommendations were neither an endorsement nor a rejection of any bill being considered, but rather an expression of concern over what was not included. The day following Conference Ulrich was scheduled to testify at a committee hearing in Washington.

The committee announced the employment, beginning with Annual Conference, of Raymond R. Peters as its first executive secretary. During his two-year term the office will be located in Sebring, Fla. Support of the executive secretary's office is being supplied through the Brethren Homes and Hospitals Association. The expenses of the committee itself continue to be carried by Annual Conference.

By Conference time 13 of the 23 member institutions in the Church of the Brethren Homes and Hospital Association had agreed to help in underwriting the work of the executive secretary. Others were being encouraged to join in the support. — K.I.M.

nsecration. Kneeling, 1974-75 mod-
tor Donald E. Rowe, moderator-elect
Blair Helman. Laying on hands,
and Wilson, Wayne F. Geisert, and
na B. Mow

Women: self-definition, tools for becoming complete people

Heightened awareness of women and their potential is not new to Church of the Brethren Annual Conferences. As women began reexamining their positions in society several years ago, so they began redefining their relationship to the church.

Two years ago at Annual Conference in Cincinnati, a small group of women set up a display center with its focus being for and about women in the home, in the church, and in society.

This year in Roanoke, the focus of that display continued, but the number of participants in its management and in the general programming of Annual Conference grew significantly.

One of the four primary evening speakers was Mary Cline Detrick, a minister who spoke of the creative possibilities when all persons have equal opportunities and equal acceptance. She spoke of Christ's own attitudes toward women and the fairness with which Jesus thought and lived. Categorization of "masters" and "slaves" leads to "uneasiness" on both sides, she said, and advised against any "form of hierarchy. Injustice is born when one group exercises power over another."

The testimony and recitation of scripture to authenticate the plea for understanding of the women's movement was met with a standing ovation from half the congregation.

Some disagreement with the feminist's thesis became apparent the following day when Forrest Groff, pastor, El Cajon, Calif., expressed fear that women leaving established roles in the home would lead to increased familial divisiveness. The issue was a live one for the convention, and dialogue among conferencegoers continued long after the two representative statements.

The steering committee scheduled three preconference sessions to continue their efforts toward greater involvement for women in policymaking decisions in the church.

Calling themselves "Womaen's Caucus," the feminists indicate the selective spelling of their group was chosen as recognition of the wholeness of the individual woman yet an acknowledgement that women need each other.

The goals also include the abstention from stereotyping men and women in church-school materials and efforts encouraging makeup of the General Board from among people — men and women — who are "women awareness persons."

The level of anticipation continued until Thursday night when the Womaen's Caucus and the Association for the Arts sponsored an Insight session with Suzanne Benton of Ridgefield, Conn.

The interpretative dancer, dramatist and ritualist portrayed the Old Testament story of Sarah and Hagar, the female complement of the Abraham and Isaac tale.

The rationale behind her new art form, Ms. Benton related, focuses on the belief that "women should begin to define themselves and to look at the world from their own point of view. Before we can begin to understand who we can be, we have to understand where we have been."

Ms. Benton's biblical portrayals include performances at Lincoln Center in New York City and her emotionally intense productions are followed by talkback sessions with her audiences.

Some 300 Brethren men and women heard her declare, "The mentality where a woman is judged by whether she can have children any more or to whom she is married must be eradicated. We have the tools to be complete people though the culture doesn't allow that yet."

Several persons objected to Ms. Benton's interpretation of the biblical account. No one, however, appeared to underrate the artistic quality of the performance or the value of the stylized retelling of a story which goes on living from interpreter to interpreter. — Bonnie J. Hollis

Growth sessions for pastors: Pilgrimage from birth to life

The huge, chandeliered ballroom of the Hotel Roanoke was the scene of scrambled chairs, dyads, triads, and a move from monologue to dialogue. Reuel L. Howe, director of the renowned Institute of Advanced Pastoral Studies, Bloomfield Hills, Mich., was present with a design that enabled persons to abandon the trivial and embrace the real. The response of the nearly 300 pastors, their spouses, and a healthy sprinkling of children and laypersons was enthusiastic.

In the first evening laboratory experience of shared feelings, participants soon were to feel the anxiety of vulnerability and the security of trust. It was in this context of active dialogue that persons understood Dr. Howe when he stated that the level of trust in any group is in direct proportion to the willingness of members to share their vulnerabilities.

The second two-hour session found the fatherly grey-haired teacher with chalk in hand. A horizontal line was drawn with the words fear and death at one end and trust and life at the other. The implication was clear: to withdraw within the cocoon of fear is to die; to move forward in the abandonment of faith is to live. Dr. Howe sounded a call for an investment of life that involves the inescapable reality of risks. "To risk," he said, "is to surrender what one values for the sake of what one wants without any guarantee that the desired goal will be achieved."

This he did, at the age of 52, when he abandoned the security of seminary tenure to initiate a school of learning that had no chance of survival without a miracle — a miracle of dialogue. He was not calling for a flippant throwing away of life, but he was asking persons to take seriously the counsel of Jesus that the seeking of life involves the peril of losing it and the losing of life for His sake holds the promise of finding it.

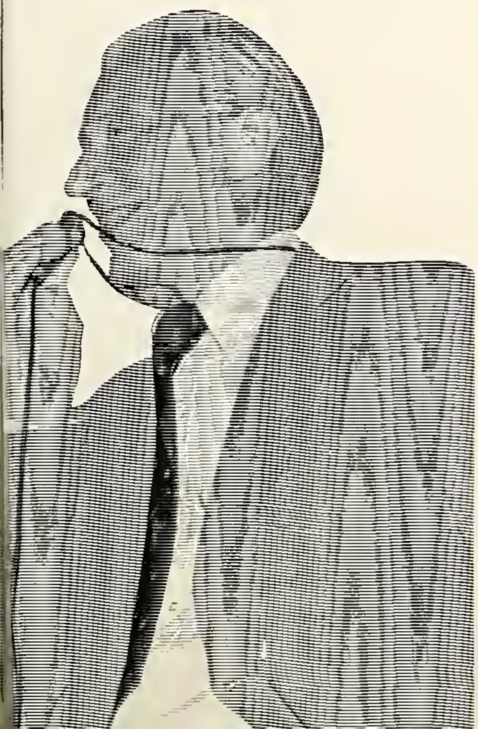
Old and familiar words took on new meaning as this man of common language gave theological interpretations to

Pastors Association's Reuel L. Ho

the profound truths he was seeking to illustrate. The group learned that "born again," "sanctification," and "resurrection" are all a part of the dynamic movement from death to life.

The final question to which Dr. Howe addressed himself was "How to keep alive and growing." Five simple, but profound suggestions were given: deal promptly with what has happened; be open to new ideas; be a dialogist; maintain the tension between form and vitality; and enlist feedback.

By his very manner and attitude, Dr. Howe, a self-proclaimed pilgrim, illustrated a rigorous life-style with emergent designs. A flow of continuous conversation existed between him and the participants. The enlistment of feedback produced both the positive and the negative. One person found the climate of the meeting a safe atmosphere in which he could stand and exclaim, "Mr. Howe, in this conference have we not been engaged in just another series of games?" The obvious and overwhelming response of the group had been "No!" Many who had come for a lecture left with an experience. In reality, those present witnessed the Word becoming flesh in the miracle of dialogue. — WILLIAM KIDWELL



The Dunkers in Dixie's Star City: A lighthearted look at Conference

Being assigned to capture the lighter side of Annual Conference when we have a Moderator like Wayne Geisert is to be defeated before you begin. Like what do you leave out? A Roanoke reporter asked at the press table, "Is this a business meeting or a laugh-in?" as the genial moderator traded freeze-dried repartee with old friends at the mikes and conferencegoers guffawed appreciatively.

We probably have not had such a wit for a moderator since diminutive William Beahm was a voice crying in the wilderness of potted palms at Ocean Grove. The laughs began on opening night with the "key to the city" presentations and the remarks engendered thereby. They continued as Hubert Newcomer, conference manager, was accorded a doctoral title and honorary citizenship in Virginia's Franklin County — did anyone guess that the Star City mayor might have had Loren Bowman in mind?

An electronic calculator was turned to at one point in the business sessions to determine a close and crucial vote. It is uncertain how well its talent was appreciated. When the percentage of the vote difference was announced to several decimal points, one brother was said to have jumped to his feet, thinking the moderator had read out his car license plate number!

The usual complaints of running out of time for business and crucial issues falling victim to last minute hurrying were heard at Roanoke. Somebody could surely rig up a system of flashing license plate numbers of offending autos on an electronic board.

But let's not get too streamlined and rob Conference of its folksy flavor. Conference is a family reunion and it's fun to let some things happen as they will. Did you ever notice how the law of averages goes haywire at Conference? You can wait all week and never catch even a fleeting glimpse of an old friend you are eager to get hold of, yet some acquaintance you never cared for even in college days sashays past you several times a day.

Another phenomenon of Conference: how often have you gotten trapped in long-winded conversation by a very casual acquaintance and watched helplessly as a beloved, long-separated friend walked by without seeing you? Or, in another situation (but provoking the same homicidal impulses), barely meeting that old friend before being interrupted?

The kids in the nursery have name tags stuck on their backs. How come they don't do that for the adults? It takes ingenuity to ascertain the identity of an unrecognized old friend by his name tag before he observes your eyes riveted on his lapel instead of gazing in fond remembrance at his face. The greatest humiliation is to have a seemingly total stranger greet you with familiarity as he passes, and have him glance back and catch your puzzled stare.

Actually if you keep on your toes you can cope with all embarrassing problems of non-recognition. When the smiling stranger materializes suddenly before you demanding to know if you recognize him, just remember this simple rule: fire back a question. Rather than confess a memory lapse or hazard a wild guess, say something like this: "Well, my goodness! How long has it been since we saw each other?" This tosses the memory ball back and gives you time to think.

As usual the evening speakers overwhelmed us with their loquacity. As nine o'clock slid by each night and the occupant of the podium got a second wind, faces throughout the arena would light up like busy computers, recalculating plans for Insight sessions or idle rendezvous with old friends. Someone said of one evening orator, with less than complete originality, "Some speakers sail along from one headland to the next. But this one explores every bay and estuary."

Well, anyway we did it again — one of the biggest of Annual Conferences, in the best Dunker tradition. In a time when change and reassessment are the norm, a tradition honored by jubilant observance is an anomaly to be appreciated and not tampered with. — K.T.

The Word from beyond: Act as well as pray

How has and *how can* the Word become flesh was the focus of the four Bible Study presentations. T. Wayne Rieman laid a foundation at the outset by declaring, "I have no interest in Bible study in itself, that is, isolated from life." His exposition of John 1:1-5, 14, 16 lifted up the "Word from beyond." "It is this Word," said Dr. Rieman, "that enables us to know who we are, and what God means to us."

In his exposition of Ephesians 2:14-22 he quoted Karl Barth who said the Christian "must stand with the newspaper in one hand and the Bible in the other, and relate them to each other through the flesh."

Joan Deeter examined the passages from Ephesians 2:14-22 and Galatians 3:26-29 to see how Christ "has broken down the dividing wall of hostility." She sees in the church the "supreme visible witness to who Christ was and what He stood for." But she recognized the tension that always exists between the potential and the actual. The church is not living up to its real potential because Christ is not central to everything else.

Gene Wenger saw in Philippians 2:1-11 a song of love and life in Jesus Christ with "God as the composer, Jesus Christ as the conductor, and all who serve Him as instruments in the orchestration."

For Pastor Wenger, "the central mark of identity for the Christian is the medium of the cross marked by the servant way." The trouble in all too many churches, he said, is a lack of humility on the part of individual members. Members choose to exalt themselves rather than Christ. The true follower of Christ, in his view, is the one who chooses the bondage of his Lord that he might be truly free.

Robert McFadden, in his exposition of Ephesians 6:10-20, recognized the attempt of many Christians to avoid personal responsibility by saying "the Devil made me do it." He raised doubts about those who attribute natural events such as the recent tornadoes in the US and the drought in the sub-Sahara to the work of demons. The Christian's response to the massive problems confronting our world must be more than an attempted exorcism through a prayer meeting. The Christian must act as well as pray as the Brethren have been doing through a variety of service programs. To meet the problems of our spaceship earth McFadden believes the Christian must exhibit the "wisdom of a Joseph in Egypt," as well as the "compassion of a Good Samaritan."

The Bible study speakers made one thing clear to me; as Christians we can not "pass the buck" or "let George do it." The need today is for volunteers who will dare to step out and say, "Here am I, send me!" When our faith commitment moves beyond words, into the realm of everyday life, the Word will become flesh in the Church of the Brethren in a more complete and redemptive way. — Cecil L. Haycock

Quote and unquote: Gleanings from the Conference floor

On what Conference needs, by Clyde R. Shallenberger, process observer for the week: "People have said what we really need at Conference among other things is more communication. I don't think this is necessarily so. What we do need is more understanding, the understanding that is necessary to bridge the differences and to solve the problems that face us.

"Understanding begins with the ability to feel and to listen to the concerns of other people. Understanding begins when we are sensitive to those people whose values and perspectives are different from our own. It is easy to react to other people. Time and time again during the week, I have had the feeling that we were not acting as a delegate body; we were reacting. There is a significant difference.

"It is easy for us to communicate anger and hostility and frustration and bitterness. It seems to me that perhaps the Christian is the one who knows best that hearing and understanding must precede acting and speaking. . . ."

On discussing the world hunger statement, by Standing Committee delegate Barbara Enberg: "Through this paper world hunger confronted us. In the enormity of that confrontation we could no longer delete this response, add an idea here, substitute a phrase there. The pain and suffering in this paper, the inequities and imbalances demanded more than verbal manuevering. Yet in its present form, we could never get together on every one of the suggested actions. Return the paper to the committee for further study and lose another year while people are starving now? The committee doesn't need further study. We do, now!

"Will each one of you consider that you have received an urgent appointment to a task force on world hunger? Acquaint yourselves with the current challenge and the scope of the problem, with sections of this paper. Talk about these things as you sit around your supper tables with your families, in that circle of chairs in your Sunday school class, in your church retreats. And with the people in your life and in the places where you work, where you walk, discover what your own response can be.

"What can Brethren do? Together we can make more than a better paper. We can make a difference."

On one of God's gifts, by a member of the Children's Choir: "We're going to sing music today. It has lots of rhythm in it. Rhythm isn't anything new to us. When I was a child most of my playthings had to do with rhythm. The first toy I ever had was a rattle that I shook and made nice sounds to rhythm. Then there was the rocking horse. And then the swing in the back yard. So you see we like rhythm. And we're glad to be singing about the Bible and praising God's rhythm, because we think that's why God gave it to us."

On commissioning Donald E. Rowe as moderator, by Wayne F. Geisert: "Brother Don, every contact I have had with you has increased the warmth of my feeling for you. You are an able churchman; you are an able administrator; you are a man of experience in the life of the church. But more important than all of that, you are a man with a tremendous heart. . . . You are the kind of person who has a genuine empathy for your brothers and sisters. I love you, sir. May God bless the moderator of the Church of the Brethren. Here he is."

No retreat, this Conference:
Hard assignments await

"Let the Word become flesh . . . " Never before in my 20 years of Conference attendance can I remember a theme that rang quite so true through every message and every item of business as did the program emphasis of the 1974 Annual Conference at Roanoke. Although John 1:1-14 ("In the beginning was the Word . . . ") had been chosen as the theme's textual reference, the parable of the last judgment in Matthew 25 and the admonition of 1 John 3:17 ("If a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him . . . ") emerged in the process of the week as the illustrious champions of the Conference response to God's Word in its incarnate form through the church.

Persons coming to this conference in retreat or with expectations of a comfortable affirmation of their "good" life were given hard assignments and severe rebukes in life-style. Typical of the emphasis was the opening declaration by Bible hour speaker T. Wayne Rieman: "I have no interest in Bible study in itself — isolated from life. No! Religion and life are one."

The Holiday Inn's plush and the cafeteria's plenty became increasingly uncomfortable and less enticing as statistics defining the world's rich/poor contradiction were laid upon us by both speakers and agenda items: "390 million persons stand on the brink of starvation." "Eighty percent of the world's trade and investment is controlled by the West." "Americans require five times as much grain to satisfy their food habits as do the people of India." "Two-thirds of the world's people are poor." "Six percent of the world's population owns half the financial wealth."

The Conference youth picked up the concern early in the week and challenged

From Conference arts display:
wood-carving by Dean Egge

others to accept a 28-hour fast on behalf of "starving brothers and sisters throughout the world," concurrently raising $3,505 for CROP's hunger relief programs. The appeal was a prelude to the struggles to come. For the next four days Brethren "wrestled" with the stewardship of their affluence in light of the biblical imperative to share with those hungry, imprisoned, naked.

Authenticity and integrity are special problems for Brethren, for we doggedly maintain the ideal, while finding ourselves confronted squarely with reality. One person was heard to say regarding his decision to fast: "I need to diet anyway." For another it was a first time experience at any such form of witnessing. A pastor fasted nearly twice as long as suggested "to try to really feel the symptoms of hunger," while a youth boasted of how much food he consumed the day *before* the fast in order to "last."

When the Conference voting body finally got to the query on world hunger on Saturday afternoon there was awareness of the cosmic proportions of the problem but little evidence that Brethren as yet were significantly interested in sacrificial involvement. A paper testing the willingness of individuals and Brethren families to curtail their appetites and drastically reduce the quantity of fertilizer placed on their lawns was accepted as a "statement of concern," while the General Board was urged to continue studying how the church might respond further to the hunger issue.

Increasingly manifest in modern Annual Conferences is the juxtaposition between technology and the materialism it produces and the Brethren ideals of the simple life and nonconformity. At least one third of the delegates to the Roanoke meeting could not justify financing the seminary through the income of a proposed shopping center on a portion of the 55-acre seminary campus. It was evident that stewardship is no easy matter to define: Could we make a witness to honest Christian business practices by participating profitably in one ourselves, or should we, in every endeavor in the name of the church, stand apart from the "world" in order to make our Word authentic? Support for the shopping center question was not adequate to give the Bethany Board the blessing of the Conference. It was interesting, however, that a modern electronic calculator was used to determine the strength of the vote!

The refusal of the delegate body to ratify the seminary board's proposal did result in a heightened emphasis upon the need to share more resources for the desired programs of the church. A former member of the Bethany Board of Directors reminded the conference that "ultimately all support for the seminary will need to come from congregations," and a newly-elected Board member asked pointedly, "Does the Brotherhood want to support its seminary?"

Receiving like emphasis, along with words of commendation, was the denomination's SHARE program, our ministry among minorities. Coming into its own since its "attached" status as FAUS a few short years ago, SHARE has proven its emphasis is in keeping with the Brethren ideal of reconciliation and service.

Some conference delegates would have liked to have seen "Brethren Service" identified more visibly by the reestablishment of a Brethren Service Committee for our church. Their appeal was rejected in the acceptance of an affirmation of confidence from the Standing Committee in the comprehensive work of the World Ministries Commission.

There *was* tangible evidence presented to the Conference that Brethren are on the frontiers of world mission. Impressive are the major roles our representatives to the World and National Councils of Churches play in the involvements of those bodies. Joel K. Thompson is chairman of the National Council's Division of Overseas Ministries. Warren F. Groff continues to be a member of the World Council's Faith and Order Commission. But beyond word, to deed, notable is Brethren mission involvement in: collecting and processing more than five million pounds of clothing and two million pounds of medical supplies for Church World Service in 1973; in the BVS corps of 151 volunteers in 20 countries; and in disaster relief efforts, not only in the United States, but in Ireland, Palestine and Bangladesh.

One of the more humbling of delegate comments this reporter picked up was the testimony of some recently new adult members of the denomination who referred to the Brethren emphasis upon non-violence, social justice and concern for minorities as their reason for aligning themselves with the church. And, to be sure, that apparent quality of Brethrenism was put to the test again in Roanoke with the ominous concern of the Womaen's Caucus for the equality of women in church, home and community, and the query on farming which, among its comprehensive recommendations, sought support for the efforts of migrant farm workers to improve working and living conditions.

A patient and witty moderator, Wayne Geisert, led the Roanoke Conference in a "better than average" degree of listening to individual concerns and feelings. More than 100 different persons were granted privilege to speak on issues before the body, in addition to those presenting the business. The moderator's prayer at the conclusion of the final business session significantly petitioned that "our love may be real and reach out to all around the world." Let the Word become flesh. . . . Amen! — FRED W. SWARTZ

Canoe Tripping in the Canadian Wilderness

by Fran Bowman

There is a fascinating mystique about canoe tripping. The lovely lakes beckon, especially in Canada. The lonely washed beaches lie in readiness. The eerie driftwood is there for our firewood gathering. The trees on the shore stand patiently, steadfastly, stretching their arms out to shelter us at night and to delight us during the day with their grandeur.

Away from the raucous competitiveness of my city home, in these moment inside out, that I am "somebody." Somebody deeply loved, cherished

The three of us have packed food, clothing, and shelter for three days into our 15 foot canoe. Equipped with the things needed for comfortable and exhilarating living, we shove off on our journey down the Madawaska River and into Rock Lake, one of Algonquin Provincial Park's numerous still pure lakes. We say goodbye to civilization, expecting to see maybe two, maybe twenty other canoes during our entire stint. We embark without anxiety, for we have our map, a little more food than we'll need, sleeping bags, a dry change of clothes, two three-pound pup tents, raincoats, and a large plastic tarp to provide additional shelter on a rainy evening or morning. Who could ask for more? We've checked and rechecked our master list; yes, we've got it all — ax, saw, foam pad, mess kits, rope, waterproof match box, and more.

It is a beautiful sunny day in August, and the lunch stop on Rose Island is a banquet. How can dates, raisins, apples, bologna, cheese, and peanut butter become so amazingly delicious? A log is the chair and table. We choose a sunny or shaded spot according to our inclinations. We examine the fire site and imagine how many people, young and not so young, have built a fire here, cooked a meal, pitched a tent, sat around a campfire, unpacked and repacked, and spoke an elated "Hello!" and a sad "Farewell" to this spot.

After a leisurely three quarters of an hour reveling in the joy of our food and lovely surroundings, we pack again and resume canoeing, Walt steering from the stern, Steve paddling in the bow, and Mom and her map and binoculars sandwiched in the center among the sleeping bags and backpacks. But not for long: portage ahead. We must travel 400 yards by land to get into Pen Lake.

Now any portage is a fairly tricky affair. It's a neat enough trick to get your food, clothing, and shelter into your canoe; now we do a switch. Instead of our transportation carrying us, we carry our transportation. In our party, this is a one man deal; Walt carries the canoe on his head. Steve and I help assemble the carrying yoke, screw into position the canoe's center thwart, tie the canoe paddles to the thwart, and secure the foam padding to thwart and paddles — obviously to save our carrier's head and shoulders from too harsh pressure. When an 80 pound canoe settles irrevocably down on your shoulders for a quarter mile walk, I am told it is a weighty experience.

But before Walt begins his struggle to hoist the canoe single handed, our son Steve, 13, is attached to our largest backpack. Fastened to the top of his pack and obscuring his head is one sleeping bag plus one bathing suit nattily placed to dry. Our other two sleeping bags are tied together with a long rope that Steve wears around his neck, the rope wrapped in a towel to lessen abrasion. It is a strange sight to see a backpack and three sleeping bags walking ahead down a portage trail, with only a few inches of blue jeans and a pair of sneakers revealing that this is a human being and not a rare wilderness animal. Topping it off is the bathing suit flying like a flag.

My backpack is smaller: it holds only the two tents, extra clothing, skillet, raincoats, mess kits, ax, saw, food, and miscellaneous items. Walt holds the pack and I slip into it. I think it weighs just a little under a ton. Part of my gear I wear around my neck — camera and binoculars. In one hand I carry all the boots and the tarp. On the other arm I wear the three life preservers as bracelets. Finally, Walt stuffs a sweater in under the unpadded straps of my pack — and I'm loaded, padded, ready to go.

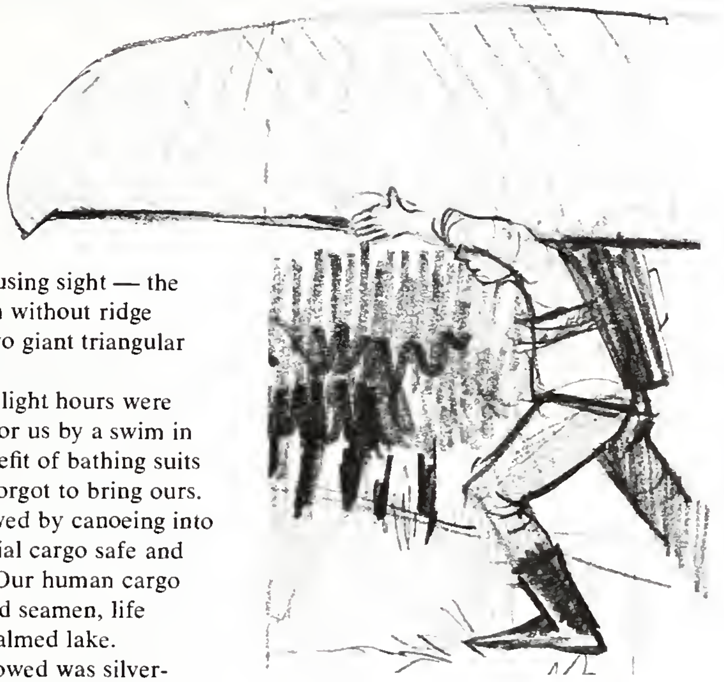
While I stand poised and waiting, I groan silently and emphathetically as Walt begins hoisting the bulky canoe onto his head. Witn a little trial and error and a few audible grunts and groans of his own for atmosphere, Walt is slowly, heavily, up up and away, walking the precarious portage path.

I valiantly bring up the rear, acting as Walt's eyes to describe the terrain ahead: " . . . uphill another 10 steps . . . now the trail levels off . . . we're approaching a grade . . . it's going to be very muddy for about a dozen steps . . . " When you're walking along as Walt is, staring straight ahead at the turquoise paint of the inside of a canoe, what's to stop you from banging the canoe into a tree? Maybe someone's warning, or maybe it's too late and you just hurt a little more and go on. And what's to stop you from falling on those tricky small logs placed on the muddy places on the trail? Good hiking shoes, strong legs, skill, caution all help, but even more, a big chunk of good luck. When Steve falls in the mud I happen to be, by some miracle, close to him, and by another stranger miracle I am able to help him up with his pack. How, I'll never know. But we all trudge on, and nobody cares when we leave the beautiful cool woods, sighting Pen Lake where we can lay our burdens down.

So it's rest a bit, and then repack the canoe, gliding thankfully back into the welcoming water, our second home, our natural habitat for this trip. Steer around that rock; notice the coloring. Markings of blue, silver, red, and green tell where other travelers from several hours or several decades ago hung up. We sympathize, chuckle, feel warmed by the knowledge that others have gone before us, and paddle on. It's a mellowing, humbling, and intimate experience to think of these other adventurers who have shared the joy and even the hardships of this route. Even here we are not alone.

And so it goes — portages, and portages, and portages. The one that was a mile long was quite comfortable in three hitches; at the first stop, Tang made from the pure lake water was our reward, and at the second stop my pack became three oranges lighter. At the end we were on the fantastic wind-swept beach beside the white caps of Welcome Lake, at a perfect site for setting up camp, high on a 50 foot bluff overlooking the lake. Someone before us had built a commodious little home away from home with large logs, nails, and roofing. By doing some prompt rearranging of the logs, we erected our tarp to provide shelter from the high winds tearing at the lake that evening. Soon the fire was blazing away merrily and efficiently beneath our protective tarp, cooking our noodles and corned beef to wilderness perfection. In the tenting area, however, the unchecked

know, deep down from



winds created an amusing sight — the tents stood erect even without ridge poles, inflated like two giant triangular green balloons.

The remaining daylight hours were made unforgettable for us by a swim in the lake, without benefit of bathing suits for those of us who forgot to bring ours. Swimming was followed by canoeing into the sunset, our material cargo safe and snug back at camp. Our human cargo was protected by good seamen, life preservers, and a becalmed lake.

The night that followed was silver-spangled black velvet. We could not bring ourselves to go to bed. The overhanging canopy of stars had cast a spell over us all. The brilliance was irresistible, breathtaking. "Oh what a magnificence must glow, great God, about thy throne!"

Here was the Milky Way, invisible in our distant noisy city home, and here were myriads of stars, gleaming, glowing, glistening, it seemed, just for us. "Such wisdom is too wonderful for me. It is high; I cannot attain unto it. Whither shall I flee from thy spirit?" Yet who would wish to flee? Even as Walt pointed out some of the familiar and not so familiar constellations, we were filled with an indescribable awe at the wonder of such a great Creator. Gazing at stars millions of years away changes one's perspective. "Before ever Thou hadst formed the earth . . . from everlasting to everlasting, Thou art God." In this incredible setting, "What is man that thou art mindful of him? . . . Thou hast created him little lower than the angels and crowned him with glory and honor."

Away from the raucous competitiveness of my city home, in these moments, I know, deep down from inside out, that I am "somebody." Somebody deeply loved, cherished. How does God succeed in restoring my perspective by thrusting me into the wonder of this brilliant starry night? . . . It is a mystery. Such moments of truth are rare. I will wrap them in memory, against a rainy day, against hours of despair that may come to cloud my vision, distort my perspective. A longing, a prayer, sweeps through me: "Keep this shining moment intact, O God. Carve it indelibly into my being."

The homeward trip becomes a maze of simple but meaningful events. Steve wades ahead to guide our canoe through a narrow shallow channel of the river. All of us note with excitement the graceful flight of a great blue heron. We laugh aloud at the family of 17 ducks hugging the shoreline in an incredibly straight row. A loon cries eerily to her mate, and the sounds echo and re-echo across the lake. There is a hurt in us — the loon may too soon disappear from the Canadian scene.[1]

Tied to the thwarts of the canoe is the litter bag provided for us by the park service, containing our flattened, burned out cans. We couldn't quite carry out everyone else's abandoned cans, but we certainly understand the necessity for the new law forbidding glass and tin cans in the wilderness interior in 1975. The new law forbidding power boats in Algonquin lakes in the near future seems good to us too. Wilderness lovers usually can do without the pollution, noise, and the big waves.

As to our animal friends in the wilderness — well, frankly, we could have done without some of them. Such as the raccoon that got into our food at night. He would have had to have hung headfirst from an upper limb and reached down with his paws in order to steal that quarter of a loaf of bread in our suspended food pack. We had hung the pack ten feet from the ground and four feet from the tree trunk to discourage bear visitors, but what do you do about raccoons? We learned two things that don't work — waving flashlights and shouting. Undaunted, a raccoon always returns to finish his nocturnal meal.

If bears checked us out this trip we remained blissfully ignorant and slept through it. The previous year our bear guest had snorted about our fire site, pig fashion, and then lumbered heavily off, apparently discouraged that our food pack was out of reach. Deer? Droppings in the woods and tracks on the beach told us the deer were near us — but this year they didn't care for our company except at long distance. The chipmunks, however, were more sociable, carrying off our bread crumbs and raisins without shyness or apology.

Although the showers with real hot water and the washers and dryers back at the campgrounds brought us some creature comfort, we still cherish the experiences of living close to the earth during our wilderness journey. We gained a new sense of our dependence upon the earth as mother, of God as our Father, of our own creaturehood and finiteness. We were grateful to have lived for awhile with sun, moon, wind, wave, and stars. There is profound delight and mystery in a lake that with equal grace, will either cradle your canoe or provide you with a drink or swim. ☐

---

[1] DDT has been used so extensively and become so concentrated in the fatty tissues of the loon that in consequence its egg shells are becoming softer, threatening eventual extinction when the loon can no longer reproduce live young.

Confidence to

Read 1 Samuel 8, 1 Samuel 12.

Most Christians, even though they may not be well-versed in biblical knowledge, know something about David, Israel's most revered king. They may even remember that David was not the first king, but rather the second one. What the casual reader may not have caught, however, is that the monarchy, which David made famous, was not as popular when it began as later tradition has made it seem.

The man who presided at the coronation of both David and the first king, Saul, was an outspoken opponent of the monarchy. First Samuel 8:11-18 is an eloquent statement of that opposition. It could be that Samuel was just piqued at the loss of power experienced because of the monarchy.

It is just as likely, however, that Samuel accurately assessed the rapid accommodation the Israelites were making to the culture of the non-Israelites among whom they lived. The desire for a king was part of the accommodation, but it was even more serious. The desire for a king to serve as an intermediary between mankind and God indicated an increased independence from God. The account confirms this when it quotes the Lord in a speech to Samuel: "They have rejected me from being king over them." (8:7)

Defection from faithfulness had dulled the Israelites' ability to sense the presence of God. The awareness of a direct contact and relationship had faded and a surrogate for God's governance was felt to be necessary.

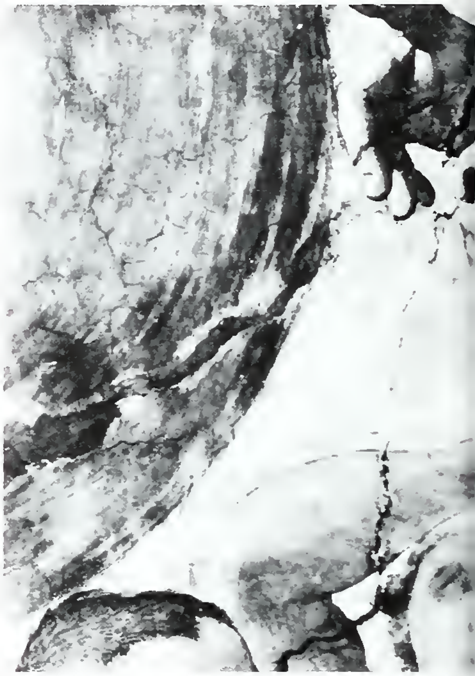
No doubt, Samuel's reaction to the request for a regal regime resulted from mixed emotions and motives, but his resistance was later vindicated. What he predicted did happen.

An intriguing aspect of this biblical drama was the unwillingness of the pro-monarchy party to hear what Samuel said in his words of opposition. After Samuel had listed all the dire consequences of a monarchy, the people replied, "No! but we will have a king over us" (8:19b). Later the people repented of that persistence. They said, "We have added to all our sins this evil, to ask for ourselves a king" (12:19b). They heard Samuel's warnings too late, after the damage was done.

The centuries between then and now do not seem to have substantially softened our unwillingness to hear whatever it is we don't want to hear. Our ears are hearing gadgets that we can easily turn on or off, depending upon our own predilection to the message.

Most frequently this charge is leveled at the majority opinion on any issue. The minority insists that if the others had just *listened* to them, the issue could have been more properly resolved. "But," the minority cries, "you did not listen to what we said."

In recent years those in both the extreme "left" and far "right" groups within our denominational life have accused the rest of deliberately tuning them out. There is no doubt some truth in that accusation. However, this accusation can be hurled at those two groups of critics, also. A group's right to exist, to be a group, and to express itself does not make it always correct. The minority also turns off that sound it does not wish to hear.



During the height of resistance to the United States' visible warfare in Vietnam, many Brethren congregations with outspoken pastors were experiencing declining attendance figures. Many of those who left went to supernationalistic independent congregations where slave-like adherence to a nation's military demands is considered a Christian virtue. There they heard what they wanted to hear.

Marjoe, the traveling evangelist who has turned movie star, recently reported a similar experience. The newspaper item which contained this report said:

"After a taste of radicalism at California State University at San Jose, he decided to lace his sermons with antiwar talk, portraying Christ as a revolutionary. It didn't work.

" 'I was selling them something they didn't want to hear,' " he said.

During that time of Brethren distress because of the Vietnam war, I heard that there was at least one of our congregations enjoying expanding attendance

We must hea

ear the word

statistics because it was one of the few places in a large metropolitan area where protest was heard. From all over the area, members of other denominations who were turned off by their own congregations' silence on this issue, came to this Church of the Brethren congregation because it was the one place where they could hear what they wanted to hear.

The Vietnam issue is fading from our consciousness but the independent, ultraconservative, and "fundamentalistic" type congregations are still enjoying some popularity. The reason is not that their preachers are more "biblical." In fact, they may even be less biblical. The reason is because they say what those people who come want to hear. The preachers may not be deliberately adjusting their message to the people's ears, but what they say does fit what their hearers want to hear.

In a heated conversation between a fund-raiser and an employee of the organization for which the fund-raiser was trying to promote contributions, this charge was flung at the employee: "You cost this institution more money than I can ever raise." He was talking about the employee's convictions which the employee felt called to express wherever and whenever he could. The fund-raiser's charge was an exaggeration, but the incident does confirm that our money also tends to support those programs that echo what we think we want to hear.

Those who seem to be on the losing side of an issue find it easy to chastise those who gravitate to that message with which they are most comfortable, but this is a tendency which affects us all. Therefore, Christians need to give it some attention. If we don't, we will be like Samuel's audience. We may wish we had heard more adequately something said earlier that we did not then want to hear. Whether this malady can be cured is uncertain, but that it must be treated *is* certain.

One handicap that results from such a malady is stunted Christian growth. Not challenged by those ideas which we do not readily prefer, we perpetuate the same circle of stale thought from which we may never escape. If the world is dynamic, then the application of our faith to life demands a never-ending supply of fresh concepts.

One medication is for all of us Christians to rediscover that the gospel is more than pardon and acceptance. It is also a challenge. We are not only "saved" by the Christ of the cross. We are challenged by him. We are not only comforted; we are also confronted. The gospel does tell us that which we want to hear, such as we are justified by faith (Romans 3:24). But at the same time it flings at us that which we don't want to hear: "Repay no one evil for evil" (Romans 12:17); "never avenge yourselves" (12:19); "if your enemy is hungry, feed him" (12:20). All the time that we are assured of salvation we who live under that pardon are assailed by the gospel to live in this world as God intends us to live. That challenge can never be heard unless we open our ears to hear what we do not want to hear.

A right relationship with God gives us confidence enough to expose ourselves to that which we do not want to hear. It also enables us to accept the challenge God frequently hurls at us through words we do not want to hear. Had Samuel's Israelites been right with God, they would have needed Samuel's words less even though they would have understood them more. ☐

hat we do not want to hear/Floyd E. Bantz

Whatever became of sin?—Three responses

WHATEVER BECAME OF SIN?, by Karl Menninger. Hawthorn Books, Inc., 1973. 242 pages, $7.95

Clyde E. Weaver

Both admonition and affirmation

Whatever Became of Sin is a book, a sermon, a history and a judgment. It stimulates, provokes and encourages. While being an excellent condensed history of psychological thought, an analysis of our criminal and legal injustice, and an affirmation of the role of the clergy, it is continually punctuated with a sense of the prophetic. A Moses has emerged from the psychiatric world to help us through the wilderness of our wrongdoing into the promised land of individual and corporate responsibility.

As one shares in Dr. Menninger's profound wanderings, it is impossible not to feel that one is accompanying him on a spiritual pilgrimage. His judgments are clear and his analysis is disturbing. No refuge here for liberals or conservatives. All of us are a part of the mess we have created. We have become so obsessed with avoiding dealing with the word concept and nature of sin that we have camouflaged it in many ways. Crimes are illnesses. Police and judges become the clergy and psychologists are called in to save the fallen.

Where are the spiritual leaders? Have they forgotten their divine calling? Have they been so busy portraying a culturally acceptable Godly image that they have forsaken their unique prophetic role? Are they not the representatives of God? Where are sermons on sin? "Do they (the clergy)," Dr. Menninger asks, "not ascend Mount Sinai and confer with Jehovah and come back to us with Tables of Stone under their arms?"

It is a unique experience to get this admonition from one who is a key figure in a profession whe have often misunderstood and sometimes condemned.

Preachers, he says, present yourselves on Sunday morning with your head up high and your prophetic voice forthrightly proclaiming! No other profession is more qualified to provide the redemptive combination of love and judgment which is so essential to our individual and corporate mutual health. Sermons may seem to become routine and ineffective, yet they are bulwarks against a society prone to madness and an individual caught in empty and lonely fulfillment.

Dr. Menninger's section on the "Role of the Clergy" is one of the finest presentations I have read on the subject. It, alone, is worth the price of the book. It provides insights for clergy and layman alike and, most importantly, gives the clergy a professional boost that it both needs and deserves.

Here is a book to be read, discussed, confronted and understood. All of it you may not like but some of it nobody can ignore. Thank God for sending a psychiatrist to the mountain and having him come back to remind us again that *sin* is a reality — however we spell it!

I don't know whatever became of sin but I do know who died for my sins and am surely glad He left me his grace to help me through the impersonal wilderness of our complex and polluted world.

Paul W. Pruyser

Building the case for repentance

As I see it, the main point of this important book is that during the course of several centuries the ruling idea of sin which shaped the attitudes and behavior of our forebears has shrunk in size and diminished in importance. For in modern times, two other ideas have been siphoned from it, gaining separate status, independent of sin, and in effect, making sin an empty notion for some people.

The first sub-idea to gain its own status was Crime with a capital C, standing for certain kinds of wrongdoing that henceforth were to be approached by a special kind of language, interpretation, system of detection, means of retribution, and attempts at prevention. Recognizing and dealing with crime led to a formidable apparatus of vengeance, law, police, jails, and prisons which in turn had great impact on the ways in which ordinary citizens and specialists alike would think about moral issues. While crime, laws, and punishment are as old as mankind, they used to shade over into the idea of sin; now they stand separate from it.

The second sub-idea to become siphoned from sin was Illness with a capital I, especially mental illness. In illness, symptoms and signs take the limelight on a stage crowded with doctors and patients, who in turn crowd out judges, policemen, priests, prophets, and perhaps a sizable chunk of any ordinary person's conscience as well. For with illness we do not think of confession of sin, or punishment for wrongdoing, but of diagnosis and treatment.

After describing these two major depletions of the concept of sin, the author indeed must ask "Whatever became of sin?" Did sin go away, did he or she or it die, was it sent to the moon, did it go into voluntary hiding, or did we — you and I and our forebears — only mask it by the rhetoric of crime and illness? Is sin a quantity anyway, so that one can take portions out of it, and eventually reduce it to nothing?

Karl Menninger thinks that sin is not a reducible quantity, but an original idea rooted in the heart and mind of human beings. He is not and never was against the setting up of special frames of thought known as "crime" and "illness." In fact, he has, as a thoughtful psychiatrist, contributed much to a deeper understanding of crime and illness, and better ways of dealing with them. As a doctor, he has been true to his Hippocratic oath which asked him always to foster life and prevent harm. But he does not believe that these two alternative views of mishaps of character or behavior rule out or reduce the relevance of the idea of sin. He finds it possible to regard any one act, thought, impulse, disposition, or habit simultaneously as crime, illness, and sin. These three are perspectives under which one can size up human behavior; applying one does not cancel the others.

In my condensation, this point of view sounds simple and logical. It comes to life in Menninger's hands, enriched by his wisdom, deepened by the ambiguities for which he has such a keen eye, and emboldened by his personal sense of conviction, self-confrontation, and appeal to others that oozes from every page of the book. What appears like a deceptively simple proposition becomes a very complex treatise which will comfort neither the Law and Order crowd nor the Pollyannas.

Hallowed words cry out for counterwords in whose context they are felt to make sense. On hearing *crime* we almost automatically think of *retribution, punishment,* or *vengeance. Illness* asks for *healing* and *treatment.* What words come up with *sin?* I think that depends largely on the highest and most abiding values in one's own conscience and world view. Theologians would come up with *grace* and *forgiveness* and some of them would say that the whole idea of sin makes no sense outside the framework of a gracious and forgiving God. Some might argue that grace in a way precedes sin — that sinning is rebuking grace. Menninger takes a somewhat different route; he talks about "old-fashioned sin," meaning that he is taking the term in a moral, not theological, sense. Some readers will criticize this choice; others will praise it. And both may be wrong, or right for the wrong reasons.

Menninger finds the most meaningful counterword for sin in *repentance* — individual and corporate repentance — not in a cosmic notion of grace. That word repentance can be easily misunderstood. It does not mean tit-for-tat moral bookkeeping maneuvers; it does not require public confessions or support of moral rearmament movements. It does not mean self-righteous indignation about the conduct of others. But it does mean shouldering responsibilities for one's own attitudes, thoughts and acts, and in some inventive and constructive way "making up" for one's sins. Exactly how one is to repent is left, with a few pointers, to the imagination of the reader. Not because the author cannot give advice, but because he respects the reader's freedom.

Lena Willoughby

More exclusive than redemptive

I have trouble with *sin.* Because it evokes negative feelings from the past, it is a word I have difficulty examining with any degree of objectivity. There are other words which seem more real and less judgmental in character: Irresponsibility, waste, dis-ease (the lack of ease when one's action is not in tune with one's basic integrity), dishonesty, cruelty, etc.

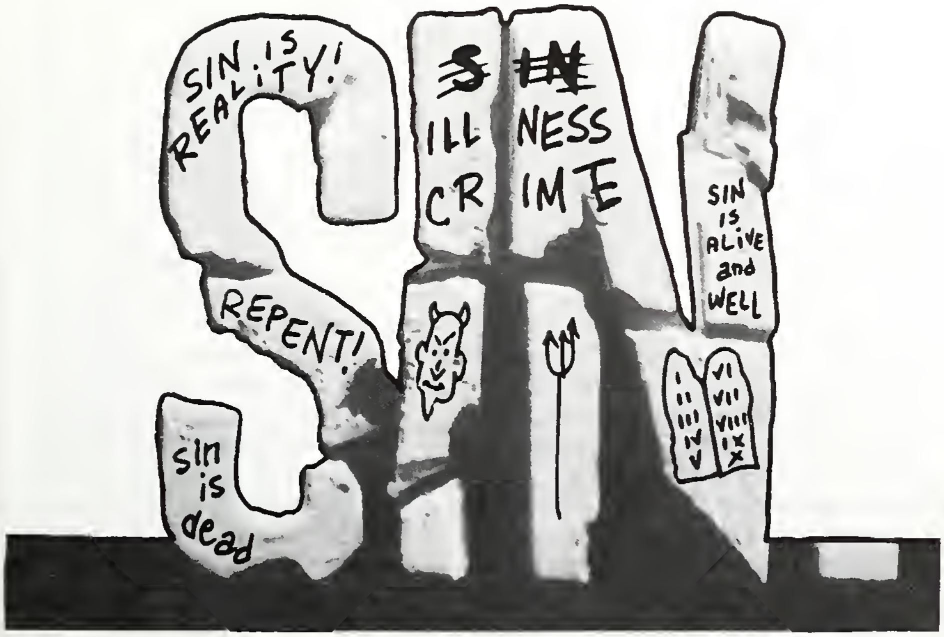
For me, the word *sin* seems divisive and judgmental. It seems more exclusive than redemptive. I remember the excommunication of a "sister" who refused to wear a bonnet (when wearing a hat was called "sin"). I remember the pain of seeing a church splitting into separate camps over the issue of "plain dress" (when dressing according to current style was called "sin"). I remember the anguish of my mother, who chose to remain with the "worldly" church but struggled with conflicting doubt over this choice (fearing she had "sinned"). I remember my own anxiety when I attended my first movie and my first dance (these were also "sin").

This kind of burden is heavy! It is like a blast of wintry air which shrivels spring's first flower. Or like a shot of cannon fire which fragments its objective. It is damaging! Divisive, it separates the judges from the judged, walling them off from each other, and limiting the freedom of both.

It has taken me a lifetime to move away from the fear of judgment (God's and man's) to the reality of trusting faith, from the piety of self-mutilation to a more healthy self-acceptance, from the burden of pervasive guilt to the responsible freedom of knowing that "life is good, yea!" (Ted Studebaker's affirmation). For me, this casting off of the burden of sin and guilt has truly been rebirth, the "good news" of salvation.

It was with such feeling that I came to the book, *Whatever Became of Sin?* In this book, Dr. Menninger traces modern man's disenchantment with the word sin, and writes persuasively of man's need for such a concept, both individually and collectively. He seems to conclude that the disappearance of man's rapproachement with sin eliminated to a great degree his sense of responsibility. Perhaps this is sometimes true. But is it not just as true to surmise that for others, the freedom for discovering one's own truth leads to an increased sense of responsibility for one's own life and action?

Much of what Dr. Menninger wrote, I found myself responding to favorably, but I cannot erase past evidence which made the seat of judgment within the church sometimes cruel and destructive to human personality, stifling joy and growth. ☐



Avoid invitations to support changes in tax laws without understanding their nature

Tax reform — benefit or charade?

by Wayne F. Geisert

Brethren have been and are justifiably concerned with the tax laws that require all productive citizens to "render to the modern Caesars." The Christian concern of the Brethren has been registered in various ways — most recently in relating matters of citizenship to tax responsibilities and governmental war expenditures.

We as Brethren need to be alerted to the pitfalls which are involved in some of the tax reform discussions which have recurrent popularity with some segments of the public and with politicians, particularly during the stress of political campaigns. There are some indications that tax reform conversations will move to the forefront in our national considerations in the months ahead.

Questions of the integrity of big government, of big industry, and of the citizenry in general rather automatically propel tax matters into the national limelight. Brethren are urged to note that there are compelling reasons for Christians to avoid the enticing invitations to give support to changing the tax laws without understanding the nature of the proposed changes.

The media have set forth a number of arguments couched in terms of "justice" for doing away with many provisions in the tax laws which seem at first blush to run contrary to concepts of justice. The reports that multimillionaires through skillful use of the so-called "tax loopholes" avoid paying taxes altogether are distressing notes in a society which has many people with inadequate incomes.

The fact that national leaders in both of the major political parties have engaged in "bootstrap philanthropy" for tax reasons by taking on their tax returns major deductions for contributions of personal papers, which papers have unique values only because of the donors' positions of public responsibility and trust, is distressing to all of us — even though the tax regulations on such contributions have now been changed.

Obviously, there have been and are some real flaws in the tax laws which create inequities, and these flaws should be eliminated. Nevertheless, the argument that a major overhaul of the tax structure would lift tax burdens from middle income and lower income people and place them on the wealthy is sheer nonsense.

Confiscation of the total incomes of the extremely wealthy by the government would provide but a pittance against the needs of our society. The truth of the matter is that the very large number of people in the broad spectrum of the middle income levels must join the wealthy in bearing the major burdens of taxes simply because the tax procedure must reach very large numbers of persons if our governments, federal, state, and local, are to have the ability to meet the needs of our society.

Some of the suggested tax reforms are not reforms at all but would run counter to the real interests of the most productive segments of our society. For example, it has been proposed that capital gains should be taxed at the same rate as ordinary incomes. This proposal seems just and feasible on the surface and perhaps some changes should be made. However, Congress had good reasons for providing for lower rates of taxation on capital gains than on ordinary incomes. Those reasons remain facts of economic life.

The encouragement of the accumulation and retention of capital has a great deal to do with the dynamics and the continuous development of the economy, its ability to produce needed goods and services, and its demand for labor which can only be used with accumulated capital. Some western European countries avoid taxing capital gains altogether because of their concern for capital development and the associated creation of expanding employment opportunities.

It is easy to proclaim as an injustice the fact that some persons enjoy rather favorable rates of taxation on unearned increments within the capital structure that result from inflation or from unique circumstances. Yet, favorable tax treatment of capital gains is one of the few bright spots for persons who find them-

lves forced to liquidate their ownership
f capital items after a period of infla-
on. An argument could be made that
apital gains which result exclusively
om inflation should not be taxed at all
r the ordinary incomes which went into
e original capital investments were
nce taxed. Thus later taxation of the
apital gains only serves to diminish the
al value of the resources earned and
ved by the individual.

Obviously, capital gains result from
ood fortune as well as from inflation
nd some rate of capital gains taxation is
stifiable. Nevertheless, the argument
gainst their taxation at full rates has a
articular appeal in some cases. Retired
ersons, widows, and even orphans,
hom inflation hurts and does not help,
ften have to liquidate for their personal
velihoods pieces of property which have
creased in value along with the general
crease in the cost of living.

Many other suggestions concerning the
-called tax reforms deserve scrutiny
efore they are given support. Illustra-
ve is the suggestion that the deductibil-
y provisions of the Internal Revenue
ode concerning charitable contributions
e eliminated or greatly restricted. Actu-
lly, the provision for deductibility on
x returns of genuine contributions to
harities is not a tax loophole at all.
ongress wisely placed this provision in
e tax laws to encourage the support of
hurches and the other voluntary agen-
ies that render significant quasi-public
rvices to mankind with but limited
ublic support. If it were not for reli-
ious organizations, other voluntary
gencies such as those supported through
e United Fund, and private educational
stitutions, there would be an obvious
ecessity for much higher taxes at the
cal, the state, and the federal level.

The continued existence of voluntary
gencies and private institutions of an
leemosynary nature dares not be taken
r granted without continued tax law en-
ouragement to private philanthropy.
igher education is illustrative. Without
rivate higher education, much addition-
 tax revenue would need to be expend-
d in constructing and operating public
ducational facilities.

The competitive picture between the public and private sectors of higher education is a difficult one even now. It is roughly comparable to competition between the private utilities and the publicly-owned Tennessee Valley Authority utility if the TVA received from the government not only its capital but also substantial annual appropriations in order that power could be sold to the public below cost. If tax laws were modified to discourage contributions to educational institutions and other charities, both public and private education would be hurt. Both receive benefits from the present tax provisions concerning charitable contributions. But the hurt to the private sector could well prove fatal, for that sector cannot readily turn to the taxpayer for support.

The increase in the tax take which might result from discouraging contributions to churches and other charities and thus increasing tax payments to the government would delight those bureaucrats who are pushing ever toward bigger and bigger government. But it would be to the ultimate disadvantage of our total society. It has been demonstrated again and again that dollars spent through voluntary agencies and institutions accomplish more on a per unit basis than dollars routed to governments and spent by governmental agencies.

The above comments relate to but a very few of the proposed changes in the tax laws. It behooves all Brethren who are concerned about the continuing service capabilities of the church, the dynamics of our mixed enterprise economy, the quality of our voluntary institutions and agencies, and the preservation of the private enterprise sector both in business activity and in institutional life, to scrutinize the particulars of some of the so-called tax reform proposals with real care before lending them support. Thoughtful Christians must remain alert to the particulars on tax matters in the months and years ahead if they are to avoid "further oiling and streamlining Caesar's chariots" at the expense of the service accomplishments and personal satisfactions of private benevolence and philanthropy. □

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "Making Your Will." A copy is yours for the asking.

Please send me, without cost, "Making Your Will."

Name ______________________

Address ______________________

City ____________ **State** ________ **Zip** ____

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

$28 **8/74**

Allies and aids on prison reform

Not many miles from the front door steps of your church is located "the most glaringly inadequate institution on the American correctional scene . . . the local jail" (President's Task Force on Prisoner Rehabilitation, April 1970).

Fortunately, jail reform is "blowin' in the wind." Concerned Christians will find more allies today than ever before. Even law-and-order citizens, to an extent unheard of in the past, are beginning to say, "Our prisons are a breeding ground for crime. Something must be done."

The first step is to become concerned, disturbed, angry, or whatever it takes to get you moving. Our experience is that nothing sparks personal motivation more effectively than getting to know a prisoner or his/her family. Our interest in prison reform began when our friend, Larry, was locked in the Allen County Jail. We are not "do-gooders," but we didn't like what we saw.

The second step is to find who your friends are. Top priority should be given the LEAA (Law Enforcement Assistance Administration) task force in your area. Millions of dollars of federal funds are appropriated each year through this program. A federal stipulation is that local citizens form task forces to recommend how the community utilizes these funds. Money is available to initiate such programs as a jail counselor, a jail library, a jail recreational program, a half-way house, and a drug treatment program. The LEAA task force in our county wrote grant applications for more than $800,000 last year. For information about how to become a voting member of a LEAA task force, contact the Criminal Justice Planning Agency in your area.

Other organizations we found helpful are the local church board, the local council of churches, P-A-C-E (a volunteer group in Indiana), and the criminology department of a nearby college.

Reading resources are abundant.

Corrections published by the National Advisory Commission on Criminal Justice, Standards and Goals in 1973, funded by LEAA. Far and away the most outstanding handbook for the implementation of *innovative* programs. A thick book, it covers all subjects from arrest to after care (medical care, legal services, probation, religious services, fines, marshalling community resources). For sale by the Superintendent of Documents, US Printing Office, Washington D.C. 20402. Price paper cover $6.30 or $5.75 GPO Bookstore. Highly recommended.

Struggle for Justice prepared for the American Friends Service Committee. A *philosophical* study of crime and punishment in America. It calls for a reordering of values and priorities in our society. Hill & Wang, New York, 1971.

"Marshalling Citizen Power to Modernize Corrections" published by the Chamber of Commerce in 1972. A leaflet suitable for church literature racks. Order from The American Correctional Association, 4321 Hartwick Road, L-208, College Park, Md. 20740. Bulk orders of 50 or more without charge.

"The Criminal Offender — What Should Be Done?" A report of the President's Task Force on Prisoner Rehabilitation, April 1970. Significant because the report was less punishment-oriented than had been expected. For sale by the Superintendent of Documents, US Government Printing Office, Washington, D.C. 20402. Price 25¢.

The Throwaway Children by Lisa Aversa Richette. The story of what happens to children in our correctional institutions. Very descriptive. Dell Publishing Company, Inc. 1969.

To impress your colleagues, read or at least be conversant about *The Crime of Punishment* by Dr. Karl Menninger and *Kind and Usual Punishment* by Jessica Mitford. These two books can be found in most public libraries.

Finally, Hebrews 13:3, Matthew 25:39-40, Luke 4:18. — BEACON HEIGHTS JAIL REFORM TASK FORCE (Charles Anderson, Gordon Klopfenstein, Ben Sollenberger, Wilbur Stump, and Guy Wampler)

turning points

107th BVS Unit

Debbie Cox, of McFarland, Calif., to Fahrney-Keedy Home, Boonsboro, Md.

Guy Cox, of McFarland, Calif., to Fahrney-Keedy Home, Boonsboro, Md.

Mary Drake, of Brookville, Ohio, to Norborne Day Care Center, Martinsburg, W. Va.

Bonnie Edwards, of Staunton, Va., to Queen Louise Home, Fredericksted, St. Croix, US Virgin Islands.

Jarrett Edwards, of Telford, Tenn., to Queen Louise Home, Fredericksted, St. Croix, US Virgin Islands.

Mike Glick, of Broadway, Va., to Teen Challenge Center, Rehersburg, Pa.

Judy Hill, of Indianapolis, Ind., to People's Health Center, Freeport, Ill.

Anita Miller, of Akron, Ohio, to Inter-Faith Community Service, Denver, Colo.

Johannes Wilkening, of Pfarrhaus, West Germany, to Uptown Peoples Action Program, Chicago, Ill.

Steve Wine, of Mt. Sidney, Va., to Warsaw, Poland.

Deaths

Naomi Ruth May Aleshire, 75, Stanley, Va., on Aug. 5, 1973

Hettie Andrus, 74, Modesto, Calif., on May 10, 1974

Elizabeth Altemus, 87, Johns town, Pa., on March 7, 1974

Mary Arnold, Greenville, Ohio, on Feb. 16, 1974

Maurice Bankerd, New Windsor, Md., on Feb. 21, 1974

George Russell Barber, 59, Modesto, Calif., on March 19, 1974

Cinda Barnhart, 82, New Carlisle, Ohio, on May 22, 1974

Clarence D. Beacher, 72, Chico, Calif., on March 13, 1974

Homer A. Bechtel, 84, Williamsburg, Pa., on May 24, 1974

W. O. Beckner, 96, Elgin, Ill., on June 3, 1974

Mary E. Benedict, 76, State College, Pa., on Feb. 16, 1974

Charles Blough, 77, Johnstown, Pa., on Feb. 2, 1974

William C. Blough, 94, Johnstown, Pa., on April 8, 1974

James Bohrer, 82, Cumberland, Md., on April 5, 1974

C. Norman Bonebrake, Waynesboro, Pa., on April 15, 1974

Jessie Bourkel, 87, Cumberland, Md., on March 20, 1974

Henry A. Bower, 72, Roanoke, Va., on Feb. 24, 1974

Levi Elbert Bowman, 80, Covington, Ohio, on March 9, 1974

Alice May Boyd, 92, Sawyer, Kansas, on March 19, 1974

Cora Brill, 86, Troy, Ohio, on April 21, 1974

Elias Burnett, Dixon, Ill., on April 21, 1974

Elizabeth Byer, Wimber, Pa., on April 21, 1974

Dorothy Byfield, 66, Modesto, Calif., on May 30, 1974

M. Hazel Clapper, 57, Hollidaysburg, Pa., on April 23, 1974

C. C. Clark, 90, Oklahoma City, Okla., on March 23, 1974

Ollie Cromwell, 82, New Madison, Ohio, on March 9, 1974

Jacob F. Crowder, Roanoke, Va., on March 8, 1974

Evelyn Davis, 52, Harrisburg, Pa., on March 19, 1974

Gerald L. Davison, 63, Rockford, Ill., on Feb. 18, 1974

Roy Deal, Myersdale, Pa., on March 23, 1974

Martha M. Deaton, 89, Troy, Ohio, on March 5, 1974

Lydia Regina Denlinger, 81, Salida, Calif., on March 31, 1974

Henry Dilgard, 62, Ashland, Ohio, on March 19, 1974

Ray Dooley, New Paris, Ind., on April 6, 1974

Walter Eikenberry, 76, Mexico, Ind., on March 20, 1974

Ruth Eisenhard, 69, Ambler, Pa., on Feb. 12, 1973

Henry Emenheiser, Mt. Joy, Pa., on Jan. 13, 1974

David R. Faust, 72, Chambersburg, Pa., on Feb. 7, 1974

Christina Fischer, 27, McPherson, Kans., on March 11, 1974

Leroy Fleming, Kokomo, Ind., on Feb. 17, 1974

Fanny Catharine Flory, 89, Baldwin City, Kans., on March 17, 1974

Roy S. Forney, Elizabethtown, Pa., on Dec. 12, 1973

John Geib, Mt. Joy, Pa., on Feb. 7, 1974

Roy C. Gift, 83, Chambersburg, Pa., on March 13, 1974

Harold Gouker, Lanark, Ill., on April 1, 1974

Nora Grabill, 88, Chambersburg, Pa., on April 17, 1974

Gale Green, Casa Grande, Ark., on Feb. 16, 1974

Lucy Harmon Hall, 87, Eden, N.C., on Feb. 23, 1974

Ellen Hammond, 84, Englewood, Ohio, on Feb. 13, 1974

Ira W. Hansen Sr., Des Moines, Iowa, on Feb. 22, 1974

Jacob W. Harshberger, 95, Johnstown, Pa., on Feb. 23, 1974

Frank Hopfinger, 80, Kansas City, Kans., on March 17, 1974.

Lena Hostetler, 79, Orrville, Ohio, on March 3, 1974

Rufus Hylton, 75, Eden, N.C., on April 23, 1974

Bernice Ikenberry, Roanoke, Va., on Feb. 16, 1974

Leroy Kauffman, Modesto, Calif., on Feb. 17, 1974

Arthur J. Kershner, 89, Greenville, Ohio, on March 3, 1974

Iva Smith Krull, 85, Nappanee, Ind., on April 15, 1974

Lee Roy Landes, 74, West Manchester, Ohio, on March 12, 1974

Raymond M. Landrum, Warren, Ind., on March 12, 1974

Marion Latschaw, 80, Seattle, Wash., on Feb. 27, 1974

Don Leach, 48, McPherson, Kans., on March 27, 1974

Mary G. Lewis, 84, Damascus, Va., on Feb. 25, 1974

Robert C. Lilly, Richmond, Ind., on March 7, 1974

Emory E. Long, 66, Bridgewater, Va., on April 13, 1974

Talitha Martin, 98, Ashland, Ohio, on March 20, 1974

Pearl Master, New Paris, Ind., on April 4, 1974

Irma Grace Matheny, 83, Perrysburg, Ind., on Feb. 21, 1974

Milton McDuffee, 79, Huntertown, Ind., on Feb. 18, 1974

Michael Thomas McTique, 17, Lititz, Pa., on Jan. 31, 1974

Edna Rachael Miller, 82, Goshen, Ind., on April 11, 1974

Hazel Cook Miller, Glen Arm, Md., on Feb. 7, 1974

Diane Kay Montgomery, 20, Greenville, Ohio, on Feb. 23, 1974

Anna Ruth Nolt, Mt. Joy, Pa., on Feb. 8, 1974

Marion Overholser, 46, Nappanee, Ind., on March 9, 1974

F. J. Pendry, 87, Greensboro, N.C., on Feb. 28, 1974

Dora Peters, 90, New Lebanon, Ohio, on March 8, 1974

Thomas C. Radford, Roanoke, Va., on March 1, 1974

Lorene Richardson, Roanoke, Va., on Feb. 19, 1974

Bert Sample, 68, Ashland, Ohio, on March 21, 1974

Robert Schlienitz, Pleasant Hill, Ohio, on March 29, 1974

Lulu Shinabargar, Tucson, Ariz., on Feb. 16, 1974

George Smith, Huntingdon, Pa., on March 27, 1974

Lester C. Smith, 64, Indianapolis, Ind., on April 20, 1974

Walter Smith, Santa Monica, Calif., on Feb. 5, 1974

Daniel Spence, Pontiac, Mich., on Jan. 30, 1974

Charles Stayton, Bremen, Ind., on March 1, 1974

Oren Melvin Swihart, 75, Indianapolis, Ind., on April 15, 1974

Clayton Tyson, Bremen, Ind., on March 7, 1974

Ocie Ullery, Cumberland, Md., on Feb. 21, 1974

Jessie Carr Waldrop, 85, Sebring, Fla., on Feb. 12, 1974

Abram Weaver, 86, Scalp Level, Pa., on April 4, 1974

Walter H. Wehrly, 77, West Alexandria, Ohio, on Feb. 20, 1974

Lillian C. Whiteside, 82, Baltimore, Md., on March 14, 1974

Genevieve Young, Akron, Ohio, on March 6, 1974

CLASSIFIED ADS

NEW BOOK — "Lest We Forget and Tales of Yester-Years." 230 pages, interesting stories and historical facts concerning Brethren Church. Result of 10 years' research. Limited number of copies available. $5.00. Order from R. F. Flory, 1320 S. Tampa Ave., Orlando, Fla. 43805.

FOR RENT — Modern waterfront apartments, nonsmokers and nondrinkers. For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla. 33706, or phone 813-360-8377.

WANTED — Husband and wife to live in group home with 10 children, in need of supervision (CINS). Good salary; ample benefits. Send resume to Pastor Monroe C. Good, Dundalk Youth Service Center, Yorkway and Shipway, Baltimore, Maryland 21222

Gospel PIANISTS
ADD: Chords, "runs", progressions
"Evangelistic Style Piano"
Twenty lessons
$4.98
EVANGELICAL MUSIC, M-3,
HAWARDEN, IOWA 51023

SUBSCRIBER SERVICE

Please include a Messenger address label to insure prompt service whenever you write us about your subscription.

For change of address: If you're moving, please let us know four weeks before changing your address. Place magazine address label here, print your new address below. If you have a question about your subscription, place your magazine address label here and clip this form to your letter.

ATTACH LABEL HERE

Mail to: Messenger, Church of the Brethren, General Board, 1451 Dundee Ave., Elgin, Ill. 60120

name (please print)

address

city state zip code

editorial

Keeping the dream alive

Even to a people whose sensitivity is jaded from overdoses of statistics, the facts of world population growth are shocking. Imagine — one fourth of all the people ever born are alive today! It is like the shock of discovery on a first airplane trip — the miles racked up at such a fantastic rate, after all our years of slow travel on the ground. World population growth crept along at a barely perceptible rate for millenniums, and then in the last fifty years population doubled — a globe full of people. We have begun to rub elbows. Another thirty years and we will double again. Existing problems of providing food, shelter, education, health care and employment become compounded in proportion to this growth and out of proportion to what we can presently cope with.

In view of the crisis, it has been heartening to have the United Nations focus its attention thereon, highlighting its study by proclaiming 1974 as World Population Year. The intensity of the UN study reaches its climax August 19-30 as the World Population Conference meets in Bucharest, Romania.

But Bucharest is far away, and over-population, for well-fed, affluent Americans, seems like a problem of Third World countries, congested with huddled masses of humanity. The temptation is strong for us to dismiss population as numbers, calling it a poor nation problem. But for however much we would prefer to treat the problem at a national level and ignore it globally, we earthlings are all in the same boat. As Paul Erlich points out in *The Population Bomb,* we would like to say to our rowing partners, "Your end of the boat is sinking."

To meet the population problem for what it is — a global problem involving each human being as a contributor to the problem and requiring solutions that insure each human being's dignity, freedom, and welfare — necessitates a basic change in our idea of our individual responsibility. We all live on one globe and are thus unavoidably interdependent. Rapid population growth in the hungry developing world and disproportionate and increasing consumption of world resources by greedy developed nations can only lead to human deprivation and suffering. Awareness of this should lead us as responsible stewards voluntarily to make major life-style changes now that later will be forced upon all.

We have gotten used to adjusting our outlooks and can do so again. My own lifetime provides examples of such major adjustments: to the implications of nuclear power, to space travel, to the civil rights movement, to ecological problems. More recently witness our jolting awareness, so quickly acquired, of the fuel shortage and the adjustments, albeit minimal, that some of us made in our life-styles because of it.

Who would not agree that we detected positive aspects to the otherwise disagreeable situation we were thrown into? Many rejoiced in the healthier temperatures, safer highways, slower living pace, quieter Sabbaths. What might we not gain if we are forced to give up rich diets, large houses, second cars, much of the material things we are being led to believe we need and deserve? Do we deserve to stay powerful and rich at the expense of a majority of our sisters and brothers?

In a recent conference a UN population official was asked what could be done to help him succeed in his goal. He responded, "You must help keep the dream alive that a new humanity may arise that is not motivated by power or profit." I remember supporting that dream in a college bull session seventeen years ago, defending the argument that human nature can and does change for the better. The dream is still alive for me, and changing it into reality is the only total solution to a population growth that becomes more threatening by the day. — K.T.

"The wind blows where it wills..."

THE HOLY SPIRIT IN TODAY'S CHURCH
Erling Jorstad discusses the new Pentecostal movement that has been sweeping the country. He includes both historical background and contemporary resource material. Paper, $2.75

EVERYDAY PRAYERS
Over a hundred personal and inspirational devotions are composed on topics from morning's joy to winter's bluster. A precious gift for someone you love. Wallace Fridy. $3.50

A LIFE FULL OF SURPRISES
The plan, purpose, and power of life originating from the Sermon on the Mount are explained by Lloyd Ogilvie. The gentle Spirit of Christ renews weak souls and tired churches. $3

BECAUSE WE HAVE GOOD NEWS
Take advantage of the streams of opportunities to witness in your community. Thorough and practical evangelizing suggestions for spiritual growth are presented by Wallace E. Fisher. Paper, $2.50

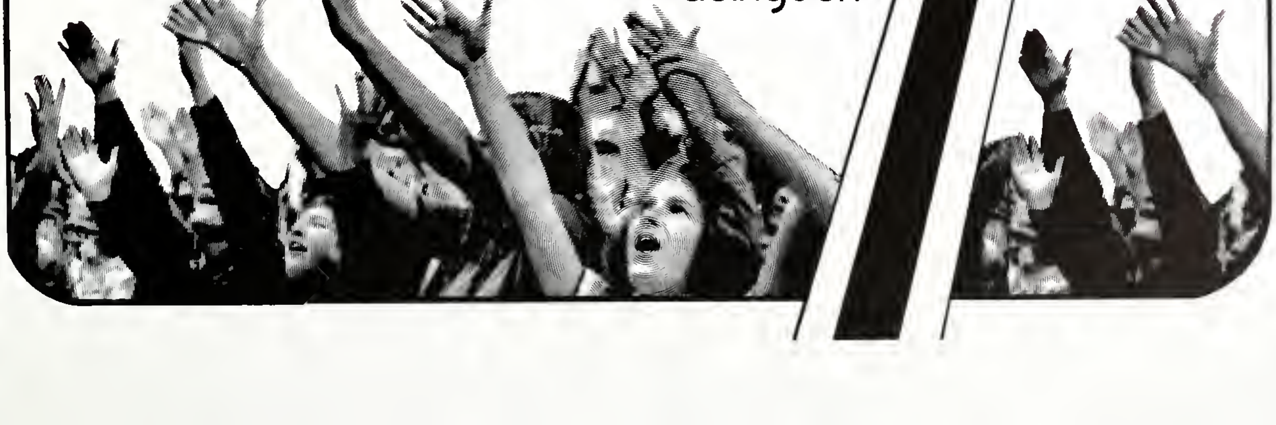
PENTECOST IS DYNAMITE
The disciples received power on the Day of Pentecost. W. T. H. Richards believes this power of the Spirit is vital for the life of the church and examines principles and perils. Paper, $1.75

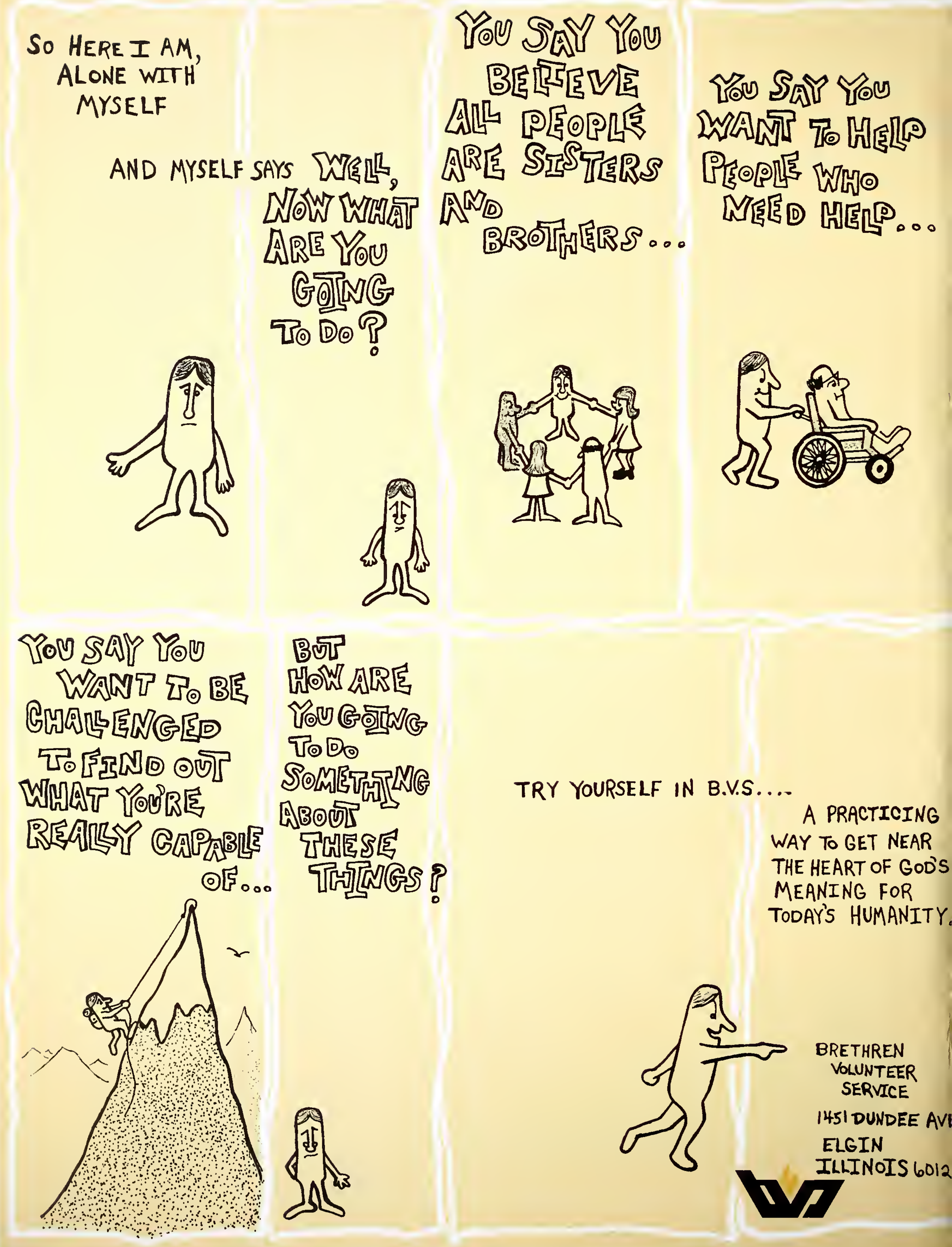
EVANGELISTIC SERMONS OF CLOVIS G. CHAPPELL
PENTECOST IS DYNAMITE
A LIFE FULL OF SURPRISES
Bless This Mess
EVERYDAY PRAYERS

BLESS THIS MESS AND OTHER PRAYERS
Well-known authors Imogene Sorley and Jo Carr breeze through their day with some simple prayers about unmade beds, dirty socks, gray hair, and even yodeling. A great gift for Mom. $2.50

EVANGELISTIC SERMONS OF CLOVIS G. CHAPPELL
Thirteen selected sermons relate the who, what, and whys of Jesus and his teachings in the current spiritual church. Refreshing, eloquent, and straightforward messages. $2.95

at your local bookstore
abingdon




SO HERE I AM, ALONE WITH MYSELF
AND MYSELF SAYS WELL, NOW WHAT ARE YOU GOING TO DO?
YOU SAY YOU BELIEVE ALL PEOPLE ARE SISTERS AND BROTHERS...
YOU SAY YOU WANT TO HELP PEOPLE WHO NEED HELP...
YOU SAY YOU WANT TO BE CHALLENGED TO FIND OUT WHAT YOU'RE REALLY CAPABLE OF...
BUT HOW ARE YOU GOING TO DO SOMETHING ABOUT THESE THINGS?
TRY YOURSELF IN B.V.S....
A PRACTICING WAY TO GET NEAR THE HEART OF GOD'S MEANING FOR TODAY'S HUMANITY
BRETHREN VOLUNTEER SERVICE
1451 DUNDEE AV
ELGIN
ILLINOIS 6012

messenger

CHURCH OF THE BRETHREN SEPTEMBER 1974

LOVING THE LORD AND THE SOIL

BRETHREN AND WORLD HUNGER

contents

9 **Brethren and World Hunger.** The 1974 Annual conference statement on world hunger concern calls the Brethren to action.

13 **Loving the Lord and the Soil.** Glenn Graber finds loving the Lord and heeding his call more serious involvement than producing for profit. by Sara Wilson

16 **Jesus, the Birds, and the Morrow.** A Bible study/reflection on the admonition of Jesus to look at the birds. by Ronald K. Morgan

18 **Does God Call Everyone?** The concept of divine vocation should be as real today as in Old and New Testament times. by T. Wayne Rieman

21 **I See a New Day Dawning.** A review of Brethren creativity in the arts and a call for fresh expression. by Edward K. Ziegler

24 **A Peacemaker's Role at Selma.** Behind the scenes with Ralph Smeltzer at Selma, Alabama in civil rights struggles. by Charles E. Fager

28 **On Being Healthy . . . on Being Whole.** How to find wholeness by putting God and Christ at the center of our lives. by Joseph J. Schechter, M.D.

In Touch profiles Jo Kimmel, Roger Schrock, and Hazel Kennedy (2). . . . Outlook reports on voluntary fasting, alcohol drain, General Offices personnel composition, Delta Ministry 10th anniversary, sexism and RSV, Haitian seminar, new liturgical music, Lafiya grant, NCC dismissals, "Faces for the Future" (beginning on 4). . . . The film Conrack is reviewed (23). . . . Darl Hinkle discusses children's tv programs (30). . . . Ralph Smeltzer calls "Wolf!" on the energy crisis and means it (32). . . . Turning Points (33). . . . Here I Stand features Bethany, spiritual resources, and repentance (34). . . . People & Parish cites events in Boise, Dayton, Baltimore, and Ephrata (36). . . . Glenn and Linda Timmons review books on marriage (38). . . . Editorial comment (40)

EDITOR
Howard E. Royer

ASSISTANT EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I. Morse

DIRECTOR OF MARKETING
Clyde E. Weaver

PUBLISHER
Galen B. Ogden

VOL. 123, NO. 9 SEPTEMBER 1974

CREDITS: Cover, 2-3, 8, 21 Ed Buzinski. 4 Claretian Publications. 5-6, 32 Religious News Service. 9 Victor Lamont. 10 "Hunger" by Njau. 12 Food symbol by Heinz Heiman for CESI, OPI. 13-15 Stan Kurtz. 16-17 Wallowitch. 18 Woodcut by R. F. McGovern. 23 20th Century Fox. 24 Don Honick. 25 John Phillips. 36 Pat Wynn. 38 Symbol by Jacalynn McCord.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1973. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., September 1974. Copyright 1974, Church of the Brethren General Board.

---

letters

A PERFECT ARTICLE IF . . .

"Be perfect" always troubled me, but the article by William Kidwell (June) which defined perfect as "that which fills the need in a certain situation for a certain purpose" ministered to my need.

The article itself would have been perfect were it not for the illustrations involving the "Pennsylvania Dutch" of Lancaster County, and also those Brethren and Amish of Elkhart County, Indiana. This was bad taste. I am both disappointed with the writer for using the illustrations and with the editorial staff for including them.

I have no need to defend the people of Lancaster and Elkhart Counties, but in a magazine of the people for the people I feel that more fairness must be exercised in our writing and editorialship. Let's keep the quality of Messenger worthy the name.

LLOYD B. STAUFFER
Youngstown, Ohio

ON INVESTING ONESELF

I will soon be completing two years of Brethren Volunteer Service. The joys, sorrows, frustrations and overwhelming responsibilities of project life have had a positive, growing effect on my life.

BVS training presented a sense of community and oneness of purpose that I had never before experienced. This along with the strong willingness to serve and the challenge not to ignore problems but to confront them openly and honestly in efforts to find solutions provided the support atmosphere necessary for us to go off to our respective projects.

However, the support did not stop there. The Elgin staff has a sensitivity and concern for volunteers in the field.

People problems can never be solved solely by the donation of money; but only through the investment of oneself. Brethren Volunteer Service offers a vast network of project opportunities for people of all ages with varied skills.

Please take advantage of this fine program.

JOE MYER
Greenville, Miss.

HIDE BEHIND SEX?

In response to Mrs. Bowman's article in the July issue concerning the Equal Rights Amendment and the drafting of women:

Congress has always had the power to draft women. The fact that it has not has indicated its recognition of the value of home life and the necessity of child care by at least one parent. If the ERA should pass and the draft should again become active Congress could exempt either parent or both parents.

In order to be assigned to combat duty, women would have to meet the same high physical demands as men. Since only 14 percent of men in the military served in combat at the height of the last war, it cannot be assumed that all women subject to the draft would be drafted, nor all those drafted would be assigned to combat duty. (Statistic from Common Cause.)

It would seem more appropriate for Brethren women to work for a world in which neither men nor women need to be drafted than for us to hide behind our sex if it means working to defeat an Equal Rights Amendment which would bring equal rights and opportunity to all women in dozens of areas in which they now suffer discrimination.

Evelyn Frantz
Pennsylvania Commission
on the Status of Women
Harrisburg, Pa.

CASTING THE FIRST STONE

Regarding the many letters from our good brothers who vigorously oppose abortion for any reason whatever, perhaps they would do well to think on the old Indian saying about walking a mile in another's moccasins before judging. They might also remember the details surrounding the situation that prompted Jesus to say, "Let him who is without sin cast the first stone."

Sharon Henne
Raytown, Mo.

AND NOW THE "BRETHURN"

In response to Brother C. B. Oellig's letter (May), perhaps one of the reasons the name of our denomination is so often misspelled is that it is so often mispronounced! So very many times I hear persons (including clergy ... and *that* includes me) say Breth*urn*—when our name is Breth-*wren!*

Let's be Brethren in *word* and in deed!

Darlene M. Garwick
Dallas Center, Iowa

NORMAL CONTROL VOLUNTEERS

The June issue stated in an Outlook report on adult volunteers that "the five comprised the first group of older persons to participate in the Normal Control Volunteer program at The National Institutes of Health." I wish to congratulate them for their service but to call the distinction placed on them in error.

On Nov. 1, 1960 several older persons including my wife and I began four months as volunteers in the Cardiac section at NIH. In a later issue of the Messenger in 1961 you will find such a report.

I am not sure, though, that we were the first.

I. M. Wagenman
Westmont, Ill.

WHAT'S IN A NAME?

A few years ago I made a study of the power structure of, and spheres of influence in, the Church of the Brethren in relation to geographical areas. Since then Annual Conference has corrected much of this.

The next project under way is more difficult and more personal—but all the more necessary. There is much evidence to point out that we have another problem to tackle. A power structure highly influenced by:

1. Family names. "Good Brethren names" wield influence, producing great leaders, sometimes; mediocre other times.
2. Nepotism. Appointive jobs on the basis of relationships. The best person should have the job but relatives can't always be the best qualified. I would be the last to quarrel when an outstanding person is appointed, regardless of who he or she is related to. But sometimes we suffer from ineptness because of this nepotism.

I hope such a study can be published.

Ernest R. Jehnsen
Wakarusa, Ind.

ANDREW CORDIER'S CONTRIBUTION

I would like to thank the Annual Conference Central Committee for the variety of speakers whom they obtained for the Roanoke Conference.

I especially appreciated the imparting of wisdom and sharing of experience that Andrew W. Cordier gave to us Saturday night. A non-Brethren attending the Conference from Phoenix, Ariz., said, "Dr. Cordier's speech was worth the whole trip."

A concern of mine is that the contribution of years of experience and the wisdom of age not be lost because of our failure to listen to such a person as Dr. Cordier or in our impatience to close at a prescribed time.

Those folks who felt they had to leave while he was speaking may never have an opportunity like that again.

Thank you, Dr. Cordier, for your years of dedication and for your message.

Delta Clark
Wheaton, Ill.

ON BEHALF OF HUNGRY PEOPLE

At the Church of the Brethren Annual Conference in Roanoke, many people joined in a period of fasting as an expression of love and concern for the half of the world that goes to bed hungry each night. Through sponsorship of those fasting, and the generous giving of many other people, over $4,000 was collected to be used by CROP, the Community Hunger Appeal of Church World Service, to help hungry people.

On behalf of CROP, and the hungry people we seek to serve, I would like to say thank you to all of the people that helped make this a meaningful and worthwhile experience.

Robert Schminkey
Associate CROP Director
Durham, N.C.

ROANOKE HOSPITALITY

We express our sincere appreciation to the kind people of the Roanoke area churches for their fine hospitality at Annual Conference. The way they served the Conference with refreshments following the Friday evening service was a real act of kindness. We will have a lasting memory of our fellowship and visit there.

Mr. & Mrs. Charlie Sutton
Beatrice, Neb.

page one

The tally of contributors to a single issue of Messenger sometimes proves surprising even to the editors. This issue, for example, is the work of nearly 50 writers, photographers, artists, and correspondents.

Featured with the cover story is the camera work of one of Messenger's youngest major contributors. He is Stan Kurtz, 15, a Defiance, Ohio youth whose photography will appear again in Messenger's coverage of National Youth Conference. In December Stan will represent Ohio youth in national 4-H competition in photography.

The writer of the cover story is Sara Grossnickel Wilson, an occasional contributor who resides with her pastor husband and family at Hartville, Ohio.

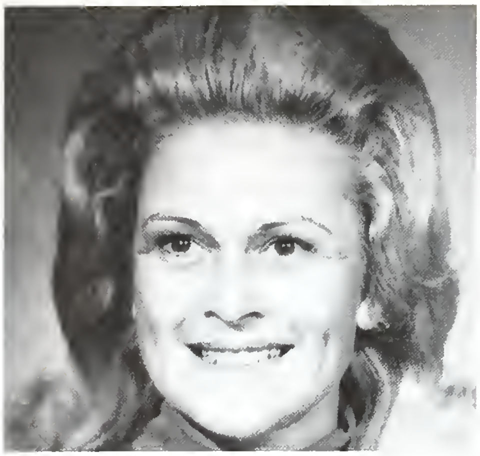
Other byliners are Ronald K. Morgan, Cuyahoga Falls, Ohio, pastoral coordinator at the Fallsview Mental Health Center; T. Wayne Rieman, North Manchester, Ind., professor of religion and philosophy at Manchester College; and Edward K. Ziegler, Woodsboro, Md., author, editor, pastor, and former missionary. Charles E. Fager, Cambridge, Mass., is author of *Selma 1965: The March That Changed the South,* published in May by Scribner's.

Joseph J. Schechter, a physician and former missionary in India, has conducted a course on health and healing in La Verne, Calif., congregation. Darl W. Hinkle, who chairs the Nurture Commission of the Mid-Atlantic District, this spring represented Messenger at the fourth conference and first international festival of ACT—Action for Children's Television.

Here I Stand statements are offered by Mary Keever Burley of Gatlinburg, Tenn., Bert G. Richardson of Jonesboro, Tenn., and Christian Bashore, Gettysburg, Ohio.

Other contributors are Glenn and Linda Timmons of the Brownsville church in Maryland, Nancy Curtis of the Nappanee church in Indiana, Pat Wynn of Boise, Idaho, and Byron M. Flory and Betty Chandler of the Beavercreek church in Ohio. Ralph E. Smeltzer is Washington representative and social justice consultant, World Ministries Commission. This accounts for only 18 contributors. We are grateful to all the others who must remain unidentified, content that their orchestrated efforts result in a magazine with unified character.—The Editors

intouch



Jo Kimmel: Prayer Techniques purveyor

To be born in Mountain View, Okla., as the third daughter of parents who united the doctrines of two denominations and then separated themselves from any official congregational affiliation may have played an important part in where Jo Kimmel is today. An early conversion experience in a Methodist revival setting, an early identification with the personage of Jesus, and an early knowledge that the Holy Spirit supports when human beings fail to support all may have been experiences which have pointed Jo to a variety of feelings about life, the church, religion in general and her particular position as a Christian. She sees her task as surrender of self and her role as an enabler for others who are seeking help to learn to come to that same state of surrender.

Jo, the widowed mother of three teen-aged daughters, holds an undergraduate degree in speech and drama with an emphasis on oral communications. She taught speech and drama at Manchester College and presently has a desire to proceed with her education at the doctoral level in psychology. These facets of her background have combined with leadership facility to create the soft-voiced, hypnotic, charismatic presenter of workshops on prayer which she is today.

Jo's typical week includes maintaining desk duties on the staff of the Upper Room in Nashville, Tenn., attending meetings, soliciting writers, projecting books for the coming year, and selecting resources for the Home and Family Life Division with which she is associated. Very often her weekends are spent in various parts of the country executing workshops on prayer and evangelism such as the one for the Brethren Congress on Evangelism in Dayton, Ohio, in April.

The segment of the church subscribing to the pentecostal, charismatic, "touch therapy" movement within most denominations can come away from the workshops refreshed. Similarly those caught up in the subjects of speaking in tongues and rites of exorcism will turn to Mrs. Kimmel's two candid books, *Steps to Prayer Power* and *Stop Playing Pious Games*, with great interest. Others less turned on by the occult, the pentecostal and the charismatic may sense an element of manipulation or the theatrical in the presentation.

Christianity takes many forms. One is the arena in which Jo Kimmel stands as a powerful purveyor of prayer techniques and a sincere sample of surrender to the Holy Spirit. — NANCY CURTIS

Roger Schrock:Coordina

In Nigeria age is respected and great deference is accorded the man in office who carries not only the weight of responsibility but of years as well. Thus when 26-year-old Roger Schrock was made coordinator of medical services for the Church of the Brethren Mission in Nigeria it was suggested that he might let his crew cut hair grow longer to offset his other youthful features. Whether the resultant tresses (modest by American standards) sway the course of Nigerian officialdom cannot be ascertained. But certainly Roger Schrock has swayed the course of the medical program in Lardin Gabas. Quite an achievement for a Minnesota farm boy with no medical training at all!

Roger had served his alternative service in Nigeria as a history and Bible teacher and returned to the Minnesota farm when, in 1971, he received the call to come back to Nigeria as business manager for Garkida and Lassa hospitals. Business management was not his forte. To be truthful, one of his strongest points at the time was that he still held a Nigerian entry visa, at a time when almost no Americans could get them.

Back to Nigeria Roger went with his wife Carolyn (two sons, Jon and Jedd, have been born since), and three months of Hausa language study followed. By the end of the course Roger's original title had changed twice. The now well-known Lafiya program was being launched, and Roger had changed from business manager of hospitals, to hospital

Lafiya

evelopment manager, to coordinator
 medical services, all before he began
s new duties!
 Roger meets the challenge of his
eavy responsibility with
haracteristic humility and self-
ssurance. No better witness to this
n be found than in the program he
as guided these three years.
 But when he speaks of Lafiya, Roger
oes not dwell on its achievements.
or him, he says, satisfaction lies in
aring the hopes and joys of the
eople with whom he works and whom
 serves. Seeing Nigerians take hold
d accept responsibilities that the
issionaries had carried for years is a
elight to Roger.
 "They can get things done that we as
reigners could never do. They
nderstand the people and their needs.
hey know how to deal with red tape.
here is no question they can handle
e medical program."
 Obviously this is a man working
mself out of a job. Will the future see
nother return to the Minnesota farm,
 will the Lafiya experience incline
m to medical or management
ursuits? Roger laughs and says, "This
b will definitely have a bearing on the
ture. If nothing else it has opened my
es to the many opportunities for
ch of us to serve the church. I grew
 thinking only preachers and
nitors served the church. Now I see
ere is a place for every person and
ery talent in the worldwide service of
hrist."

Hazel Kennedy: The Kennedy years

You could count on its happening at least twice a year. Some issue confronting the General Board or staff assembled at Elgin would elicit extended discussion, detailed quesions, involved answers. And then the chair would note that Hazel Kennedy wanted to speak. In a quiet voice she offered her brief comments: short, incisive, frequently humorous, always pertinent, sometimes devastating. It was like the still small voice that followed the noise of earthquake, wind, and fire. Knowing Hazel, you listened.

Now that Hazel has retired and moved westward from Elgin, where she served for a little over 25 years in editorial and educational tasks, many of her colleagues are recalling the quiet touches that marked the "Kennedy years" and left their imprint on story papers for children, on curriculum materials for all ages, on leadership workshops, on Mission 12's, and most recently on the *Guide for Biblical Studies.*

No one knows better than Hazel how much research and planning, writing and editing went into the cooperative production of the Encounter Series, a comprehensive curriculum used by several denominations. The cooperative process, involving editors and writers from many Protestant groups, may have seemed cumbersome, but Hazel notes that it really multiplied the staff time available for editorial work and improved the quality of curriculum materials.

Few Brethren are as aware as Hazel of the impossibility of satisfying congregations in the curriculum field. "It's a paradox," she observes. "People want something that is mass produced and at the same time tailor-made to their particular class needs." The tendency is to blame inadequacies on the curriculum. Hazel's efforts have been to improving teachers as well as materials.

Her immediate retirement plans take her back to California where, before going to Elgin in 1949, she was a teacher both in public schools and in weekday church schools. Having already traveled around the world on a sabbatical leave, where she observed how Christian education was carried on in places as diverse as Europe, Africa, the Middle East and the Far East, Hazel hopes to revisit areas she has seen before. Especially appealing to her are Latin American countries she visited previously. Her fluency in Spanish will be helpful in volunteer work she anticipates if she should remain in California and can keep in touch with Spanish-speaking people there.

Wherever she goes, Hazel Kennedy probably won't be shouting to make herself heard. But out of a rich life she has much to share. People who know her will listen.

Alcohol drain: Churches, government voice alarm

The Church of the Brethren does not stand alone in focusing concern on problems related to alcohol.

In its General Assembly this summer the United Presbyterian Church launched a campaign to stem alcoholism, terming it (as does the Brethren query) the nation's No. 1 "drug problem." Delegates called on local churches to approach educational institutions in their areas to introduce courses on alcoholism, on presbyteries to hold regional meetings on the problem, and on the national agency to give attention to education for abstinence.

Meeting in Louisville, Ky., the delegates also "demanded" that the liquor industry bear the cost of rehabilitating problem drinkers.

Earlier this year Claretian Publications, a Catholic related agency in Chicago, released a paperback by LeClair Bissell, M.D., on *Understanding Alcoholism.* Among its observations:

—more than 10 million Americans are alcoholics, but only 3 to 5 percent of them live on skid row.

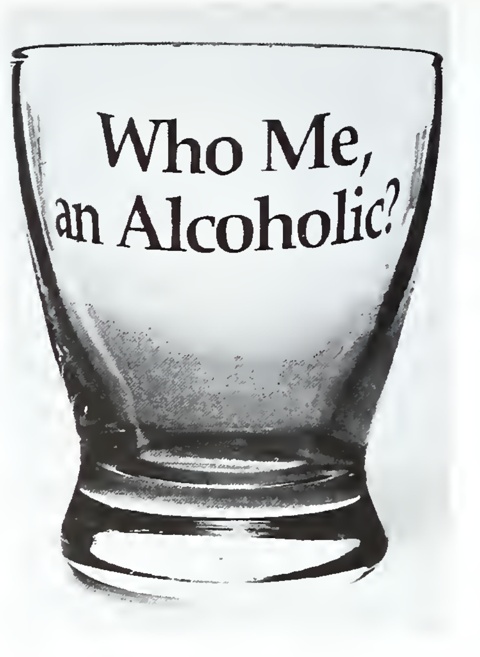
—the 6.5 million alcoholics that are employed cost the nation $10 billion annually in lost production.

—alcoholics commit suicide at a rate 58 times higher than non-alcoholics.

An alcoholic, according to Dr. Bissell, "cannot predict on any occasion how much he is going to drink once he starts and, when not drinking, cannot always predict when he is going to start." Early symptoms typically extend over a 10-year period in which the individual and those around him are unaware of what is building up.

The 95-cent Claretian publication contains a 26-item checklist to help an individual trace the progression of alcoholism through its early, middle, and final stages.

Tending to substantiate the claims above, and even to intensify them, is the report on "Alcohol and Health" sent to Congress in July by the Health, Education, and Welfare Department's National Institute of Alcohol Abuse and Alcoholism. The figure it placed on lost production, disease and accidents due to alcohol was $25 billion annually.



The report also showed that heavy drinkers who do not smoke run about the same risk of mouth and throat cancer as heavy smokers who do not drink. Those who both smoke and drink heavily are a 15 times greater risk than those who use neither alcohol nor tobacco.

Another of the claims of the government report is that moderate drinkers tend to live longer than lifelong teetotalers or those who once drank but have sworn off.

The most alarming findings centered on the use of alcohol and the consequent abuses by teenagers. One statistic revealed that 14 percent of high school senior men report being intoxicated weekly or oftener.

Such reports and actions by other bodies will be grist for the five-member committee named by Annual Conference to conduct the Brethren study.

Hunger: Voluntary limits urged on consumption

At the same time Brethren at Annual Conference were dealing with ways of responding to the global hunger crisis (see statement, page 9) a Roman Catholic cardinal and a US senator were commending voluntary fasts by concerned Christians.

New York's Archbishop Terence Cardinal Cooke urged the city's 1.8 million Catholics to start fasting and abstaining from meat one day a week out of concern for the "starving, desperate poor" in central Africa and southern Asia.

He commended as "proper and fitting" and "most spiritually rewarding" the Lenten custom of a day of fast and abstinence as a way of offering up sacrifice for grave human needs. The cardinal recommended each Wednesday for the next year as a day of fasting, meaning taking only one full meal, and for abstaining from meat.

Sen. Mark O. Hatfield of Oregon, in addressing Conservative Baptists, urged Christians to limit drastically their consumption of meat and to give the money saved to help the world's hungry.

As part of a call to "analyze, in prayer before God, our own habits of food consumption," the senator explained that "some Christians may decide that part of their witness means being a vegetarian.

Holiday seminar to focus on mission study in Haiti

When asked to describe the land of Haiti, a man crumpled a sheet of paper and threw it on the table, so goes an old story. Not only is Haiti as mountainous as that, it is shaped somewhat like a horseshoe. Except for almost a decade of occupation by American marines beginning in 1915, the country has been independent since a revolution by black slaves overthrew the French in the late 18th century.

The size of the state of Maryland, Haiti is one of the most densely populated pieces of land in the western hemisphere. The gap between the few rich and the many poor has been part of Haitian life for generations.

Late this year a travel seminar in Haiti is to take place under auspices of the Church of the Brethren General Board. A mission education project, the event is designed particularly for persons in leadership roles congregations and districts. The 20 semin participants will set their personal educational objectives and participate with others in defining group goals.

The seminar will begin with lunch in Miami on December 27 and end with lun and evaluation in Miami on January 3. Th time was chosen in order that persons wh work in public schools might participate. also coincides with the inauguration of ne clinic facilities for Aide Aux Enfants, a chi care project which Brethren help support Haiti's capital city, Port-au-Prince.

Aide Aux Enfants is directed by Luc Neree, pastor of a large Baptist congregati in Port-au-Prince. The seminar will worsh as part of Pastor Neree's congregation an visit persons and groups engaged in vario

Families can decide how to limit their consumption of beef, perhaps to only certain days or times of celebration, or just on certain days of the week."

Board to extend openings to women and minorities

A change in the composition of General Offices personnel at the Church of the Brethren headquarters, Elgin, Ill., is anticipated over the next few years. As normal turnovers occur, an increasing number of women and persons from minority groups are to be sought at all levels of employment.

According to the General Board's "Affirmative Action Plan" recently adopted, specific goals and timetables are spelled out for effecting "a more equitable balance with regard to sex and race." As an example, in the next five years a female or a minority person is to replace a terminating member of Administrative Council (comprised of the general secretary, three associate general secretaries each heading a commission, and the treasurer, presently all male). Other goals deal specifically with positions throughout the Board structure.

"We have been committed to fair employment practices for quite awhile. And some progress has been made," explained chief executive S. Loren Bowman. "But we have not made significant progress in placing women at all levels of staff. Nor have we made rapid strides in the recruitment of persons from minority groups."

As employer, the General Board has committed itself to recruiting, hiring, training, and promoting persons without regard to sex, age, national origin, or ethnic background. The commitment is not interpreted as overriding established practices of retiring employees at 65 or barring from employment spouses of General Offices workers.

The plan also seeks to improve "female and male representation at all levels of employment," which in an instance or two may mean enlisting men in positions traditionally held by women.

As purchaser, the General Board is committed to patronizing whenever possible only those businesses which themselves are pledged to the goal of equal employment opportunity.

A three-year effort to train qualified minority persons and a plan of monitoring progress toward the projected goals will be supervised by Hazel M. Peters, personnel office coordinator.

In adopting the new guidelines the General Board has discontinued membership in Project Equality, feeling that the explicit goals and actions move toward the objectives such membership was to provide.

Lafiya Medical program gets West German grant

Lafiya, the Nigerian medical program, has been approved by the Federal Republic of Germany for a grant of up to D. M. 2,625,000 (approximately $1,050,000). The grant was made through the German Evangelical Churches' Central Agency for Development Aid.

The gift will help underwrite development of facilities at four Lardin Gabas medical institutions: Garkida, Lassa, and Ngoshe hospitals and Adamawa Provincial Leprosarium.

The Stewardship Enlistment Team hastens to point out that the German grant is no windfall lessening the need for Brethren support of Lafiya. From the outset of the project in 1970 the General Board recognized that major funding beyond Brethren sources would be needed. Thus negotiations with the German church agency have been going on for the past two years through World Council of Churches liaison in Geneva, Switzerland.

Physical development of the medical sites in Lardin Gabas, which had slowed down while awaiting confirmation of the grant, has been resumed. Owen Shankster, Brethren missionary and engineer, is supervising the building program. He directs a corps of Nigerian headmen and laborers.

Christian ministries, as well as experience the tastes, sights, sounds, and smells of Haitian life and enjoy the beach and shopping.

"To understand ways in which Pastor Luc and others work as the church in the midst of the Haitian culture can provide insight into ways in which the church's ministry can happen in other cultures, including our own communities," explained Shirley J. Heckman, who along with Merle Crouse is planning the seminar. Ms. Heckman is consultant for educational development, Parish Ministries Commission; Mr. Crouse is Latin American representative and consultant on church development in the World Ministries Commission.

The cost of the seminar from Miami is $369. For more information, contact is to be made with Shirley Heckman, 1451 Dundee Ave., Elgin, Ill. 60120.

outlook

Delta Ministry marks its 10th anniversary

The Delta Ministry, one of few remaining civil rights organizations from the struggle to break racial barriers in Mississippi, observed its 10th anniversary in June. Bishop Paul Moore, Jr., head of the Episcopal Diocese of New York and the first chairman of the Delta Ministry, was host at the Cathedral of St. John the Divine in New York City.

The Delta Ministry, created by the National Council of Churches in 1964, became one of the most aggressive and most controversial organizations in the days of the Freedom Rides and student summer work projects aimed at breaking down racial discrimination in the Magnolia State. Since June 1972 it has been an independent affiliate of the NCC. Headquarters are in Greenville, Miss. Much of the program today deals with voter education and with lending assistance to the growing number of black elected officials in Mississippi. Mayor Earl Lucas of Mount Bayou, Miss., the current chairman of the Delta Ministry board, said that of seven black mayors in the state the ministry helped to elect six and is helping them to "survive."

While the structures of segregation in Mississippi have fallen over the past decade, Owen Brooks, the Delta Ministry director, said one must be honest in evaluating the situation. Power in the state, he said, "is still held by whites" and schools in many cases are "worse today than a decade ago." He also said that while 28 percent of the nation's poor in 1964 were black, 34 percent in 1974 are black.

The Delta Ministry currently has five staff members and an annual budget of about $400,000. As in the past, contributions from European Churches are important in the budget. Other donations come from US denominations, foundations and private gifts. The Delta Ministry became a controversial operation soon after it was founded because it came to the defense of black farm workers who said they were pushed off the land by mechanization and for retaliation to civil rights activities. Originally based at Mount Beulah, a former college, it became the target of violence. At one point an eight-foot cross was burned in front of the headquarters by Ku Klux Klansmen protesting the ministry's activity. The ministry was instrumental in the founding of "Freedom City," a community that developed from a tent "Strike City" set up when unemployed blacks were ousted from the vacant Greenville Air Force Base in 1965.

Brethren Volunteer Service has been involved with the Delta Ministry since 1966. Through the past eight years nine BVSers have been assigned directly to the program while others have served in related projects. The most recent BVSers have worked at Freedom Village near Greenville, Miss., and at Martin Luther King Community Center, McComb, Miss.

RSV's masculine gender to undergo review

The Revised Standard Version translation of the Psalms verse, "What is man that thou art mindful of him," eventually may read something like, "What are people that thou art mindful of them," as a result of a recent resolution.

The Division of Education and Ministry of the National Council of Churches, which holds the copyright to the RSV, has voted to form a task force to study possible "sexist" language in the text and suggest alternate words.

A second part of the action requested the RSV Bible committee, a panel of males, to include women scholars in their number.

Dr. G. Wayne Glick, president of Keuka College in New York and a Church of the Brethren minister, presented the resolutions on women and the RSV to the NCC division.

The action on adding women to the RSV Bible Committee was in the form of a recommendation, not a directive, for the committee is given great freedom to pursue its scholarly responsibilities.

The Bible Committee recently finished a second edition of the New Testament text and included changes in the RSV Common Bible published last year.

A second edition of the Old Testament text is not due for completion for another ten years.

Nine BVSers have worked directly in Delta Ministry since 1966. Above: The former headquarters at Mount Beulah. Left: A Delta youth, for whom the program meant new possibilities.

'Faces for the Future' include church figures

Two Protestant clergymen are among the "200 faces for the future" named by *Time* magazine for Americans to watch in seeking tomorrow's leaders.

The two are Andrew Young, 42, a United Church of Christ minister and a Georgia member of the House of Representatives, and Dean James Morton, 44, of New York's Episcopal Cathedral.

Young formerly was on the youth ministry staff of the National Council of Churches and later a top aid to the late Martin Luther King Jr. Morton, the former director of Chicago's Urban Training Center for Christian Mission, was cited as an "urban affairs expert" as well as an innovator in liturgy and education.

'Lord's Prayer' nun urges new liturgical music

Sister Janet, the Australian nun whose record of The Lord's Prayer has become a top musical hit in several countries, said she was not surprised by the number's sudden fame. "Anybody who suddenly provides a lot of people with something they need becomes famous automatically."

"The people I have been working with have simply provided what other people have been crying out for — contemporary music for some of the greatest traditional lyrics ever written."

The 36-year-old teacher of music and drama at St. Aloysius College, Adelaide, Australia, attributes the record's success to the significance of the words, the music written for her by a local high school teacher and to the leader of her rock band.

The focus of Sister Janet's work for the Sisters of Mercy is St. Francis Xavier Cathedral in Adelaide, where each Sunday congregations of 2,000 or more persons of all ages gather for the youth rock masses she organizes.

Sister Janet, whose full name is Mary Jane Mead, discounts the significance of a hit record. "What is really important to me is that I'm helping to fire up the imagination and creative abilities of young people, helping them to inspire others, helping to meet a desperate need for new liturgical music in the process, bringing people closer to God."

underlines

PEOPLE YOU KNOW ... *Estrella Montes*, La Verne, Calif., was one of five youth from the USA to participate in the Youth Peace Seminar in Japan for six weeks, a program of the World Friendship Center in Hiroshima.

James Tyler, pastor of Southern Ohio's Emmanuel church at Dayton, is an Independent candidate for state representative. *Arthur Baldwin*, pastor, Glendale, Calif., completed eight years on the Glendora City Council.

T. Wayne Rieman, *Phyllis Carter*, *Russell Bixler*, *Shantilal P. Bhagat*: each addressed other denominational or ecumenical conferences this summer. Respectively, the events were the Advent Christian General Conference, Charlotte, N.C.,; the triennial convention of the General Conference Mennonite Church, St. Catherines, Ontario; the Jesus 74 Campout for Christ, Mercer, Pa.; and the Southern Presbyterian Missions Conference, Montreat, N.C.

Ralph E. Smeltzer of the Washington Office will address New Windsor's 26th Civilian Public Service reunion, Sept. 15, 2 p.m. For meals, bring lunch or place reservations with *Joel Petre*, Box 188, New Windsor, Md. 21776.

CHRONICLING THE BRETHREN ... For a character study on Bethany Seminary's former dean, *William M. Beahm*, *Earle W. Fike Jr.*, 1451 Dundee Ave., Elgin, Ill. 60120, is seeking anecdotes. Similarly, for an article on the late church historian *Floyd E. Mallott*, also of Bethany Seminary, background material is sought by *Dale W. Brown*, Butterfield and Meyers Roads, P.O. Box 408, Oak Brook, Ill. 60521.

A brand new history of 88 "Early Brethren Families in the Eel River Congregation in Kosciusko and Wabash Counties, Indiana," is available from the author, *Lester H. Binnie*, Rt. 4, Albion, Ind. 46701.

IN MEMORIAM: *Mark Hylton*, 16, son of Virgil and Mary Ann Hylton, Braddock Heights, Md., July 8, and *Thelma Mowry Norris*, wife of Philip E. Norris, Denver, Colo., July 13, both accident victims.

LOCAL CELEBRATIONS ... An all-night sing involving 13 musical groups was part of the 100th anniversary celebration of Middle Pennsylvania's *Fairview church*, July 20-21. *T. F. Henry* preached at the morning worship service. . . . Western Pennsylvania's *County Line church* observed its 125th anniversary and rededication service June 22-23, with *John Ellis* among guest leaders. . . . Sept. 29 South/Central Indiana's *Four Mile church* will mark its 165th anniversary with *Harriet Bright* and the Unichords of Eaton, Ohio, in guest presentations. . . . *Highland Avenue church*, Elgin, Ill., will commemorate 75 years on Oct. 13 with special services including an anniversary fair.

Other anniversaries, 100 years, *Summit church*, Shenandoah; 50 years, *Meyersdale church*, Western Pennsylvania. Dedications, *Akron church*, Atlantic Northeast, new facility; *Mount Olivet church*, Southern Pennsylvania, building addition; *Mountain Grove church*, Shenandoah, enlarged sanctuary. . . . Ground breakings, *Live Oak church*, Pacific Southwest; *Oakland Mills Interfaith Center*, Mid-Atlantic.

outlook

Shifts in NCC style factor in dismissals

In a move interpreted as "part of a new structure and management style" voted by the National Council of Churches General Assembly in December 1972, five top echelon firings were announced this summer. All five of the executives being dropped are white, male, and over 60, most of them with more than 20 years' experience with the council.

They are deputy general secretary David R. Hunter, 63, second in command; two associate general secretaries, M. LeRoy Brininger, 61, the chief financial officer, and J. Allan Ranck, 61, head of research and planning; Donald F. Landwer, 62, in charge of fund raising among member denominations; and Fletcher Coates, 61, executive director of the information department.

NCC General Secretary Claire Randall said the dismissal of the five, placing them in "early retirement, was in line with the mandate for restructuring placed upon her at her election eight months earlier. She said the move would "reduce bureaucracy" and promote a "collegial, facilitative, open, flexible style."

Also affected was L. Maynard Catchings, associate general secretary for communication and interpretation, whose post is being abolished. Mr. Catchings, who is black, is being reassigned to a lower level position as special assistant for minority communication.

The departure of James MacCracken June 17 as head of Church World Service, the council's relief agency, apparently was an unrelated move. "Personal, institutional, and methodology disagreements over how to respond to acute human needs figured in the termination," Religious News Service reported. Mr. MacCracken headed the CWS program since 1965 and was a staff member since 1959.

In announcing the terminations, Ms. Randall said neither money nor the personal integrity of the individuals were at stake. The change of direction is to permit "a more flexible administrative style," centering a "horizontal" rather than a "hierarchical" operation around the office of general secretary.

Booth, Peters to staff pension, health tasks

Two recent appointments in the Church of the Brethren have placed workers in the Pension Plan and in the Committee on Health and Welfare.

Named assistant in Pensions is Anne Myers Booth, who for the past year has been secretary in the communications department. She commenced work in June with Helen B. Flory, who until retirement late in July was the only assistant to serve the pension program since its beginning in 1943.

Ms. Booth, a long-time resident of Elgin, Ill., is a member of the Highland Avenue Church of the Brethren. She has three children, Bonnie, Brian, and Becky.

She will work with Galen B. Ogden, executive secretary of the Pension Board and associate general secretary of the General Board in charge of General Services.

Beginning July 1 as executive director of the Annual Conference Committee on Health and Welfare is Raymond R. Peters of Sebring, Fla. He brings to the newly created position a lifelong record of service to the church—as pastor, as moderator of Annual Conference, and as general secretary and later chairman of the General Board.

In his task as executive secretary, Dr. Peters is to advocate goals "which build greater sensitivity to health and welfare issues in the Church of the Brethren." He is also to counsel and represent health and welfare institutions related to the church, coordinate the work of the Brethren Hospitals and Homes Association, and assist in retirement preparation and education.

Raymond and his wife Kathryn have a son, Bentley, and a daughter, Barbara McFadden, both of whom reside with their families in Elgin, Ill.

Anne Booth

Raymond Peters

'Shakertown Pledge' aims at responsible living

A declaration of personal commitment to simple living and stewardship of earth's resources — "The Shakertown Pledge" — has been winning adherents since it came into being a year ago.

Its nine points of commitments have a religious orientation without a specific doctrinal base. Among its provisions for those taking the pledge are the following promises:

—I declare myself to be a world citizen.

—I commit myself to lead an ecologically sound life.

—I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.

—I commit myself to join with others in reshaping institutions in order to bring about a more just global society in which each person has full access to the needed resources for his or her physical, emotional, intellectual, and spiritual growth.

The pledge originated in April 1973, at the annual Retreat Center Directors' Conference, at the site of a restored Shaker village near Harrodsburg, Ky. Some 15 directors of Christian retreat centers decided to do something concrete about their concerns, meeting later at the Yokefellow Institute in Richmond, Ind., to draw up the pledge.

Explaining the long-range goal of the drafters, Adam D. Finnerty, the national organizer of the "Shakertown Pledge Group," has written:

"Reaching back to the radical economic witness of the prophets and of the gospels, we who have taken the pledge are attempting to formulate a new conception of what it means to live a religiously responsible life in modern society. We wanted a 'basic' pledge which would be acceptable to all those who sincerely wanted to lead religiously responsible lives. We wanted to proclaim to the religious community our conviction that God is calling us to a new 'life-style' for our times.

"The pledge is only a beginning, and we are only at the beginning of living out its radical commitments. But somewhere, somehow, we know that people of conscience have got to begin."

Copies of the pledge are available from Mr. Finnerty at 4719 Cedar Street, Philadelphia, Pa. 19143.

BRETHREN AND WORLD HUNGER

"Our bread is a material concern, our Brother's bread is a spiritual concern." The 1974 Annual Conference paper on world hunger concern calls the Brethren to action to meet a growing crisis.

The Church of the Brethren usually has been able to provide a creative response to the aftermath of earthquakes, destructive winds, and devastating fire. Somehow our denomination seems to have a capacity to care for the needs of survivors, the homeless and the helpless who are threatened by pestilence and poverty after the onslaught of a natural or manmade disaster. It makes no difference whether it is war in Nigeria or human agony in Bangladesh; whether it is Hurricane Camille or Celia; earthquakes in Peru, Nicaragua, or California; tornadoes in the Mississippi Delta or a tidal wave in Pakistan. Members of the Church of the Brethren respond to the needs of others.

Some would suggest that the sharing of food and other assistance in a time of disaster has always been a central concern with us because of our rural, agricultural background which traditionally has fostered mutual cooperation and the concept of the extended family. Others would suggest that we feel a common bond with refugees because we also once were those who fled the fires of religious persecution to find a new land and a new life. Still others would point to our rich heritage of the New Testament as the basis for our ministry of service to others (Matthew 25:35; 1 John 3:17-18).

Whatever the reasons, we have known that our responsibility is for our brother's welfare. The 1964 Annual Conference phrased it well when the delegates said, "The Church of the Brethren is committed to feeding the hungry, helping the impoverished, healing the broken, and promoting freedom, justice, and reconciliation among all men." They summed up the Brethren point of view with these words: "Our bread is a material concern, our brother's bread is a spiritual concern."

The current challenge

Such a heritage is commendable. Such insight shows our denomination's potential. Such spiritual strength is necessary for the kind of disciplined action that we will need to take to meet the crisis of global hunger and starvation that is now upon us.

Six million persons today are facing death through starvation in the Sahel. Another 1,700,000 are dying from hunger in Ethiopia. Over 7,000,000 persons are starving in Southeast Asia. In addition, it has been noted that a single bad crop year in the United States and Canada at any time in the 1970s well could precipitate famine that would probably wipe out a sizable share of the 900 million ultrapoor who live in the world's most underdeveloped countries. The US and Canada together export about 90 percent of all the wheat moving internationally. The US alone provides over 90 percent of the world's soybean exports. It is a leading supplier of feed grains and is the world's number one exporter of rice.

Knowing these figures and sensing that the responsibility for averting general famine rests with North America, it is rather frightening to recall that historically bad cropping conditions in the US and Canada have occurred in the cycle of roughly 20 years. The worst drought in recent times was the Dust Bowl disaster of the 20s. There was another drought in the 50s. It seems as if it is about time for another bad year.

It was the fact of current starvation, and the threat of major catastrophe if a crop failure would hit North America at a time when global food reserves have dropped to a mere 27 days of supply, that the General Board's Goals and Budget Committee in February 1974 asked the World Ministries Commission to consider whether the problem of world hunger should be added to the Brotherhood priorities as established by the Annual Conference in Fresno in 1973, or whether this crisis fits within those priorities as established. The committee also asked that a proposal be drawn up by the commission which would point the way for a Brotherhood response to the disaster that is upon us.

The scope of the problem

The problem facing us is staggering. Part of the problem is a seeming shift in the climate of our globe. The increase in pollutants in our atmosphere seems to be shifting the monsoon rains that normally fall in India to the south so that the scarce, needed moisture falls into the ocean. The Sahara is shifting southward at an accelerated rate of 30 miles per year so that human and livestock populations must retreat before the encroaching 3,500 mile southern fringe of the desert.

American growers lose $132,000,000 each year because of air pollution damage to crops and plants, according to a Stanford Research Institute report. Nitrates, phosphates, pesticides, weedicides, mercury compounds and other organic and inorganic chemicals so contaminate the world's streams, rivers, and oceans that valuable food resources are fast dwindling in the waters of our world.

A report by the National Academy of Sciences that the US Defense Department made public in February of 1974 states that the more than 100,000,000 pounds of herbicides dropped over Vietnam between 1961 and 1971 have caused damage to extensive areas of the tropical forests. The forests will remain damaged for at least 70 to 100 years. The study has estimated that 36 percent of the mangrove swampland, one of the breeding grounds for fish for the Vietnamese diet, has been destroyed and it will take well over 100 years to recover its former capacity for food production.

Between 70 and 75 million people are added to the world population every year. This expansion of nearly 2 percent per year means that the world population will double in a little more than a generation, a tremendous potential burden for our already overtaxed food system.

> "Between 70 and 75 million people are added to the world population every year. This expansion of nearly 2 percent per year means that the world population will double in a little more than a generation."

Distribution of resources is a major problem. It has been found, for example, that food can be carried by ship and plane to major ports and cities in drought stricken Africa but poor roads, a lack of vehicles, and an inadequate distribution system has meant that food cannot be made available to those who are starving.

The petroleum crisis is a related problem. Modern fertilizers, especially nitrogen, have petroleum as their raw material. Immense amounts of energy are needed to process fertilizer. The propulsion of farm machinery, whether it be the small irrigation pump in India or the large scale agricultural equipment used in the United States, cannot be carried on without adequate supplies of fuel. Fuel means fertilizer, irrigation, cultivation, and therefore food.

Poverty is a part of the problem. People who are poor do not have the resources to purchase fuel, fertilizer, seeds, or even food. If you are poor you are hungry, and if you are hungry it is difficult to find a way out of your unproductive situation.

Mechanization and technology are usually thought of as keys to solving the hunger problem but even a quick, superficial look at the hunger problem brings one to the conclusion that these are monsters as well as servants. While mechanized farming gives the US the highest crop output per man hour, it is a high cost method of providing food since it takes more energy to produce the crop than the energy the food can give back to society in return.

Whole societies are starving. The problem of hunger is not simply one of individuals, here and there, facing possible death through malnutrition. Rather, whole regional social systems are collapsing because of the lack of water and food. To feed the hungry means also examining a strategy of relocation of whole societies.

Affluence and consumption, especially of the industrial countries, is a major difficulty. Rising affluence is a major claimant on world food resources. This can best be illustrated by its effect on the consumption of cereals which dominate the world food economy. About 70 percent of the world's crop area is in cereal production. In the poor countries, comprising two-thirds of the

> "If you are poor you are hungry, and if you are hungry it is difficult to find a way out of your unproductive situation."

world's people living in 98 countries, the annual consumption of grain averages about 400 pounds per person. This grain is consumed directly to meet minimum energy needs. Little can be spared for conversion into animal protein.

In the US and Canada, the per capita grain consumption is approaching one metric ton (2,240 pounds) per year. Of this amount only about 150 pounds are consumed directly in the form of bread, pastries, and breakfast cereals. The rest is consumed in the form of meat, milk, and eggs.

Americans consume annually 14 pounds of fish, 51 pounds of poultry, 73 pounds of pork, 112 pounds of beef, and 300 eggs. The beef consumption increased in the US from 55 pounds per person per year in 1940 to 112 pounds per year in 1973. On the average it takes 10 pounds of vegetable protein to produce one pound of meat protein, but for cattle it takes 21 pounds of vegetable protein to produce one pound of meat protein. The high consumption of animal protein requires the feeding of 78 percent of the top quality grain produced in the US to cattle, hogs, and chickens. While we eat and then diet, others starve.

What can Brethren do?

The scope of the hunger problem is so immense that it tends to leave us overwhelmed. But the Church of the Brethren has a strong base from which it can intensify its attack on hunger. The 1973 Annual Conference established a priority which deals with "programs to explore total lifestyles (goals and values), recognizing we do not live by bread alone and are called to be good stewards in our use and sharing of the resources of earth God has given to us."

This priority is basic, inclusive, broad-based. It deals with the complex issues mentioned above, and it calls for attitudinal changes which must take place if we are to make an impact on hunger. It is this priority which will enable us to continue to be a primary shaper of values and push the church into the front ranks of those working on this major problem.

There is also a base in the purpose of the World Ministries Commission which was given by the Annual Conference in 1968. Current portfolios of staff already have built into them responsibilities which carry the potential for helping alleviate the hunger crisis which stares us in the face. Current programs, both in the US and overseas, are working at family planning, increasing agricultural development, feeding persons who are hungry, and sensitizing our own constituency to their plight as members of an affluent, high consumption society.

However, more must be done. It has been noted, for example, that one less quarter pound hamburger each week for every American would mean a saving in grain (for both the beef in the hamburger and the wheat in the roll) equivalent to more than 10 million tons. This amount of grain is just about what India will need during this year to stave off malnutrition or outright starvation of millions of its people.

Such acts of individual self-denial may not be very effective in solving the problem we face, but are needed to illustrate dramatically the extent of the problem and our own personal relationship to the catastrophe that must be averted. Therefore, we suggest the following:

To the local congregations that:

1) there be developed in each district an acceptable system of collection and storage of food that might be distributed for local community district emergency needs. We advise that this be done within the district disaster network program and that such food stuffs would not be available for overseas shipments, but that they be available for the hungry in our midst.

2) persons be selected to assist in the

collection of resources for learning how food consumption habits within our own country may be changed. We believe there are enough experts within our constituency who are trained in nutrition and proper dietary care that curriculum for all ages of our church school could be established.

3) members be urged to seek adoption of appropriate legislation and government action for food preservation, national/international food banks, and arrangements for fair distribution.

4) individuals and clusters of families commit themselves to:

a) limit their consumption of animal protein by eating beef or pork no more than three days a week; switching to eating of fish, chicken, and/or turkey; and becoming more dependent upon milk, dairy, and textured vegetable protein products.

b) decrease by two-thirds the amount of fertilizer used on lawns and purchase with the money saved food production certificates from the Brotherhood offices. Such monies would be used to underwrite overseas food production programs of the General Board.

5) congregations experiment with a simple meal or a fasting prayer fellowship in place of a potluck supper as a witness/education tool for sensitizing members, friends and community to the highway of hunger encircling our globe.

To Brotherhood staff members that:

1) they initiate models for education of Brethren designed to sensitize persons to global hunger needs and related life-style issues, and help provide bibliography, menus, and other resource suggestions for local congregations committed to this educational task.

2) they encourage labor-intensive agricultural programs in developing countries and continue to sensitize developed nations of the continued threat of high mechanization as a contributing factor to the hunger problem.

3) they develop a strategy for helping to enlist support for the FAO International Food Reserve Program as is being proposed.

4) they seek to develop within current agricultural related programs food preservation and storage systems which are appropos and feasible for Third World situations.

5) they explore the possibility of a "run-off" irrigation program in an Arab country, preferably in North Africa, where an international team could lease land and train Arabs to upgrade agricultural production in their own countries. Such a team might be headed by an expert in the field of run-off irrigation as is now practiced in Israel and would consist of one or two US agricultural experts along with Arabs. Support for such a program would come from current Brotherhood Fund allocations within the World Ministries Commission, other international organizations, foundations, and possibly the Emergency Disaster program.

6) they seek the ways and means of establishing with state government and local community organizations the reclamation of tidal lands on the west coast of India. Such a program would be ecumenical and international in scope with expertise as well as funding being shared with World Council of Churches related agencies. The reclaimed land distribution and maintenance would be done in conjunction with local leadership of the area adjacent to the land as it becomes available.

7) they establish a program in the Sahel which would be among nomadic refugees who have been relocated in Hausa language areas. This would allow persons who have been in ministry in Nigeria to be redeployed without language problems. The program would be developed in conjunction with governmental agencies, both national and local, as well as with other religious organizations which are interested in ministry to the dispossessed of the Sahel region. A short term ministry of not more than 12 months would provide food and grain seeds while longer term goals of the program would be to help build the community infrastructures that would allow for the peaceful integration of the displaced nomads into the agricultural society. Persons with agricultural, anthropological, community development, and health skills would be sought for the program. Funding would be from Emergency Disaster Funds and in conjunction with other interested agencies.

8) we with the Vietnamese people seek ways and means of stimulating land reclamation where the US has destroyed with defoliants the land's usefulness.

9) they encourage the US government to adopt and work for a worldwide population policy which would relate the population growth to the carrying capacity of planet earth.

Another word

George Cabot Lodge of Harvard has noted that today there is a new right which clearly supersedes property rights in political and social importance. *It is the right to survive.* Phrased another way, *it is the right of membership* in the world community.

Those who believe that all persons are brothers and sisters under the same Father can understand that it is the privilege of each of us so to live that other members of the world family can have enough to eat that they also can enjoy membership in our community.

The few, small initial steps suggested for Brethren in the previous paragraphs are not intended to solve totally the hunger problem but they are intended to enable our denomination to grapple more seriously with the hunger crisis. It is our hope that these steps will also enable Brethren, individually and collectively, to ponder what else we all must do in the days ahead if we are to be good stewards of the resources we have been given and good members of the human family. ☐

LOVING THE LORD AND THE SOIL

by Sara Wilson

Contemplating soil conditions of his muck farm, chairing the church's building committee, or rapping with one of his seven children, Glenn Graber almost certainly reveals the guiding philosophy of his life: searching for truth.

Recipient of the Ohio Conservation Achievement Award, (one of five in the state) he has had numerous speaking invitations from universities to garden clubs. None of this has noticeably altered this pursuit. It is supported by a deep conviction that searching, finding, or being disappointed, "all things work together for good to those who love the Lord."

To this farmer, loving the Lord and heeding the purposeful call are much more serious involvement than producing for profit. It is a stewardship expressed in care of the soil, in non-contaminated crops, in time and talent given to Christ and the church.

By birth and by choice Glenn is a man of the soil. Black dirt clings persistently to his tanned skin in summer and grease and grime from machinery repair later in the year. A second generation farmer, he remembers driving a tractor when he was five years old, on the 325 acres his father cleared in 1911. Today, this fine, black soil produces 51 varieties of organically grown vegetables — a salad lover's paradise.

Mass production from supersized gardens is not unusual in the Hartville area. The Graber method is. For the last 14 years no insecticides have been used, and since 1970 the Graber family has officially been involved in organic farming.

When crop disease threatened in the late forties, Glenn and his father searched desperately for a cure. Some years later, in the mid-fifties, they discovered seaweed, a natural nontoxic derivative of the sea. Since then their farming method has been transformed. The results of the experiment with seaweed were startling. Not only did the plants become more healthy, but there was a noticeable lessening of insects. A gradual withdrawal of insecticides was attempted until none was necessary.

"The neighbors accused us of spraying at night they still don't quite believe us," he says with a smile.

Used by the ancient Greeks, Chinese, and Vikings, seaweed, or kelp, is most plentiful along the shores of Norway. Scientists have found it contains some 60 measurable minor elements and that it acts as a catalyst for beneficial mold and bacteria growth. It is not a poison, so earthworms are able to thrive, converting natural elements into usable plant food. Vegetables are frost and blight resistant and "shelf life" is improved.

Typically, the Grabers adopted this method pretty much on faith, when other growers were heavily fertilizing for larger crops. One of the first farmers of size to go organic, their produce is labeled: "We pledge to you, our customers, that no pesticides were used in the growing nor any preservative added to this product." The FDA after thorough investigation found no violation to this claim.

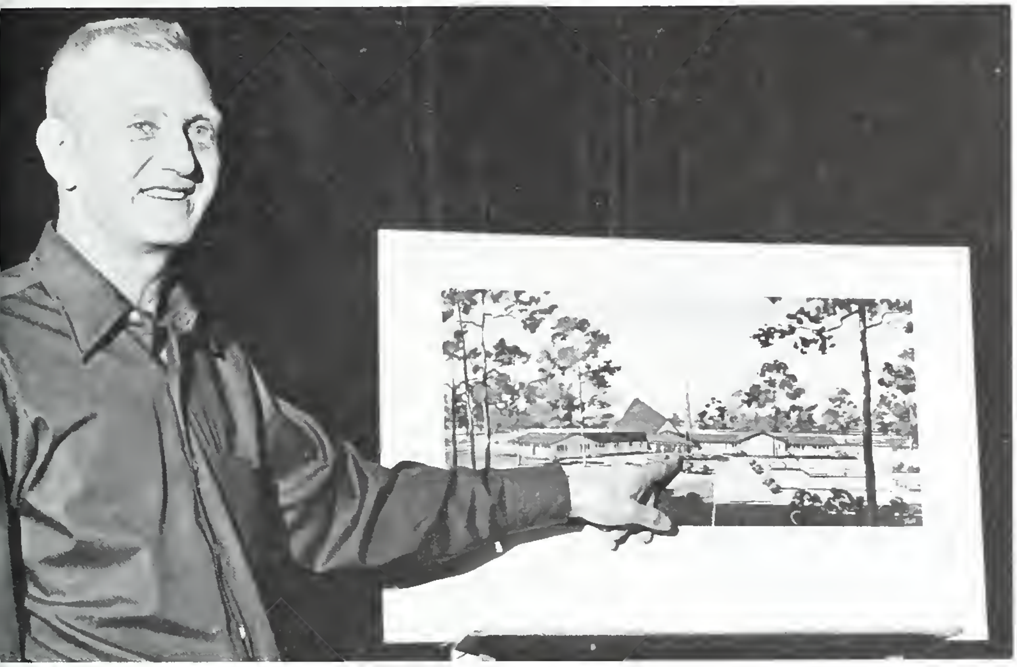
Through the years Glenn has kept in touch with research on seaweed at several universities. His knowledge has taken him many places to share practical experience. It has also helped satisfy his thirst for truth. "Instead of drugging the soil with chemicals, we are able to keep an ecological balance and at the same time give full nutrition in the produce we grow," he commented.

Speaking about himself is as uncomfortable for Glenn as the dress-up clothes he seldom wears. He is quick to point out that the business is a family affair. His wife, Vivian, cooks and provides for as many as are around, and sometimes this includes most of the children and grandchildren. Sons-in-law also have a voice in decision making. It requires the best judgment and muscles of everyone. May to November are usually heavy shipping months. Some 300 packages of produce are daily trucked to coast to coast markets. Local markets and a family roadside stand retail to the community.

The Grabers were among the first farmers of size to grow organic food products

About 40 migrant workers are employed each summer, most of whom work the rest of the year on truck farms in Florida. They are housed in simple row buildings across from the farmhouse. Their children have worked and played with the Graber children over the years. Part of the hundreds who come to Hartville each year, these are some of the same families employed by Glenn's father 30 years ago. He has enjoyed a good relationship with them, feeling accepted as their friend, although he admits this is not true with the younger folks. A council operated by the Hartville Migrant Ministry includes community leaders, growers, and migrants. It attempts to establish better relationships and presently provides medical, dental, and child care, as well as crafts and recreation. It is federally funded. No attempt has been made to unionize workers in the area.

Hazards of the grower are not always apparent. Workers need to be paid whether or not there is a profit. "I've known times when we (the growers) borrowed money to



By using ground seaweed on the soil Glenn keeps an ecological balance on his farms and full nutrition in his vegetables

His patience and perserverance in the building program helped produce the new home for the Hartville Church of the Brethren

Optimistically, Glenn envisions feeding more of the hungry by better stewardship of the soil

pay our help," Glenn reflected. Housing seems to need constant repair. Although seaweed has been effective, there has not been instant prosperity. Changing the make-up of the soil takes years, and seaweed has been expensive. However, recent price hikes of chemical fertilizers have equalized things somewhat. Ninety percent of the vegetables are sold through regular markets. Natural hazards take their toll. When last June's temperatures dipped to the 'teens and two floods hit the same year, an estimated forty thousand dollars in plant, seaweed, and labor went by the wayside.

The Graber family lives in the modest farmhouse where Glenn was born fifty years ago. The packing and cooling sheds built by his father are relatively unchanged. Shiny gadgetry and flashy hardware are not trademarks of the operation. Glenn has the capacity to make-do where some would demand modernization. The machinery has been built or rebuilt to suit the needs. The real change — improving and reconditioning of the soil — unfortunately, cannot be seen.

Faithfulness to the church was not always uppermost in Glenn's mind. Although reared to attend church, it took a dramatic event to face himself honestly. An anointing for a young daughter diagnosed with a brain tumor which subsequent surgery proved nonexistent, did it.

"I made a covenant," Glenn says, "a covenant with God that I would not refuse to do anything within his will, in or out of the church. I have questioned, or made suggestions, but to my best recollection I haven't refused. For seventeen years I had perfect attendance at Lion's Club. I felt I should do as well for the church."

The family and the local church have benefited from this commitment. Patient perseverance has kept him working many years at the slow moving task of the building program, which finally began last spring. His search for truth helps keep church school classes alive with questions and convictions. A musical family, the Grabers have produced various choir directors, organists, soloists, and choir members.

Many responsible tasks are assigned them but a fun event remembered by most of the congregation is the hastily planned fish fry. After a productive night of Glenn's fishing, huge batches are served up perfectly for as many folks as can accept the on-the-spot invitation. There were close to a hundred persons at one recent fish fry.

Is there optimism for farming in the future? Glenn nods affirmatively. He envisions feeding more of the hungry with higher nutrition from better soil. A stint in Haiti with a Brethren group after a hurricane there made him more sensitive to poverty and hunger.

MINNEAPOLIS-MO

Now that people are generally more aware of ecological problems, is it possible that the organic farmers' time has come? "You never know," Glenn returns honestly. "Sometimes you think you have things all worked out and along comes something to punch a hole in it." It seems doubtful this will happen, but if it does, there's little doubt what Glenn Graber will be doing. He will be right out there, plugging away for more truth! □

JESUS, THE BIRDS, & THE MORROW

Priority choices are

Read Matthew 6:24-34

"Look at the birds" (Mt. 6:26). I've been doing that with increasing vigor, interest, and satisfaction as a hobby. The variety, beauty, and behavior of birds is an endless source of fascination and pleasure for me, but I don't think I can claim this verse as biblical grounds for my "ornithovoyeurism" (birdwatching). Jesus is talking about *anxiety* ("Do not be anxious about your life" v. 25) and *priorities* ("You cannot serve God and mammon" v. 24). While he taught on a Palestinian slope, I imagine birds were feeding nearby, and Jesus, ever alert to the here and now, saw them as illustrations. Illustrations of what? That has been the difficulty of this passage for us. If Jesus meant birds are *not* anxious he is wrong. They always seem anxious about predators and see nearly all beings with suspicious alarm. If people acted like that we would call it a mental disturbance. If Jesus meant birds do not plan for tomorrow (v. 34), he did not see them migrating thousands of miles, building nests, and brooding their eggs and young.

It may be helpful to be aware of what Jesus is *not* saying. He is not telling us to forego plans. He made plans himself. He spent forty days in the wilderness thinking through the ministry he would perform. He planned ahead for a Last Supper. He planned for his disciples to continue his mission. He advised us to "count the cost" in advance of decision. Not making reasonable plans ahead of time is not what we mean by "Do not be anxious." It leaves life to chance. Risk is inevitable in life, but only when taken in pursuit of one's priorities and plans to fulfill them.

Jesus is not *commanding* us not to worry. That would be useless. Feelings only increase when commanded. Being told not to be anxious compounds the problems of the worrier. Since someone has told him to shut off his worry and he cannot do it so simply, he not only continues to feel his anxiety but now also feels even more inferior, a failure, or guilty because he has not been able to stop.

Jesus is not telling us to do nothing and leave it all up to God. The birds are provided for, but you never see a lazy one that survives. Jesus taught faith, yet, but never does faith mean inaction.

Jesus is not telling us to avoid worry with any number of techniques that in the long run do not avoid it. Withdrawal, denial, pretending, busy-ness, and other such attempts to avoid anxiety may bring temporary and useful relief, but there is no lasting solution in them and they are not Jesus' suggestion.

What does Jesus teach us about handling our anxiety when he points us to our avian friends? Look at some things apparent about birds.

They know what they are about. They have their priorities clear. They will feed, migrate, nest, and rest. Jesus said we cannot serve God and mammon. Priority choices are necessary to deal with anxiety. Not just general guidelines, either, "God first." Specific priorities are needed, such as what I want and choose as best must take priority over what others will think of me when I do what I think best. Anxiety may not vanish, but it gets things in order so they can be handled.

This leads to a second bird observation, that they are productively busy. They accept their limits, but are constructively about their priorities of the moment. There is nothing more helpful about the pain of fence-straddling than getting off the barbed wire in one direction or another instead of just sitting there screaming.

God has provided for birds, and although I question their capacity for religious faith, they do function under the assumption that what they need will be available to them. Jesus says we are even more important to God than birds, so why would he not see to our needs (v. 26). Experiencing that statement of Jesus as a "put-down" won't help. Hearing it as a fine illustration of what faith can do will help deal with anxiety. (I am tempted to speak out here about man's upsetting of God's ecological balance which has put dozens of species of birds on the endangered list, but will defer to another.)

Birds have differing gifts and abilities, and they use them accordingly. The woodpeckers have heavy, long, and strong bills and skulls, so they use them to get insects from crevices and to dig holes in trees to attract or reach food and to nest. The flycatchers have sharp eyes and swift, maneuverable wings, so they use them to catch flying insects. Sparrows have thick, strong beaks, so they use them to crunch seeds. Birds do not have these attributes so they can "do their thing;" they adapt their ways to their gifts and using them strengthens them. Nor do they feel inferior to different species with different gifts. The vulture can soar but the flitting warbler does not feel jealousy or inferiority. He simply functions differently, using the gifts he has. We would handle our anxiety better if we would use the gifts we have and not compare ourselves with others.

While I can certainly advocate bird-watching as an absorbing and thrilling hobby, and cannot claim Jesus' "Look at the birds" as a biblical command to do so, I can say it helps the anxiety. It may be only a temporary escape that enables a regrouping of one's strengths. At a deeper level it represents a way of life that gets us in touch with the environment of which we are but one part. And that can go a long way in putting priorities in order and getting us busy about the core of life with the gifts given us as children of God. ☐

ecessary to deal with anxiety/by Ronald K. Morgan

Even though the Old and New Testaments abound in c

DOES GOD CAL

e concept of divine vocation seems unreal to many today

EVERYONE?

by T. Wayne Rieman

The idea of divine vocation has practically disappeared from present day thinking.

Though Saint Paul begins most of his letters with a simple, forthright statement: "I, Paul, an apostle, by the will of God. . . , " this is dismissed as something unique for Bible times.

Though we recall Moses' call out of the burning bush, though we remember Elijah's hearing a still, small voice, though Amos felt that the Lord took him from behind the flock, though Paul had a sharp, dramatic encounter on the Damascus Road, though the Bible, by actual count, has more than 2,000 references in which the Word of God comes to someone, yet these are not the experiences of many of us. As a friend remarked only recently, "I just never seemed to hear God's call."

Though Jesus experienced a divine vocation, and he called a dozen men to him, and they called hundreds who themselves called thousands in the name of Jesus, and though we still sing such old hymns as "Jesus Calls Us" and "The Voice of God Is Calling," it must be said again that the concept of divine vocation is foreign to the contemporary Christian scene. It seems unreal, or irrelevant, or simply not part of our experience. It is to this situation that I wish to direct four affirmations close to the heart of the Christian faith.

First, God calls everyone! We all have a divine vocation, a calling!

There is, we believe, a Voice from Beyond that reaches to wherever we are. This is the glorious faith! Out of the infinite mysteries of life, death, God, and the vast cosmos of which we are a part, there is a Voice! It is from God. Does God make known a purpose for me and for others? Does God reveal the secrets of a world plan? Is our destiny known? Christianity answers emphatically YES! God speaks. God is not dumb! In our sin and guilt, our perplexities and bewilderment about the burden and mysteries of life, there comes a Word from Beyond for our predicament.

This cannot be proven empirically, but millions have had this experience. It is the Good News, news of a "vertical miracle" that we might know who we are and what God means us to be. It means that we are all wanted; God desires community and partnership with each of us. God is no respecter of persons; God calls all. A person we'll call Jack said, "I was where I should not have been. In the middle of this, with lots of people around, I heard a voice: 'Jack, what are you doing here?' I turned, looking for someone who had addressed me; I saw no one, but I heard a voice, and it spoke to me." Each of us is that creature faced by God, to whom God speaks!

The Word of God is living and active, so says the writer of Hebrews. It is sharper than a two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before the Word no creature is hidden, but all is open and laid bare to the eyes of God with whom we have to do (Heb. 4:12-13). When I read that verse first in the Revised Standard Version in 1952, I was in a dormitory room (as a guest attending a conference). I read the verse, then noticed for the first time a sword in a sheath on the wall. I pulled the sword from the sheath, ran my fingers down the sharp two edges to the very point. What a punctuation to that verse! God's Word is sharp, incisive, penetrating, cutting through! No one escapes the call, though we are not trained to recognize it. The Word of God is alive; it is not dead print.

The call is the vertical dimension of life. We are addressed by God. When the calls come, and they come daily, we get a life and a lilt! We can live with enthusiasm. Indeed, that's what enthusiasm means: *en* (in or with) plus *theos* (God), that is, living with God or in God! We were not made for an earthworm existence — grovelling in the dirt, or for cowlike complacency! To be human is to be a child of God; it is to be response-able, able to respond to God's call. Albert Palmer put it, "I am not working for man or money, but for God, the master of the universe whose recompense is sure!" What a spiritual injection this is as we go about our daily round of tasks and responsibilities!

The experience of being called is central to the Christian faith!

The New Testament abounds in calls. The sense of vocation is heavy: "I beg you to lead a life worthy of the calling to which you have been called" (Eph. 4:1); "Let everyone lead the life which God has assigned him, and in which God has called him" (2 Cor. 7:17); and "Consider your call, brethren . . . " (1 Cor. 1:26). And there are hundreds of others!

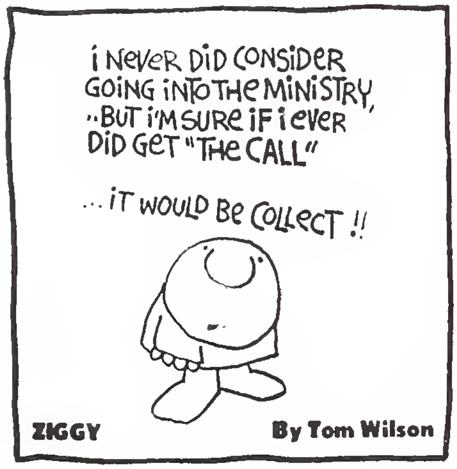
The church *(ecclesia)* is the community of those who have been called *(kletoi)*, of those who have received a vocation *(klesis)* from God. It is our hope that we should all see our lives as "ordered" by God's vocation addressed to us, and that the church is the community of the called. But since we are all called, more properly, we should think of the church as the community of those who have responded to God's call.

All are called to the ministry. To be a Christian is to be a minister! To minister means to serve, and to that we are all called. To serve God, that's the vertical dimension of our lives; to serve our neighbors and the world's needs, that's the horizontal dimension.

In the early church all were ministers whether they were apostles, pastors, prophets, teachers, evangelists, or deacons. We need a revival of this New Testament concept. Whatever our day's work brings, it can be a way of serving God and our neighbors. Our calling is a way of transforming every profession into a ministry. We are all called to a life task, and that life task can be performed by pumping gas, laying bricks, carpentering, teaching school, parenting, tilling the soil, selling groceries, wielding a stethescope or scalpel.

God's calls come in many ways. Let me count the ways:

God's Word comes to us through Jesus. He is the Word made flesh, lived out in the human scene; the divine became human that the human might become divine. In his amazing life, in his buzz-saw sharp words, in his willingness to die in obedience to his own vocation, in his resurrection and Living Presence, the Word comes. The word W-O-R-D comes from the Greek *logos*, meaning the mind, will, plan, purpose, and intentions of God. And that is what we learn from Jesus — the mind of God. God is like that man of Nazareth — the way he lived and spoke and died. In Jesus we get guidance. He is a plumbline in our midst. As the hymn phrase says, "We test our lives by thine."


I NEVER DID CONSIDER GOING INTO THE MINISTRY, ..BUT I'M SURE IF I EVER DID GET "THE CALL"
... IT WOULD BE COLLECT !!
ZIGGY
By Tom Wilson

Copyright 1973, Universal Press Syndicate

God speaks to us, calls us, through the printed word — the Bible. Here are brave and courageous witnesses as to what God has done in the world. In the Bible we learn about the mighty acts, wonders, and will of God. Here are recorded the "Where art thou" that came to Adam and Eve, Gideon's dewy fleece, the voice that sundered the heavens and called Jesus to his tasks. Over and over the Bible recounts the calls of God to the chosen people; all who read it with openness will find God speaking to them. It is a shocking book; it exposes us. As Nels Ferre observed: "If we do not get a shock when we read the Bible, we are not reading it rightly." J. B. Phillips says that when he was working his way through the old translations to develop his modern speech New Testament, it was as if an electrician were rewiring a house without turning off the main switch. It is alive! There's power there. The Word of God is living and active. It cuts us off from our wrong pursuits; it calls us back to God's will. God speaks through it.

God calls us through our inner life. God's Holy Spirit is active within us — always! When we get a clear insight (a wrong to be righted, someone needing help, a recognition of the idiocy of capital punishment), when inner urges prompt us (to go and see someone, to break out of a deadening habit, to speak a kindly word, to share more significantly with the dispossessed), when a sense of oughtness pushes us to act (to save our natural resources, to turn off the lights to assist in the energy crisis, to espouse the cause of the American Indians), then God has broken through to us. When a still small voice comes out of the whirlwind of our hustle-bustle life (telling us who we are, what we ought to be, reminding us of our proper relation to God, alerting us to our wrongdoing), then God has spoken! Harry Emerson Fosdick used to say: "All that is good within is God within." Yes! Yes! This is the life of God in the life of humans! A word of caution: These insights, inner urges, sense of oughtness, small voices inside of us, the feelings of gratitude must be tested by the plumbline of Jesus. If they are Christlike, then we can be sure God is speaking to us.

God speaks out of the exterior affairs and events of life. Green lights and open doors may be God's guidance. Likewise, red lights, closed doors, defeats, and failures may be God's ways of speaking to us, as a poet says: "Yet when we stumble, God is leading on." Sharp encounters, confrontations, even reprimands provide media for God's word to us. A misbehaving college freshman was reprimanded by a smarty sophomore who said: "Just who do you think you are?" The freshman confesses that God had spoken to him in that tense moment compelling him to examine his conduct and to consider the implications of his actions. God may speak through the advice of friends, for some, the regularities and rhythms of nature speak of God. The miracle of sleep, the powers of renewal, the defenses against disease within each of us speak of God's infinite care for us. But the exterior affairs, like the inner promptings must be tested. If they point us toward Jesus, God has spoken! The Holy Spirit or the Living Presence of Jesus is at work within us. Wherever there are love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control — God is there!

We are called to be and to do!

We are called into a new being. Tillich stated that Christianity can be described in two words: new life or new being. A new quality of life is ours to possess. Jesus came to give us life and that we might have it more abundantly. He also spoke of eternal life, not after death, but as a present possibility. This is the Good News: we don't have to live a dead-level, hum-drum, exhausting existence. Eternal life is ours, NOW! That's what eternal life means, the life of God in our lives. We can live with zest, a new lilt, and enthusiasm.

And we are called to tasks. There's work to do in our world: diapers to be changed, students to be taught, soil to till, forest fires to be put out, bricks to be laid, politics to be entered, laws to be enforced, taxes to be collected, wars to be stopped, crimes to be investigated, terrible inequalities to be made right, millions of starving to be fed, and lonely to be visited. Frank Laubach used to say that we are all meant to be God's channels. Above and around us is the power of God, and everywhere are tasks to be done. Each of us is a channel through whom God tries to do what needs to be done.

Tasks and responsibilities are to us what weights are to a clock. They keep us going. They are to us like a kite string is to a kite; it holds it down so that it can go up. Tasks and responsibilities help us to grow, to become what God wants us to be; they are the means of getting done what needs to be done in our world.

We can't do all the things that are flung at us each day. To some we must say no; but they are calls of God to us and we must choose the most urgent ones and the ones which seem to fit our genius.

We are reminded by Apostle Paul that: "The gifts and the call are irrevocable."

God has distributed gifts — to all of us — not equally, but profusely. And the days are flung at us — precious days of privilege, full of tasks and opportunities. In the midst of these, in this great and wonderful world we are called — called to be God's people and to do the world's work. God calls everyone! ☐

I see a new day dawning

by Edward K. Ziegler

Can Brethren be creative artists? I think we can, and will be! There are encouraging signs of new creative life in the church. We are more aware now than ever of the richness of our cultural and spiritual heritage. This is not a drag, a dead weight inhibiting creativity; it is both inspiration and challenge. It is not at all strange that we produced few great writers and artists and musicians while we were struggling to make a meager living on farms, and busily pioneering the West. But even then, we had our Peter Nead, Henry Kurtz, George B. Holsinger, and William Beery. Probably we had among us many artists whose beautiful work was never hung in art museums, many poets never read.

Sometimes we speak with wistful envy of the prolific scholarship of our Mennonite brothers and sisters. They have indeed set a lofty example before us in the profound and stimulating work of such writers as Harold S. Bender, Guy Hershberger, William Klaasen, and John Howard Yoder. And all through the years we have admired and profited by the superb literary talents of the Quakers as well as by their style of life. We call to mind such names as the poet Whittier, Rufus Jones, Thomas R. Kelley, and Elton Trueblood.

I believe we are on the threshold of a cultural and artistic explosion in the Church of the Brethren. Let me cite examples of promise, and then point in some directions in which we can and ought to go forward. We have authors whose work matches the literary excellence of Quakers and Mennonites. Our theologians and biblical scholars — Groff, Snyder, Neff, Brown, Donald Miller and Vernard Eller — are becoming widely known and deeply respected. Eller has rapidly emerged as one of the most popular writers on religious themes in a variety of disciplines. Anna B. Mow's books are widely read and loved. In the area of world social concerns, no one in the world today writes with more authority and grace than Ira W. Moomaw.

We have produced only a few minor poets through the years. Yet here we have the genuine excellence of the poetry of Alexander Mack Jr. Now we have a few whose work is becoming known and respected beyond the small circle of Brethren readership. The Manchester group of poets in the book *Watermarks,* Lucile Long Brandt, Ernestine Hoff Emrick, Ora W.

Dean Egge, carving native Virginia wood

Garber, and Kenneth Morse have all written poetry of high quality and beauty.

In the field of church history, we have had the integrity, the scholarly precision and the lean prose of Donald Durnbaugh's books, and the carefully researched and popular books of Roger Sappington. Both of these writers have owed much to the work and teaching of the late Gladdys Muir.

Journalism has been one of our better areas of excellence. MESSENGER is one of the most attractive and readable of all religious periodicals. *Brethren Life and Thought* through its 18 years of existence has become a respected little brother in the field of scholarly religious journals.

We have a notable tradition of congregational singing, but have until recently made small contribution in other areas of music. Alvin Frantz Brightbill has for years been one of America's foremost hymnologists. I believe we are just at the beginning of rich contribution in the field of music. For several years, Don Frederick has been producing excellent choral music. At least two Brethren have had prize-winning hymns in competitions sponsored by the Hymn Society of America. And now Steve Engle's superb modern opera, the St. Judas Passion, shows promise of becoming a major religious musical of this generation. Superior to either Jesus Christ Superstar or Godspell in its biblical and theological insights, its sustained beauty of musical score is at least the equal of these rock operas.

We are just on the threshold also of a real flowering in other arts. The Association for the Arts in the Church of the Brethren is stimulating interest, appreciation, and creative fruitfulness all across the church through workshops and Annual Conference exhibits. Mary Ann Hylton tells of the moving spiritual experiences occurring in the workshops she has led. "Mind-blowing" she calls them. She says, "People all across the church are genuinely hungry for the reality of God's Spirit moving in this way." Many folk who never dreamed that they might be capable of any artistic expression are creating works of beauty. The Association is discovering persons in many fields who are being stirred to creativity. A few Brethren artists have had their work exhibited in major art shows or museums — Joyce Miller, Paul Kline, Dean Egge, and Don Ziegler.

There is evident a powerful spiritual awakening in the Church of the Brethren. I believe that its major thrust will not be in the so-called charismatic revival, which is often limited to a neo-Pentecostalism, often regressive and divisive. The amazingly strong upsurge of creative evangelism in the church, the powerful biblical preaching of many younger pastors, the deep, serious, questing enthusiasm of thousands of youth are signs of the Spirit. In addition to the signs of promise which we have already noted, I believe we need to uncover and encourage creative talents in such fields as architecture, the writing of fiction, biography, drama and history, the liturgical arts, and creative work in Christian education.

The field of church architecture, a case in point, is very limited, for the age of expansive church structure building is over. Yet we could here make a significant advance. We need a Brethren architect in the tradition of Paolo Saleri who could relate the rich cultural heritage of the elders' table and the meetinghouse style to make new statements about who the Brethren are in the community of faith, to express compellingly what our understanding of the gospel means in today's world.

Maybe our rugged Puritan idealism and our high respect for truth in statement and in relationships make it difficult for the Brethren to write popular fiction. We have a reverence for honest marriage and lofty ideals which makes it hard to write spicy stuff! Yet the warmth and remembered dignity of our home and church life reflected in Cecil Williams' *Paradise Prairie*, or Ota Lee Russell's *Jackknife Summer* may indicate a direction for some wholesome fiction for which there is a wistful and growing hunger in our culture today. Someone should try!

There is always a limited but live demand for good biography. Not much that we have written has had appeal beyond our own circle, and the prohibitive cost of making a book today makes this a very tight opportunity for creative writing. Recently there has been a spate of autobiographies, but unfortunately most of them are printed by vanity presses — which means that no publisher would touch them. But there are persons among our brotherhood with rich and varied lives whose story, if recorded with verve and literary skill, might reach a wide market.

We have done little in the field of drama. Parker Dupler's drama on the life of Elder John Kline is one of the very few good dramatic pieces by Brethren. Though this is a limited and highly specialized field, here, too, is an awakening. Related to it is the writing of material for such media as radio and television.

Perhaps it is time to launch a literary magazine, or a magazine of all the creative arts for and by the Church of the Brethren. Or should *Brethren Life and Thought* enlarge its scope to foster new creative work in all these fields? The journal cannot publish book-length pieces. At the very least, we need some kind of guild of Brethren writers to parallel the Association for the Arts. Perhaps this latter organization has a sufficiently wide scope to include all.

There is one more area for creative work. This is the creation and writing of celebrative worship materials. Much that is now being done is insufficiently grounded in theology and has lost both reverence and dignity in an attempt at breezy, chatty "relevance." We should be writing and publishing hymns, spirituals, litanies, prayers, dramatic services, guides for worship in the family setting, as well as for the congregations. Robert H. Miller's lovely book of prayers is a sample of what may be done. Ken Morse, Steve Engle, and a few others have been creating noteworthy music in this category. I believe that the Church of the Brethren could make a really fine contribution to the church universal in the realm of worship.

Brethren have been creative pioneers in many areas of mission, in volunteer service, in creative and imaginative approaches to the problems of hunger and brokenness. We have, I think, a talent in such things, a talent that will continue to pioneer practical thrusts of faith.

Let us now parallel this Christian creativity by letting the great winds of the Holy Spirit sweep us out into creative expression in celebration and in all the arts which are the dress of the human spirit at its best. ☐

Conrack: A lover, a loser, a cheerleader

by Cultural Information Service

Conrack is based on the experiences of Pat Conroy, a young and idealistic teacher who was assigned in 1969 to a school of black children on Yamacrow Island, a small piece of land off the coast of South Carolina. The story of his work there has been adapted from his book *The Water Is Wide* (Dell, $1.50). Irving Ravetch and Harriet Frank Jr., created the screenplay. Conrack is an unusually human movie and ought to be seen and talked about by everyone concerned with the real meaning of education, communication, and a full, rich vision of life.

When Conroy (Jon Voight) arrives on the island and meets his class — a group of kids in the fifth to eighth grades — he is stunned to find out that none of them can pronounce his name (they call him Conrack), several can't spell their own names, others can't count to ten, and none of them know that they live in the United States. Mustering every ounce of creativity in his head and every scrap of emotion in his heart, Conrack begins a nonstop strategy of unorthodox ways to arouse in his students a love of learning and life. He improvises each day, winning their confidence through roughhouse antics, humor, and locker-room lingo. He's a one-man band, a three-ring circus, a storyteller, a lover, a loser, and a cheerleader. He takes them on field trips to demonstrate that the earth and everyday experience are the little red schoolhouse of life. An apple falling on one student's head is connected with Isaac Newton's law of gravity; teamwork is a tackle football game; and learning how to swim (many children have drowned off the island because they couldn't swim) becomes as important as any dates from history. Conrack plugs his class into the electronic world with movies and draws out their feelings with a record of Beethoven's Fifth Symphony.

But Conrack's unorthodox teaching methods run him smack into trouble with the disciplinarian black principal Mrs. Scott (Madge Sinclair) and the straight-laced, traditional superintendent Mr. Skeffington (Hume Cronyn). He challenges Skeffington's authority when he takes the class on an overnight excursion to a Halloween celebration in Beaufort, South Carolina. And, for defying his superior, Conrack is fired. In a terribly moving finale, he looks at his class and says, "My prayer to you is that the river is good to you in the crossing." As his motorboat leaves the island, the students play Beethoven's Fifth on a portable record player as a tribute to their teacher and a lament to his going.

Processing Conrack

1. Conrack believes that children learn best when they are happy, active, involved, and interested. Do you agree with his teaching philosophy and methodology?

2. Neither Mrs. Scott nor Skeffington are cardboard villains. What qualities endear you to these characters? It could be said that the difference between Conrack's approach to education and theirs is that he is concerned about what he can do for children and they are interested in what they can do to them. Or, put another way, Conrack believes that the purpose of educational institutions should be to serve children rather than shape them. Do you agree or disagree?

3. Do you think Conrack's Halloween excursion was worth the sacrifice of his job?

4. Did Conrack succeed in giving the kids a sense of dignity and self-worth? What do the kids teach Conrack about himself, teaching, and life?

5. Would you want your children to have Conrack as their teacher?

6. Why is it so hard for schools to move forward and so easy for them to slip back?

7. Reflect on this statement by John Holt. "If I had to make a general rule for living and working with children, it might be this: Be very wary of saying or doing anything to a child that you would not do to another adult, whose good opinion and affection you valued." ☐

Reared a bigot, Conrack somehow caught humanity along the way. Here, in the person of Jon Voight, he horseplays with pupils on an island off the South Carolina coast

In a story only now being revealed, the behind-the-scenes mediation of Ralph Smeltzer in Selma is termed a "most phenomenal performance"

A peacemaker's role at

by Charles E. Fager

In late October 1963, a minister of the Church of the Brethren named Ralph Smeltzer paid a call on the Student Nonviolent Coordinating Committee's national Headquarters in Atlanta. There Smeltzer was told how three dozen black workers at the Dunn Rest Home in Selma, Alabama had been summarily fired by the owner not long before, after he saw them lined up at the courthouse trying to register to vote. Smeltzer was told that none of those fired had since been able to find other jobs with white employers, and he was asked if his church could offer them any assistance.

Smeltzer was serving as director of peace and social education for the Brethren at the time, and decided to visit Selma to look into the situation. His inquiries confirmed the story he had been told, and he went to work setting up a relief project. His plan was to get help from the church's international relief and assistance program in establishing a small sewing factory in Selma, where the former Dunn employees could find permanent work.

As he pursued the details involved in the project, however, Smeltzer's attention was increasingly drawn to the tense and oppressive racial situation in the city at large. SNCC workers were organizing among the city's black youth; the solidly segregationist sheriff, Jim Clark, was harassing them and others, with no one to stop or restrain him; the situation looked and obviously was explosive. In the spring of 1964 Smeltzer obtained permission from the Brethren Service Commission to work as a conciliator and mediator in the city.

Through a long and irrelevant series of complications, the sewing factory never got started. But over the next eighteen months Smeltzer worked quietly and steadily away at his new task of opening up communication between black and white in Selma and trying to bring about some modicum of reconciliation and justice in their relationship.

His first job was to come to know Selma intimately, both the black and white communities. "I have to get to know this city better than most people who live here," he wrote in one of numerous memos to himself on the subject. And he did: he studied the history, the economy, the politics and the religion of the region intensively and thoroughly. He interviewed practically all the people who either carried weight in the black and white sections, or knew who did. Where officials like Selma Mayor Chris Heinz met his inquiries with a barely disguised invitation to get out of town, he fell back and developed contacts with private citizens who had important access to them. Based on this material he drew up detailed analyses of the black and white power structures, and the political groupings within each.

As he moved about the city, Smeltzer kept bumping into white people who would say to him privately, once he had gained their trust, that they knew segregation was evil and must go; but each was convinced he or she was alone in this sentiment and was afraid to express it publicly. Smeltzer began quietly putting these people in touch with each other; and from these contacts was to come the "moderate presence" in the city, a presence which finally emerged after the march to Montgomery in 1965.

In the black community he found leadership fragmented into competing cliques; here he worked with the various erstwhile community spokespeople, trying to get them to sit down and come to some understanding which would enable them to join forces. He was an early advocate of the elevation of a relatively unknown minister and teacher, F. D. Reese, to the presidency of the Dallas County Voters League as a way of achieving this unity. Reese went on to lead the historic voting rights campaign with Dr.

Copyright 1974 by Charles E. Fager from his book *Selma 1965*, published by Charles Scribners Sons. Reprinted with permission.

Selma

Martin Luther King, and is now a city councilman.

It was slow work at the beginning, and Smeltzer's memos to himself are dotted with reminders that he must above all be patient in his efforts. His style was carefully low-key and nondirective: he stayed strictly neutral between the two communities and among the factions within each; he kept confidences, listened more than he spoke, asked questions more than he made statements, and rarely attended any of the meetings he catalyzed.

Even so, he was often afraid for his physical safety in the city, especially after an incident in late spring 1964, involving two Presbyterian officials visiting church schools for blacks in Wilcox County south of Selma. The two had been set upon and beaten savagely by a white motel employee, who decided they must be outside agitators. Wilcox Sheriff P. C. "Lummie" Jenkins declined to take the incident seriously, and the county grand jury returned no indictment when it got around to considering the matter. With Jim Clark and his large number of ragtag possemen roaming Selma's streets without restraint, Smeltzer was right to be cautious and concerned.

Once his community analysis was

Smeltzer's first job was to know Selma intimately, both black and white communities

In behind-the-scenes work with white leaders, Smeltzer sought to get them to abandon a diehard segregationist position. Among blacks he urged building a disciplined, representative leadership that could press resolutely for basic but moderate advances

complete, Smeltzer began to move strategically. His plan, as he described it, was first to make himself indispensable to leaders in both communities as a source of information and a communications link between them; then to use this position to move the white leadership toward dilution and abandonment of their diehard segregationist posture, and the blacks to building a disciplined, representative leadership which could press resolutely but peacefully for basic but moderate advances. By the end of 1964 he had achieved at least one visible change: the chairs were returned to the public library. When the Selma library felt obliged to allow blacks to begin using its facilities in early 1963, the staff had removed all seats and benches, and patrons of both races were forced to stand in it for several months. Ralph Smeltzer's quiet mediation persuaded the staff that it would be safe to let people sit again.

By the end of the next year, 1964, Smeltzer had also come near achieving indispensability; but while he was encouraged with the privately-expressed willingness of many white businessmen and officials to comply with the newly-enacted Civil Rights Act, the terrorism of Clark and the violence roiling just below the surface in much of the white community had kept them from making any break with the public united front against compliance. Thus, six months after the act's passage, public accommodations and buildings in the city were still rigidly segregated, in open defiance of the law.

As 1965 opened, Smeltzer looked forward with foreboding to the impending direct action campaign to be conducted by Dr. King and his Southern Christian Leadership Conference. He knew how completely such a movement could disrupt a community's life. In fact, he felt so strongly about what was coming that he stepped briefly out of the unobtrusiveness which characterized his work in an attempt to make the white leadership aware of what they were facing.

On January 6, 1965, Smeltzer called together several of his key contacts, all men of influence in city affairs, in the board room of the People's Bank and Trust Company building. At the meeting he laid out in detail for them what he knew of SCLC's plans, and tried to show how serious the potential for disruption, violence and federal intervention were. He also suggested a number of concessions which, if made by the city and county government in time, might make the city less of a sitting duck and enable it to avoid being the main target of Dr. King's drive. The key to these concessions was easing the stringency with which the County Board of Registrars was applying the state's restrictive voting regulations and literacy test.

Smeltzer's forecast was, of course, prescient. Moreover, his proposals were both moderate and sophisticated, reflecting an understanding of both the community and the movement.

But he got nowhere. The whites simply did not believe that the situation portended anything like he had described, and felt themselves under no pressure to work for the changes he outlined with any more vigor than they already were. When the lengthy session concluded Smeltzer had utterly failed to pierce their complacency.

As the campaign unfolded and outstripped even his direst predictions, Smeltzer kept in almost daily contact with key people on both sides. At one point Smeltzer's mediation set up negotiations from which emerged a Board of Registrars' decision to open an appearance book before it was ordered to do so by the federal courts. This miniscule concession almost opened the way to continued negotiations, which might ultimately have made possible a local compromise which would have moved Dr. King to shift the focus of the campaign elsewhere; but the situation and the SCLC staff did not permit it to happen. Smeltzer also assisted the agents of the Community Relations Service who arrived after the March 7, 1965 attack on the first group which tried to march to Montgomery, orienting them to the situation and feeding them the contacts they needed to carry on their own mission of preventing further violence.

After the march Smeltzer returned to Selma for a visit and was gratified by what he found. Despite the ordeal that the city had undergone, prospects for progress seemed

A Picture Book for Children . . .

- Delightful
- Colorful
- Perceptive
- Instructive

CHINESE EYES

by Marjorie Waybill
Illustrator: Pauline Cutrell

The story about Becky, an adopted Korean girl in the first grade, will help readers understand the feelings of other children. It will help them accept their own differences. In full color. Hardcover/ Jacket, $5.95.

Order from:

Brethren Press
Elgin, IL 60120

good: in his memos he describes Rev. Reese as being in a strong bargaining position and carrying himself like a real leader; the white progressives had surfaced and were soon to win a struggle over a Chamber of Commerce statement opposing violence and would not be silenced again.

Smeltzer concluded that the time was right for him to phase out of his role in the city, which he did over the next few months. He found a successor in David Smith, a Methodist seminarian from California who took leave from his studies to spend the summer in the city. Smith found quarters in the white community and went to work as a conciliator in the same manner as Smeltzer had. The morale and leadership of the black community soon deteriorated, however, and he found himself with plenty of work to do and played a similarly important role. In fact, in August 1965 when an Episcopal seminarian, Jonathon Daniels, was shot down near Selma by a white deputy, Smith's quiet intervention helped avoid a violent incident in the city.

Ralph Smeltzer is an unusually methodical man, and this characteristic clearly had much to do with his effectiveness in Selma. He took notes during every telephone conversation he held about Selma, and wrote summaries of each interview he conducted. His community analyses were worked out in painstaking and comprehensive detail, and updated as they were affected by new information. All this was entered in longhand in the pages of a small black looseleaf notebook he carried with him.

Predictably, Smeltzer threw nothing away, and after concluding his Selma work he assembled all his notes, plus dozens of file folders full of relevant news clippings, pamphlets, magazine articles, correspondence and other materials, for the Brethren archives in Elgin, Illinois.

These files were made available to this writer during the latter stages of the research for my book about the Selma campaign, *Selma 1965*. They immediately became the most valuable single resource for interpreting what happened in the white community during and after the voting rights campaign; but even more than that, they unveiled a ministry about which I previously knew virtually nothing, despite having worked in Selma all during the campaign, but which was unquestionably one of the most phenomenal performances in a situation which produced many startling phenomena.

Only the barest sketch of Smeltzer's work in Selma has been given here, intentionally so, because any adequate treatment would deserve a book of its own. It is my hope to stimulate some other student of the period, or of the Christian ministry, to undertake the fuller study of his work which would result in such a volume. To study and learn from such a distinguished example is to begin to pay it proper tribute. □

CLASSICS of Inspiration and Devotion

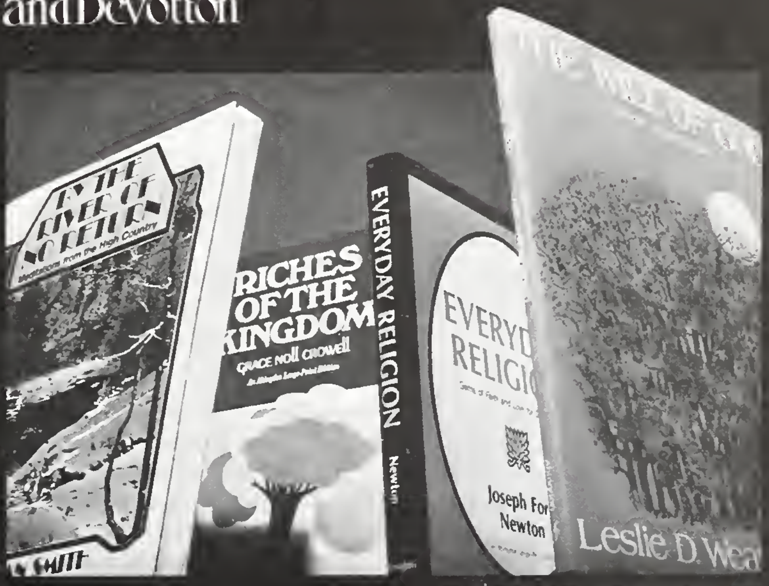
&

IN LARGE PRINT

By the River of No Return
Don Ian Smith, a rancher and pastor, presents meditations about spectacular and dangerous aspects of life on the wild Salmon River in Idaho. $5.95

Riches of the Kingdom
Grace Noll Crowell's poetry is a true asset to the scriptural passages and meditations found in her collection on faith, love, and peace. $5.95

Everyday Religion
Joseph Fort Newton counsels on giving, forgiveness, and thanksgiving in his selection of best-selling ideas on universal situations. $7.95



The Will of God
Leslie D. Weatherhead reveals and guides us through the three wills of God: the intentional, the circumstantial, and the ultimate. $5.95

satisfying to give
One of the pleas

type from BY THE RIVER OF NO RETURN

at your local bookstore
abingdon

Putting God and Christ at the center of our lives gives us wholeness and a completeness nothing else can give

On being healthy … on being whole …

by Joseph J. Schechter, M.D.

Life has its mountains and its valleys. It has its complete moments and its brokenness. All of us, being human, have losses of one type or another: accident, misfortune, ill health or disease. The following are several scenes from life:

1. The place is the emergency room of a general hospital following an auto accident. A little girl was brought in, dead on arrival. She was hit by an auto driven by John Jones. John was driving home from work after a brief stop for a couple of drinks, unwinding after a busy, tiring day at the office. John is not an alcoholic, but alcohol, nevertheless, has been called by some our number one drug problem.

2. The scene is an average American home. Mother is busy with preparation of the evening meal. She has had a routine day. In the morning she relaxed with three cups of coffee in between housework. Before having lunch with the bridge club, she cared for the morning headache that could have ruined her day by taking a Quik-Tab. Feeling a bit tired now, as she prepares the evening meal, she took one of her husband's Bright Day pills which has helped her breeze through the afternoon. Now, Dad isn't home yet, and Jimmy, the preschooler, is watching tv. Dr. William Glasser, psychiatrist, says the average preschooler spends 60 percent of his awake hours in front of the tv. Television tells us how to deodorize, relieve our stomach gas with Alka-Seltzer, how to sail off into pleasure-filled worlds. Television paints success as having more and more material things, and this unreal world of TV is 60 percent of the preschooler's world. Is this life?

3. The year is 2022 A.D. In the science fiction film, "Soylent Green," New York City has become a city with 20 million population. People are living on stairways and in dormitories. Apartments are rented to you according to your place on a priority list. Fresh vegetables, fruit and meat are unheard of. Food is rationed out in the form of compressed pills. Soylent Green is one of these compressed pills. It is given out every Tuesday. What the Ministry of Food has done is the ultimate in conservation of energy; even the dead are transformed into pills. Finally, the secret is out; Soylent Green is people. A frightening picture of life, and for *now* it is fiction.

4. A mother of a household has been bedfast for ten years with a heart condition. The husband is a domineering man, and it has not been a happy marriage. Suddenly, the husband dies, and the wife gets up from her sick bed, takes care of her remaining family and functions normally. The heart condition has abated.

5. The scene is the wedding day, but the bride, extremely nervous and anxious, is incapacitated because of a rash which has enveloped her entire body. She is an allergic individual, but never has she had a rash like this before. The wedding is postponed.

6. The place is the intensive care unit of a busy general hospital. The patient is a five-year-old boy. He is unconscious, an intravenous fluid runs into a vein, and a respirator is attached to his airway. He makes no responses to stimulation. His pupils are dilated. There is seemingly no hope for recovery, yet his heart is beating, his blood is circulating. Is this life?

7. An elderly gentleman down the hall from the intensive care unit has just had a stroke. He also is unconscious. He is cared for. No IV fluids are running. He dies peacefully and quietly.

8. Jane is 17 years old, unmarried and pregnant. She and her boy friend love each other very much, but marriage now is out of the question. Should she leave town, let the baby out for adoption? Should the baby be raised in the immediate family? Or should she have an abortion? Abortion is easier now. The U.S. Supreme Court has ruled that it is entirely between the patient and the doctor to decide. Not a hospital staff committee, not a social worker, but the patient and the doctor. She chooses to have an abortion.

9. Mary and Bill are 44 years of age, married, have a family of four children, and though the pill is usually successful, not so with them. Mary is pregnant. It doesn't fit into their plans. Their youngest is about ready for college, and Mary, herself, is planning to go back and finish her degree. They talk it over, they pray about it, they decide to have an abortion for, after all, should a baby be born who isn't wanted? And they already have four children, which is more than their share.

10. Susan is near 60 years of age. She is a severe rheumatoid arthritic. She has a grown family. Her husband has a good job. They own their own home. They are members of a church, but she is getting more crippled every day. Confined to a wheelchair, she cannot do her own housework. She cannot even walk. Someone has suggested that she go to see a faith healer, but she is fearful of this, for the idea of "if your faith is strong enough a miracle might happen" is frightening to her.

These scenes from life are varied. One is from science fiction, but in the realm of possibility; the others are from real life. What is our reaction to the questions they raise? To some, the answers are clear. To most, the answers are not a simple yes or no. Fortunately, Jesus has helped us somewhat.

He has dealt with the problem of sin and illness, with the question, "What did I do to bring this on?"

When asked about the blind man, "Who sinned, this man or his father?" Jesus said, "Neither." And through knowledge of the laws of nature and of the universe, we know certain causes and effects. We know the effect of falling off a cliff, or stepping in front of a fast-moving car, or having a rattlesnake inject venom into our system. Likewise, we know the effect of having hatred, jealousy and envy within our hearts.

What about matters of faith? Does it matter in illness if I have a faith, or what my beliefs are? Bishop Fulton Sheen has said, "Man is forever restless until he finds God. He can study this and that, he can buy this and buy that, possess material wealth, but until he finds God, his soul will be restless." He calls this man's search for the eternal. Albert Schweitzer said, in addressing a group of nurses on their commencement day, "I know not where destiny will take you but this I know, the ones of you who find how to serve will be the happiest."

But what did Jesus mean when he said to the sick woman who had touched the hem of his garment, "Your faith has made you whole"? The idea of *wholeness of person*, I believe, is crucial. The problem for me, and I'm sure it has been for others, is that wholeness is not synonymous with being healthy. But Christ has said, "Your faith has made you whole."

Paul Tillich has helped at this point, for he has described a person being whole, or being free, when that person is a centered person with no part out of control. And Tillich adds that for him, putting God at the center makes a person whole.

Putting God at the center may make you whole, but not necessarily healthy. For I may be weak of body — may have arthritis, may be an amputee, may have heart trouble, may be slow of mind, or I may be very acutely ill, but with God at the center, I can be whole. I am whole, not divisible, but a whole person. Christ said, "Your faith has made you whole."

We have all tended in the past to divide and fragment the person. We in the medical profession are very guilty of this; we say that person is the "blind man." Or the nurse will say to the patient arriving at the hospital, "Yes, you're the gall bladder for tomorrow." Or we describe a person by his deformity or his status in life. We tend to describe the whole person by using one part. We use the terms, body, mind and soul. Physicians take care of the body, psychologists take care of the mind, and we leave the matters of the spirit to the minister.

Paul Tournier makes a plea for the consideration of the whole person. We all want to be treated as complete and whole persons. Our outside appearances are what Tournier calls the personage. This is how we identify people.

Putting God and Christ at the center of our lives gives a person wholeness and a completeness that nothing else can do. It doesn't necessarily follow that a person who is Christ-centered is going to be less sick. Leslie Weatherhead has said that because of sensitivity and concern, the Christian may be *more* susceptible to anxiety and mental illness. Swiss psychiatrist Carl Jung seemed to lean the other way, feeling that religion and health are related closely. He believed that a decrease of emphasis on religion or faith would bring about a corresponding increase of neurosis. In other words, a viable faith would tend to prevent neurosis.

I believe that one's faith will not guarantee good health, but it does give one a unity of the person, so that illness can be handled more adequately. In such a situation, healing is more likely to take place.

Having a strong faith means putting Christ at the center of my life. This makes me whole. What does it mean to put Christ at the center of my life? When Jesus was asked what the greatest commandment was, he said, "Thou shalt love the Lord thy God with all thy heart, soul and mind, but second unto it is that you shall love your neighbor as yourself." This is a big order. This is the most important part of the Christian's concept of health and healing.

You should take care of your body, for your body can affect the whole person. See your doctor once a year, listen to what the Surgeon General says about smoking, exercise regularly, and eat good food, but not too much. Take care of your mind, for your mind can affect the whole person. Have healthy thoughts, relieve tensions where possible, and get rid of jealousy, anger and hatred.

Strengthen your faith. Unite your spirit with God. Put Christ at the center of your life, remembering that he came that we might have life and have it abundantly." ☐

CLASSIFIED ADS

PATCHWORK QUILTS WANTED made prior to 1940. Spark, 4858 E 10th St., Tucson, Arizona 85711

FOR RENT—Modern waterfront apartments, nonsmokers and nondrinkers For more information, write Metzger Apartments, 8443 Bayshore Drive, Treasure Island, Fla 33706, or phone 813-360-8377.

WANTED — Husband and wife to live in group home with 10 children, in need of supervision (CINS) Good salary, ample benefits Send resume to Pastor Monroe C Good, Dundalk Youth Service Center, Yorkway and Shipway, Baltimore, Maryland 21222

The Carpenter's Way to Build Dynamic Sermons Send for Free Information No need to write Mail envelope or card with your name and address to Seaboard Press, 153 Blanchard Road, D18, Drexel Hill, Pa 19026

WANTED a good copy of J C Flory's, *The Flory Family Genealogy*. Will pay up to $25 00 depending on condition. Merl G Whitehead, 408 Egbert Rd , Goshen, Ind 46526

WORSHIP CHRISTMAS EVE IN BETHLEHEM Bible Lands Christmas Tour, Israel and Greece, with Dr Edward K Ziegler as host and tour director Leave Dulles (Washington), Baltimore, or New York Sunday, Dec 22, arrive home Jan 1. Christmas Eve in Bethlehem, comprehensive tour of Israel, then two days in Athens and Corinth. Travel arrangements by Menno Travel Service Write Edward K. Ziegler, Rt. 1, Box 36, Woodsboro, Md 21798 for brochure and terms

SUBSCRIBER SERVICE

Please include a Messenger address label to insure prompt service whenever you write us about your subscription.

For change of address: If you're moving, please let us know four weeks before changing your address. Place magazine address label here, print your new address below. If you have a question about your subscription, place your magazine address label here and clip this form to your letter

ATTACH
LABEL
HERE

Mail to: Messenger, Church of the Brethren, General Board, 1451 Dundee Ave., Elgin, Ill. 60120

name (please print)

address

city state zip code

Children's tv: A campaign for quality,

by Darl W. Hinkle

Every Saturday morning, television sets across the nation are tuned in to programs with titles such as "Goober and the Ghost Chasers," "Josie and the Pussycats," "Sesame Street," "Bugs Bunny," "Fat Albert," and a host of others. Often, as children rush to the tv screen, parents are filled with doubts. Which shows are good? Which ones will harm my child? Is there too much violence in these programs? Do the programs and commercials undermine the values we try to teach?

Action for Children's Television is a national organization dedicated to child-oriented quality television without commercialism. ACT was founded in 1968 in Newton, Mass., and today has thousands of members across the country and the support of major institutions concerned with children. The objectives of Action for Children's Television are:

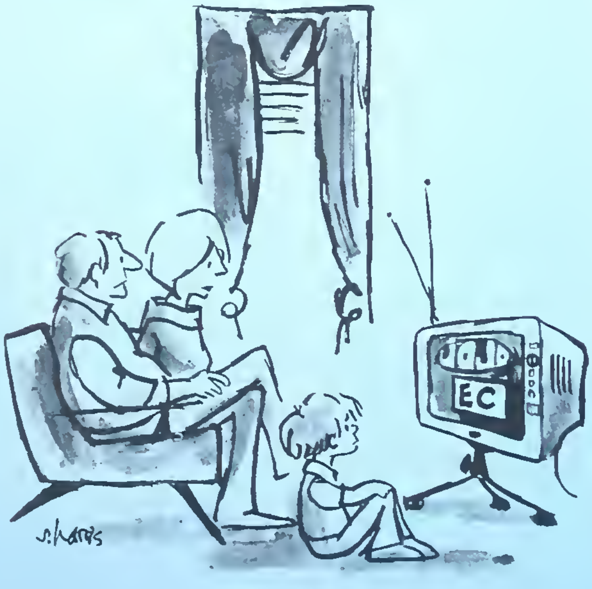
1. to pressure and persuade broadcasters and advertisers to provide programming of the highest possible quality designed for children of different ages;
2. to encourage the development and enforcement of appropriate guidelines relating to children and the media;
3. to encourage research, experimentation, and evaluation in the field of children's television;
4. to educate and enlighten parents and others involved with children to the importance of television's effects on the child;
5. to eliminate commercialism from children's programs and to substitute a new system of financial support, including underwriting and public service funding.

A partial list of endorsers for ACT include American Academy of Pediatrics, American Friends Service Committee, American Library Association, Association for Childhood Education International, International Reading Association, National Child Research Center, National Conference of Christians and Jews, National Education Association, and National Recreation and Parks Association.

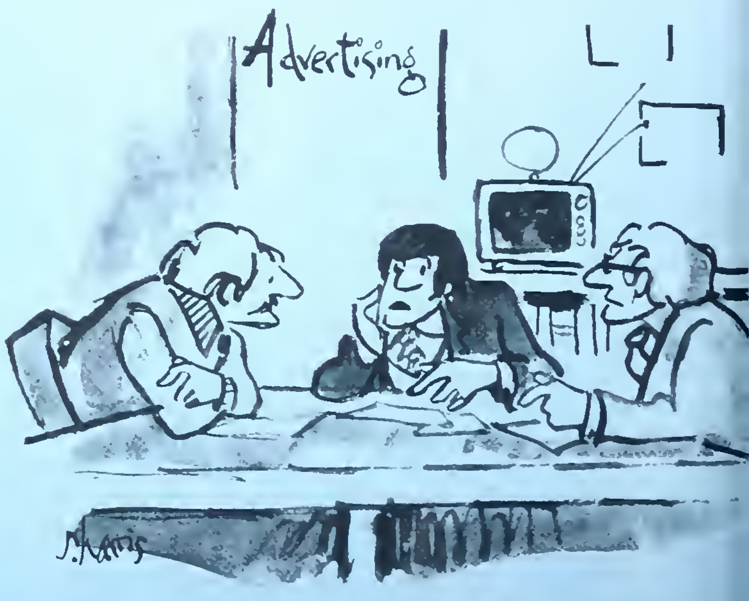
Action for Children's Television is supported by grants from the Markle Foundation, the Ford Foundation, and the Mattie Wattis Foundation.

What has ACT been able to accomplish? In the article "Television" the May, 1973, PTA Magazine states, "ACT was one of the main forces pressuring the National Association of Broadcasters into a new rule, issued January 1, 1973, forbidding the hosts of children's shows to sell their sponsors' products on the air. Bozo's Circus, for example, could no longer use its on-the-air personalities to pitch products.

Action for Children's Television and other groups have alarmed commercial television producers by suggesting that advertising be banned completely from children's television. From the article cited above it states that "in a petition filled with the FCC, ACT asked that a minimum of 14 hours of children's programming be scheduled each week and that these hours be free of commercials." ACT has proposed that



"THE FOLLOWING PROGRAM IS RATED 'EC'. IT EXPLOITS CHILDREN."



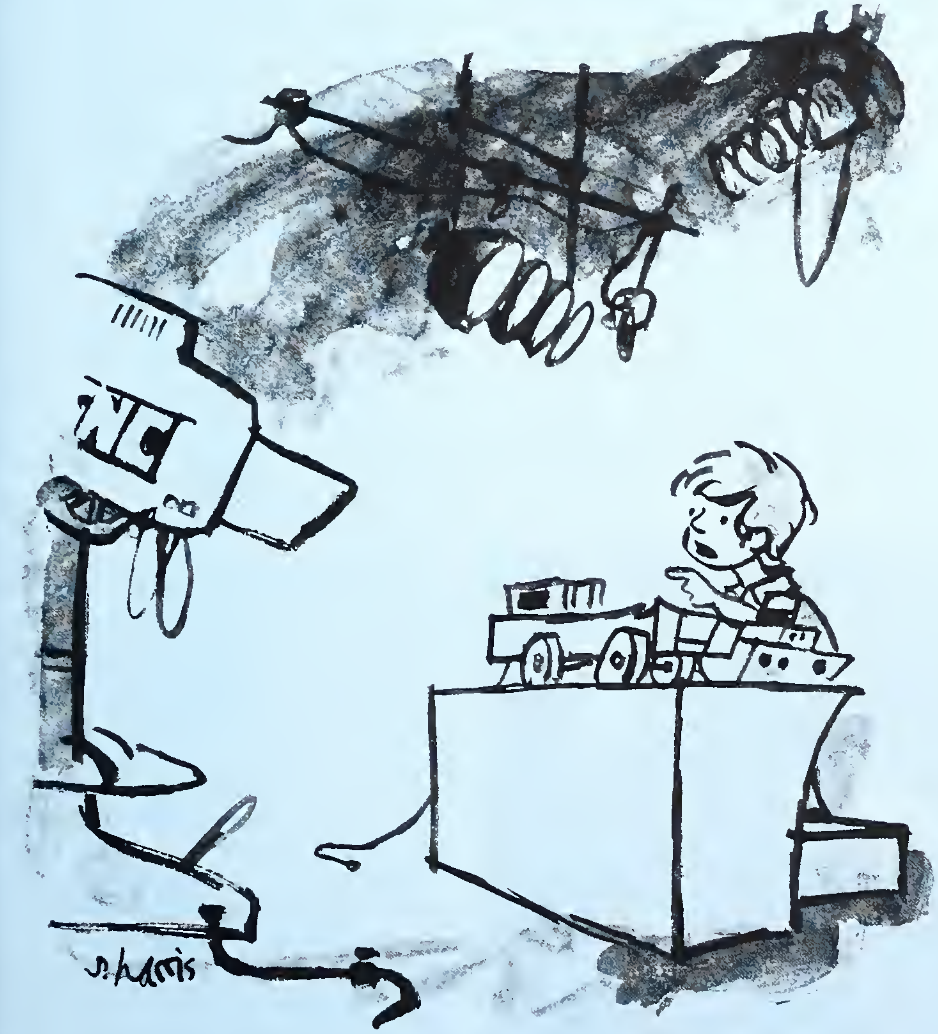
"SURELY THERE MUST BE SOME WAY TO STAY WITHIN THE LAW AND STILL CON THE 5-YEAR OLDS."

Copyright © 1973 by Triangle Publications, Inc., Radnor, Pennsylvania Cartoons reprinted with permission from TV GUIDE ® Magazine.

experimentation, guidelines

rather than a sudden elimination of children's-hour ads, there be a gradual phasing out over a period of years.

Among ACT's other achievements are pressuring several large drug companies to end vitamin advertising on children's programs which could encourage hazardous self-medication by children; establishing a national resource center on children and the media for use by educators and broadcasters; commissioning a study into the economic characteristics and alternate financing methods of children's tv which resulted in the book *Children's Television, the Economics of Exploitation* by William Melody (Yale University Press, 92a Yale Station, New Haven, Conn. 06520; paper, $1.95).



"KIDS— THIS CHANNEL HAS GIVEN ME EQUAL TIME TO REMIND YOU THAT INSTEAD OF BUYING THE EXPENSIVE TOYS YOU SEE IN THE COMMERCIALS, YOU CAN MAKE YOUR OWN TOYS OUT OF WOOD AND CARDBOARD AND GLUE AND STUFF..."

Another book, *The Family Guide to Children's Television; What to Watch, What to Miss, What to Change, and How to Do It* by Evelyn Kaye (ACT, 46 Austin Street, Newtonville, Mass. 02160; paper $1.95) aims to help parents rather than dictate to them. The book contains the National Association for Better Broadcasting's ratings on many children's and adult programs; opinions from pediatricians and child development specialists on what constitutes a "good" tv program; information on cable tv, violence, and commercials in programming for children. There is a special workbook pull-out section in which children can rate their favorite tv programs and create their own television cartoons. *The Family Guide to Children's Television* is an exciting aid for the whole family in solving their individual dilemmas about television.

The 16mm color film, "But First, This Message," is an analysis of what is on commercial television for children, with excerpts from tv shows and commercials, comments from professionals working with children, and reactions from children themselves. This film provides a basis for discussion about television for children. "But First, This Message" can be rented for $25 from ACT.

ACT's fourth annual symposium, held in April at the John F. Kennedy Center for the Performing Arts, Washington, D.C., brought together an international panel of filmmakers, producers, educators and medical and television professionals who presented and reviewed children's television programming from around the world. The symposium provided an international exchange of programming ideas and techniques for children's television; stimulated the development of improved programming for American children's television; and explored the potential use of films for children's television programming.

MESSENGER readers can support Action for Children's Television by becoming a member ($5) or sending a tax-deductible gift to ACT, 46 Austin Street, Newtonville, Mass. 02160.

word from washington

The energy crisis: Yes, the wolf is real

by Ralph E. Smeltzer

Make no mistake about it, there is a real wolf in the woods. The energy crisis is still very real for millions of poor persons at home and abroad, the disabled, the working poor, the elderly and all persons living on fixed incomes. Requests for energy related emergency assistance across the nation are staggering—food, fuel, gasoline, medical care, utilities, pollution control—just to mention some major ones. Food prices went up 23% in 1973; inflation, 9.2%. Unexpected layoffs due to the energy crisis, at least indirectly, are causing increasing hardships in many families.

The wolf's howl will grow louder for the poor who live quiet lives of desperation. Most commentators and government and business officials predict still higher prices and inflation. The US will buy higher-priced Mideast oil and put extra effort into developing its own fuel resources.

Other wolves

To make matters worse, other wolves are also howling in the woods: the world's population is doubling every 33 years, per capita food production and consumption are down, hunger and malnutrition are stalking many less developed areas, industrial production and technology are growing in well-developed nations, depleting the earth's non-renewable natural energy resources, and polluting the environmental base for life.

If we think we have troubles now, the authors of "Limits to Growth" say things will get geometrically exponentially worse in the next 20 years. They predict that we'll hit the "point of no return" by the year 2000 and doomsday will be upon us unless we change priorities, reorganize our world economy, democratize our global politics, and develop a different life-style. Several real wolves are at our door.

Who controls and benefits?

Chief beneficiaries of the energy crisis have been seven multinational energy corporations (MNEC) whose 1973 profits doubled over 1972: Exxon which controls 10% of the world's oil outside of Communist countries, Texaco, Mobil, Standard of California, and Gulf. Four of these corporations are part owners of the world's largest and most profitable petroleum production company, the Arabian-American Oil Company (Aramco). A crisis in Arabian oil is much more of a crisis for a few American oil companies' profits than it is for America's own supply.

The real energy crisis may be how the MNEC will adjust and shape their future, and in the process, shape ours as well. (See Shantilal Bhagat's article, "The Rise of a New Superpower," MESSENGER, July 1974). Other recent MNEC gains include: lifting import quotas of foreign crude oil, getting Congressional approval for the Alaskan pipeline, developing a new impetus for off-shore drilling, building new refineries, postponing EPA auto emission standards, securing leases to explore and develop shale oil, accelerating nuclear power plant construction, and increasing the pressure for more strip mining, particularly in the west.

According to 1970 figures, the oil industry controls 72% of the production and reserves of natural gas in the USA, 20% of the coal production, 30% of the coal reserves, 25% of the uranium milling, and 50% of uranium reserves. Not only do the MNEC plan to maximize profit on existing capital in the oil industry, but they hope to control the flow and use of competing sources of energy.

Some options

At least three basic options are open to inhabitants of Spaceship Earth: 1) continue our present reliance on fossil fuels, 2) develop new alternative sources of energy, 3) use all available energies more efficiently.

Industrialized nations have become largely dependent upon oil, gas and coal for energy. The quantity of these fuels in the earth is finite, limited and irreplacable. Their use produces pollution, environmental and health problems. With oil supplies threatened and the price of Arab oil high, increased coal mining, especially strip mining, is a tempting easy solution. Both strip mining and deep mining present serious problems: earth slides, erosion, flooding, stream pollution, and black lung disease. Although strip mined coal is the easiest to get and the most profitable, it is the most destructive of land and environment; it produces the most pollutants; and it is the most limited in quantity. The US Geological Survey estimates that 356 billion tons of oal can be obtained by deep mining, 45 illion by strip mining.

A second option is to develop new lternative sources of energy which are non- olluting, continuous, replaceable and ractically infinite: sun, wind, water flow, ides, geo-thermal.

A third option is to use all available nergies more efficiently. The automobile is ot a very energy-efficient means of travel. merica's love affair with the auto has led to eglect of other convenient energy-efficient nd sensible modes of travel which are nvironmentally preferable. Of the total mount of energy consumed in ransportation, automobiles use 14.3% and ublic transportation (including ground assenger traffic, airlines, freight and farm ehicles) 10.8%. Bicycles are 28 times more nergy-efficient than cars, walking 17 imes, buses almost 4 times, and railroads 2.5 imes. Only airplanes are less energy- fficient than automobiles. In our congested ities more use of public transit, bicycles and eet rather than car travel would save energy nd improve health.

co-justice

It is clear that old policies in the use, onservation, production and distribution of nergy need radical overhauling. At the eart of the issue are moral concerns of anity and sanctity over the stewardship of he earth and the needs and rights of the ntire world family. How can we pass on "the ood earth" to our children and our hildren's children? How can our planet's nergy be distributed fairly? Who is going to et what share of the gross national product nd the gross world product?

Episcopal Bishop Paul Moore said ecently, "We are beginning the most crucial crisis in the history of western ivilization. If this moment in our history is ot taken hold of by people like you and me, ve may not survive. But if it is taken hold of his may be the greatest opportunity umanity has ever had to deal with issues hat are so close to all of us. We must take old of a new weapon for economic and uman justice … the energy crisis itself."

Ours is not only a crisis of energy, but a risis of values.

(For further information on the long-term nergy crisis see *JSAC Grapevine,* April 974, 475 Riverside Dr., N.Y., N.Y. 10027, nd *Impact Prepare,* May 1974, 110 aryland Ave., N.E., Washington, D.C. 0002.) ☐

turning points

Licensing/ordination

Charles F. Baldwin, licensed May 1974, Syracuse, Northern Indiana

Richard O. Buckwalter, ordained May 26, 1974, York Center, Illinois Wisconsin

Johnny Alan Dove, licensed March 3, 1974, Mount Bethel, Shenandoah

Bernard A. Fuska, licensed May 19, 1974, Walnut Grove, Western Pennsylvania

Ka Tong Gaw, ordained York Center, Illinois Wisconsin

Darrell Dean Goings, ordained May 19, 1974, Lindsay, Pacific Southwest

Tom Hostetter, licensed May 1974, Pine Creek, Northern Indiana

LeRoy Kennel, ordained York Center, Illinois Wisconsin

Ronald LeCount, ordained May 26, 1974, Maple Grove, Western Plains

Alice Martin, licensed May 19, 1974, Washington City, Mid-Atlantic

J. W. Rhoades, licensed May 19, 1974, Greenville, Southern Ohio

Randall L. Yoder, ordained May 5, 1974, West Goshen, Northern Indiana

Pastoral placements

Thomas L. Bowser, from Bethany, Illinois Wisconsin to Mount Zion, Shenandoah

Richard Owen Buckwalter, from graduate student, Chicago Institute of Pastoral Care, Illinois to Lansing, Michigan

James Chandler, to Bowmont, Idaho West Montana

Ronald L. Clark, from Muncie, South Central Indiana to Old Furnace, West Marva

Walter E. Coldren, from Swan Creek, Northern Ohio to Lewiston Bannerville, Middle Pennsylvania

E. Harold Cox, from Spruce Run, Virlina to Danville, First, Virlina

Robert E. Faus, from UHME, Wichita State University, Wichita to York Center, Illinois Wisconsin

Harlan C. Grubb, from Pleasant Hill, Western Pennsylvania to Paradise, Northern Ohio

Arthur G. Heisler, from Hope, Michigan to Sunfield, Michigan

John L. Huffaker, from Baltimore, First, Mid-Atlantic to Naperville, Bethel, Illinois Wisconsin

Leroy Hulvey, to Hiner, Shenandoah

F. Elroy Keller, from Reistertown, Mid-Atlantic to Woodberry, Mid-Atlantic

Robert Kettering, from Mennonite and Bremen, Northern Indiana to Harrisonburg (2nd staff), Shenandoah

James L. Kinsey, from Marion, Northern Ohio to Hope, Michigan

Wally Landes, from Bridgewater College to Reistertown, Mid-Atlantic

Phillip H. Lauver, from Clear Creek, South Central Indiana to West Manchester, South Central Indiana

Leonard Lowe, from interim part time Parsons, Western Plains to full time Parsons, Western Plains

Cecil G. Lower, continues secular position to Danville, West Marva

James McKinnel, from Bethany, Northern Indiana to Rockford, 1st, Illinois-Wisconsin

Richard N. Miller, from Elgin, Staff, Illinois-Wisconsin to Manassas, Mid-Atlantic

Timothy Overdurf, from graduate student, Claremont, California to Los Angeles, Panorama City, Pacific Southwest

Michael L. Pugh, from part time to full time Bethany, Shenandoah

Joseph M Quesenberry, from Baltimore, Trinity to Longmeadow, Mid-Atlantic

James R. Show, to Sandy Creek (Interim), West Marva

Harold Sonafrank, from Loon Creek, South Central Indiana to Fresno, Pacific Southwest

Irven F. Stern, from Hutchinson, Western Plains to San Diego, Pacific Southwest

J. Leon Swigart, from Lower Conewago, Southern Pennsylvania to Morgantown, West Marva

Charles G Tayler, from Morgantown, West Marva to Defiance, part time, Northern Ohio

John O. Wagner, from Iowa River, Iowa Minnesota to Waterloo City, Iowa Minnesota

Lee F. Zachman, from Bethany, Illinois Wisconsin to Freeburg Reading, Northern Ohio

Deaths

Kathryn Adams, Lewiston, Pa., on May 27, 1974

Albert Alexander, Fort Wayne, Ind., on May 22, 1974

Zelma Allerding, Freeport, Mich., on June 12, 1974

Benny Arbaugh, 59, Westminster, Md., on May 8, 1974

Penny Sue Bahr, 18, Copemish, Mich., on May 15, 1974

Cinda Barnhart, 82, New Carlisle, Ohio, on May 22, 1974

William Bean, 50, Sipesville, Pa., on March 21, 1974

Merle Bennett, 69, Bedford, Pa., on May 21, 1974

Frank W. Benthusen, 74, Amarillo, Texas, on June 14, 1974

Gerald Black, Cerro Gordo, Ill., in May 1974

J. I. Board, Roanoke, Va., on May 7, 1974

Carl Bowser, 47, York, Pa., on April 30, 1974

Ray H. Butterbaugh, 76, North Manchester, Ind., on April 20, 1974

Esther Miller Byer, 78, Cando, N. D., on May 10, 1974

Mrs. John Byler, 92, Harrisonburg, Va., in May 1974

Jere H. Cassel, 60, Manheim, Pa., on May 31, 1974

Floyd Chambers, South Bend, Ind., on May 27, 1974

Herb Cogswell, Denver, Colo., on May 19, 1974

Paul M. Early, 68, Bellefontaine, Ohio, on Nov. 1, 1973

Nora Mae Ebersole, New Enterprise, Pa., on May 8, 1974

Steven Wayne Ellis, 15, Copemish, Mich., on May 11, 1974

Earl Fewell, Indianapolis, Ind., on May 26, 1974

Maria Fleming, 99, Windber, Pa., on May 14, 1974

Samuel H Flora Sr., 87, Rocky Mount, Va., on April 27, 1974

Edna Gearheart, 73, North Manchester, Ind., on May 30, 1974

Ed Geyer, 85, Nappanee, Ind., on May 25, 1974

Edward Gilroy, Wilkes Barre, Pa., on May 20, 1974

Hiram G. Gingrich, 70, Lebanon, Pa., on May 8, 1974

Alice Gnagey, 96, Mount Morris, Ill., on May 3, 1974

Aaron Greer, 78, North Manchester, Ind., on May 3, 1974

Norman Gross, 75, York, Pa., on May 27, 1974

Lola Gruver, Council Bluffs, Iowa, on May 30, 1974

Naomi Hager, Lexington, Ky., on April 18, 1974

Ottie L. Hall, 84, Salem, Va., on April 28, 1974

Lydia J. Hoffman, 81, Greenville, Ohio, on June 10, 1974

Ed Holler, Marion, Ohio, on May 10, 1974

Gladys Estep Huneycutt, 63, Landover, Md., on June 17, 1974

C. S. Ikenberry, 102, Roanoke, Va., on May 31, 1974

Sophia Inman, Greenville, Ohio, on May 19, 1974

George Joehnk, Seattle, Wash., on May 12, 1974

Bert Jonas, 88, Wytheville, Va., on May 27, 1974

Paul Kirkpatrick, 81, Flora, Ind., on May 13, 1974

Lee Roy Livingstone, 70, Windber, Pa., on June 2, 1974

Burel Martz, 74, Nappanee, Ind., on May 22, 1974

De Witt H. Miller, 84, Roanoke, Va., on May 22, 1974

Maude Mingenback, 90, McPherson, Kans., on April 16, 1974

Anna L. Minnich, 88, Manheim, Pa., on May 18, 1974

Martha Mitchell, Rocky Mount, Va., in May 1974

Ada P. Mohr, 75, Bellefontaine, Ohio, on June 15, 1974

Harry C. Nicewarner, 66, Cloverdale, Va., on June 16, 1974

Effie Price Perich, 73, Cando, N. D., on June 8, 1974

Robert Ronald Pryor Jr., Waynesboro, Pa., on May 15, 1974

Frank Putman, 65, Egeland, N. D., on April 21, 1974

Eldon Rife, 87, Greenville, Ohio, on June 12, 1974

Clemmie Seibert, 76, Cando, N. D., on May 19, 1974

Ethel C. Shelly, 80, Williamsburg, Pa., on June 15, 1974

Vade Shields, 76, Greenville, Ohio, on May 13, 1974

Ethel Simpson, Denver, Colo., on May 12, 1974

Mabel Snyder, 80, York, Pa., on May 28, 1974

On Bethany, spiritual resources, repentance

Mary Keever Burley

Seminary financing: Taking a long view

I arrived at Conference Thursday evening, June 27th; one of the first things I heard was that on that afternoon the delegates, after lengthy debate, had voted their disapproval of the plan proposed by Bethany Seminary's Board for the use of land adjacent to the seminary to produce income needed for the seminary's operation.

On Saturday morning, as I sat and listened to the delegates again discussing the future of Bethany Seminary, my mind went back 30 years to my own two years as a student in the seminary. It was my happy privilege one summer to work as Dr. Albert C. Wieand's secretary, and to transcribe his story of the beginning of Bethany (If you don't know that thrilling story, you should read it).

Those early years, when he and E. B. Hoff felt it was God's will that the Church of the Brethren train its ministers, were full of difficulties which, at times, seemed almost insurmountable.

Dr. Rufus Bowman was president of Bethany when I was there, and I recall that all of us, faculty and students, as well as the administration, were aware what a hard time the seminary was having. Of course we students had our financial problems, too — classes were mostly scheduled in the mornings, so we could work at nearby Sears, Roebuck & Co., in the afternoons and evenings to make a living.

Now, Bethany is located in a beautiful spot, with land to spare. Dr. Paul Robinson and the Board of Directors have done their part to plan for the future of Bethany. I believe the church should support them in their decision to use the land that is available, according to their best judgment.

But that kind of support is certainly not enough! Each of us should do his/her part to encourage young people to consider Christian vocations. In these times, many of our young people are looking for opportunities to serve. We must continue, as local churches, to support the work of our seminary, financially, yes, but also with understanding and encouragement.

May the time come when consideration of finance can take its rightful, lesser place for Bethany administrators and the Board of Directors, and more of their energy and time be given to the priority of education for ministry.

We need Bethany Seminary and Bethany needs us. Let us resolve to help meet her needs, which are, in fact, the church's need for ministers for today and for tomorrow.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

Bert G. Richardson

The energy crisis most paralyzing

In spite of all the shortage of gasoline, fuel oil, and electricity, this is not our greatest energy crisis. Our greatest energy crisis is found in our spiritual life.

When we think of energy we think of a young person being active, full of life. We think of power, strength, vigor, a mighty force. We think of enthusiasm — "power within." Enthusiasm is contagious; it moves mountains, charms brutes. A Christian meaning for enthusiasm could mean "possessed by God." Acts 1:8 — "You shall receive power when the Holy Spirit comes upon you. . . . " Our failure to take possession of the great power of the Holy Spirit creates our greatest energy crisis.

Our energy crisis shows up (1) In attending and supporting the meetings of the church — morning worship, Sunday school, midweek, and other meetings; (2) in serving the church with our talent. We say, "I can't, I don't have time, someone else can do it better"; (3) in the way we spend our money, read our Bibles and pray, care for our physical bodies; (4) In overcoming temptation — the temptation to do wrong and the temptation not to do anything. We have a very serious energy crisis when it comes to witnessing for Christ. We sing "O for a Thousand Tongues" but do we ever use the one we have for Christ? It has been noted that meetings when visitation is planned are usually the smallest attended.

Two important steps taken by the government to meet the energy crisis were disciplining our use of the present supply, and tapping more available resources. The same two steps can work for the Christian.

First of all, discipline: We should not waste our energy on nonessentials. An example of this would be to stay up and watch the late show on tv on a Saturday night and then not able to get up and attend church on Sunday morning. Second: tapping other resources that are available. God has all the energy we need. However, we must be willing to use what God has given us or we may lose it.

I heard a story of a flock of wild ducks flying South for the winter. One in the group spotted a barnyard and flew down to investigate. He found some chickens eating grain that a good farmer threw out to them twice each day. He realized that this was an easy way to get food and decided to stay. Also, the winter wasn't so bad since he had the shelter of the chicken house and the chickens were all friendly. He was enjoying the new surroundings. It was an easy life. One day in the spring he heard a cry overhead and looking up he saw his buddies returning North. He decided to join them and go home. He flapped his wings and attempted to fly. Alas! he could only get a few feet off the earth. He had not used his wings for several months and could no longer fly like a wild duck.

Be careful and don't let your energy crisis cause you to lose what you have! The longer a person stays away from Gods' house and God's people, the greater the risk he or she is running. The longer one stays inactive, the harder it is to get active again. One may not ever. Remember the foolish virgins. They were neglectful and didn't keep oil in their lamps. When the bridegroom came they had to go out and buy some oil and when they returned the door was shut.

Remember! God has said Spirit will not always strive with human beings. Use what you have been given for Christ and neighbor. If not used, it may be taken away and given to another.

Christian Bashore

Our will be done (in heaven as on earth)

First, an illustrative story that will seem irrelevant, perhaps even irreverent. This is about a revolutionary new farm tractor that is rumored to be on the drawing boards. Needless to say, it will have all of the engineering goodies that the best modern tractors offer, with many refinements and additions. Fully automatic hydraulic drive (gear shifting is obsolete). All-hydraulic controls. Completely enclosed and climatized cab for maximum operator comfort in all weather and all seasons. Windshield wipers, washers and defrosters. Fully instrumented control console. Electronic warning system to indicate any possible malfunction. Two-way short wave radio plus AM/FM. TV if desired. The real breakthrough, however, is this: the seat and the steering wheel have been eliminated. This super-tractor is said to be designed specifically for the farmer who has lost his behind and does not know where to turn.

It seems to this observer that we in the modern church — meaning practically all denominations — have become so infatuated with plant, facilities, equipment, machinery, materials, methods, techniques, gadgets and gimmicks that we are spiritually almost bankrupt. We have become ecclesiastical engineers. This does wonders for our ego. We love organizational machinery because it gives us an excuse to be wheels.

Jesus says, "Without me you can do nothing." Have we not turned things upside down? Without us Jesus can do nothing! The Water of Life cannot flow except through our plumbing. The Wind of the Spirit cannot blow except through our wind tunnel. The world can get rid of Jesus and never miss him, but if "our" church were destroyed the universe would collapse!

Without a doubt we mean well but perhaps we are somewhat like the little girl who is very proud of "helping mother," when actually she is only getting in mother's way.

Is it not possible that much of our church activity is more of a hindrance to God than a help? What appears to us as a highly efficient operation may look to God more like a ludicrous Rube Goldbergish contraption. Means to an end have a way of becoming ends in themselves.

The Israelites conceived the notion that they were indispensable to God's plan. God had to tell them otherwise. He called them his rebellious children, a stiff-necked people.

How did the rebellion of God's people express itself? In evil deeds only? Was it not primarily manifested in their attempt to live the good life? But they insisted on doing it in their own way, according to their own wisdom. Is not this the sin of Adam and Eve? Satan told them that they would "be as wise as God," and they believed his lie. We sons and daughters of Adam and Eve have been swallowing that sugar-coated lie ever since.

"Don't try to tell me! I know what I am doing!" How often we older people hear this from the young. Human parents should have at least some understanding of the Father's problem with us.

"Oh, but we are adults. We are mature. We *do* know what we are doing." Wanna bet? Jesus may be saying to us what he said nearly 2000 years ago: "With whom shall I compare this generation? They are like children playing games."

Who determines what game is to be played? Is it not those who have "leadership ability?" That is, those who are skillful in getting their own way — the "successful" people?

"Love does not insist on its own way" (1 Cor. 13:5). "God is love" (1 John 4:8, 16). God does not insist on his own way. Where do we human beings get the idea that we have the right to insist on our own way?

"Success" often becomes materially visible. Money, in turn, increases our power to get our own way. Surely this is why Jesus warns us against "the deceitfulness of riches."

"But we will use our money in such a way that every one is benefited. It is only reasonable, of course, that we should decide what is best for every one. Is not our prosperity the proof of our wisdom?"

As in the world, so in the modern institutional church — those who pay the piper call the tune. Money talks. The language is likely to be Babylonish.

" 'No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God *and* mammon.' (Inevitably it will be one or the other.)

"The Pharisees, who were lovers of money, heard all this and they scoffed at him. But he said to them, 'You are those who justify yourselves before men, but God knows your hearts; for what is exalted among men is an abomination in the sight of God' " (Luke 16:13-15).

When we want something — in the church as well as out — we can think of a long list of "reasons." We justify ourselves to ourselves and to one another. As God says through his prophet Jeremiah, "The heart is deceitful above all things, and desperately corrupt; who can understand it?" We can deceive no one more easily than the first person singular. And self-deception multiplied by 1,000,000 is still self-deception.

It is only in the light of the Word of God that we see ourselves as God sees us. There is ample evidence that we in the modern church heavily discount the authority of the Scriptures. Instead of allowing the Word to correct our thinking and change our life-style, we justify ourselves in the "light" of our scientific knowledge — physical, psychological and social. We set up our human "wisdom" as the standard by which the Scriptures are to be judged. This can have only one result — disaster.

The first word of command that Jesus spoke in his public ministry was: "Repent" (Mark 1:15). It was addressed to the people of God. This call needs to be repeated in every generation, never more urgently than in ours. ☐

Moses fills pulpit at Mountain View: Putting Exodus into first-person

Escorted down the church aisle to the front of the sanctuary, the bearded prophet walked slowly, supporting himself on his famed staff. He looked quite well for a man who was at least 119 years old.

With the assistance of Boise Little Theater member Don Hawkins, the minister Ed Kerschensteiner, portrayed the biblical figure during a May Sunday morning service entitled, "Moments With Moses."

The Sunday before, Pastor Kerschensteiner appeared as Joshua as part of a "Come Alive" series of sermons. The minister believes in making the Bible live and has dealt with several characterizations on a personal level.

"I wanted to depict Moses as the man he was — a calculator, a schemer, a tremendous statesman, leader and builder of a nation," Kerschensteiner said. "The idea was to provide the congregation with an educational experience instead of just a sermon."

Moses answered several questions from the congregation recalling the oppression of the Hebrews and his meeting with God on the mountain of Sinai where his mission to bring his people out of Egypt into the land of milk and honey was disclosed.

While Moses was pasturing the flock of Jethro in the land of Midian after fleeing from death at the hands of Pharaoh, he came to Horeb (Sinai), the mountain of God.

"Then I saw the burning bush," Moses recalled. "I heard a voice in the midst of the bush say 'Moses, Moses!' I realized it was God who was talking to me. I was afraid to look at him. He commanded me to set my people free. He said, 'Go down, Moses!' Oh, I didn't want to go," he said, nodding his head. "But you don't talk back to God very often."

When did he feel called to do God's work? a Boise layman quizzed.

"Although I was getting a good position in Pharaoh's house, I wanted to be with my people. I could hear them old whips cracking again and again. I couldn't get away from it," the prophet said, waving his staff in front of him.

He recounted incidents before the Pharaoh where God used signs and wonders to convince the Egyptian leader to let the people go. But Pharaoh's heart was hardened.

"The Nile River was turned to blood," he said. "The pestilence happened with plagues of frogs, insects, boils and locusts. The thick darkness was next," he continued in a weary voice. "It was a great sandstorm."

Even after the last plague, Pharaoh's heart remained hardened and he wouldn't let the people leave. Then God decreed all the firstborn in Egypt would die.

Moses then told the story of the parting of the Red Sea after his people left their bondage in Egypt.

"I had crossed it before, further up where the water wasn't as deep as in other places," Moses told the congregation. "A strong wind turned the water into dry land and the waters were divided."

How many people crossed the Red Sea?

"Six hundred thousand, not including women and children," Moses answered. "I hope you guys didn't mess up the count," he mused.

The days in the wilderness were not new to him, Moses said. "I had been in the desert before and knew the terrain. There were birds, quail and mushrooms to eat, but we did have trouble in finding enough water. I feel at home here in Idaho, with its deserts and mountains," he said.

He explained that upon returning to Sinai with his people, there came what today's society would call a volcanic eruption of the mountain of God.

"Then God gave me the Ten Commandments because God commanded us to do these things."

What do you think of the laws which God gave your people? a woman asked.

"I have a feeling they'll be around for a long time because God gave them."

So effective have been the "personal appearances" of biblical patriarchs that Pastor Kerschensteiner plans more for presentations later in the year. — Pat Wynn

Celebration task force at Beavercreek: More feeling, movement, response

Creativity in congregational worship does not come easily. Routines often lead to ruts in the local situation. At Beavercreek, as a result of a deep interest in experiencing variety, involvement, and commitment during morning worship, a small group has met regularly for about a year. This group has included the music director, a representative from the Music and Worship Committee, the pastor, and our seminary student. Other persons have been related to this group over the months in processing of ideas and the sharing of concerns.

The primary objective of this celebration task group is to evaluate honestly and carefully the means by which our congregation can experience the dynamics of God's presence in worship, and to experiment with new forms and models of celebration in the sanctuary. It has not been our goal to throw out all the past orders of worship, or to eliminate the singing of all the "old familiar" hymns, but to incorporate the elements necessary from both past and present to bring the worshippers into an encounter with God and one another.

This task has become an exciting one, and we hope to incorporate new persons into this group, especially those who function each Sunday as worship leaders in congregational worship. Development of new and revised forms of worship and celebration is a difficult task, but has been rewarding, as we have noted more feeling, more movement, and considerably more response on the part of many persons in the congregation.

Some of the highlights of our experiences during the past year have been: Passion Sunday a year ago involved a Judas and Peter encounter, culminated with the giving and receiving of metal crosses made by one of our members; a Love Feast Communion which included one-to-one relationship sharing across the tables; on District Conference Sunday the direct involvement of over 60 persons (including choirs) in dialogue, reflection, and celebration; a Christmas Family Celebration involving all the children of our church school, preceded by a dialogue by the pastor and seminary student.

Experiences of such nature have more than justified the hours of discussion and work. We are anticipating new insights from God and the development of other forms of worship in the future.—Byron M. Flory and Betty Chandler

Dundalk Youth Service Center: Helping youth help themselves

In Baltimore it is known as DYSC. It is the Dundalk Youth Service Center, directed by Pastor Monroe Good of the Dundalk congregation. The center, located in the church building, provides counseling, referral, and information services for youth and their families in the Dundalk area. The main thrust of the program is individual and family planning.

"What we are all about then," says Pastor Good, "is helping youth help themselves by gaining a clearer understanding of who they are and how their attitudes and actions impact upon their families, their peers, the greater society, and, more importantly, themselves."

DYSC is, in a way, a sort of happening. In 1967 the church began the Dundalk Youth Council, serving the church youth and other community youth. The group grew, and interest was manifested in starting a "hot-line" counseling service. Work began and in 1971 Keyhole Hotline was opened.

This activity, combined with Good's involvement with drug counseling, Baltimore County Youth Commission, and child care worker training led the Department of Juvenile Services to approach the church, asking the leaders to write a proposal for a youth service bureau. Dundalk did, and a $63,000 grant was awarded. DYSC began its ministry on June 19, 1972. In its second year the federal government provided $65,000 and the state $3,900. $4,767 came from local sources, including $1,300 from Dundalk church.

As a youth service bureau, DYSC has as its purpose to be a crime deterrent agent in the community. Most referrals come from the Department of Juvenile Services, the police, and the schools. There are some self-referrals and some from parents.

DYSC does not appear to be the ultimate involvement in Dundalk's service to the community. Approval has been secured to operate two group homes for 12 to 18 year old youths who, for various reasons, cannot live at home in Baltimore County. The service rendered by DYSC clearly shows what a church can do when it opens its eyes to its neighbors' needs.

Drapery Hanging Day at Ephrata: Getting people together again

Another national observance day to further confuse our calendars? No, but for some 100 people in Ephrata, Pa., march 2 , 1974 will be long remembered as "Drapery Hanging Day." For many years the Ephrata congregation had talked of relocating from their cramped quarters laid out in 1889. In 1970 ground was broken for a new building, but a delay of litigation and uncertainty lasted for two years. Finally approval was granted from the courts and in the winter of 1972 construction began.

Early this year with the building nearing completion, scores of people were donating time and skills to have the new church ready for dedication. March 2 was set as "Drapery Hanging Day." Planners laid strategy and figured logistics like generals plotting an invasion. Ironing boards, steam irons, old sheets, needles, thimbles, and thread were assembled. A covered-dish meal was arranged at the church. Baby sitters freed mothers for their work. All day the women sewed and pressed while the men hung the 60 pairs of new draperies, papered rooms, and cleaned the building.

Other activities moved apace. A bus was donated to transport people who had regularly walked to the old church. A new Zimmer organ was installed. Persons caught up in the spirit of excitement and newness that pervaded the church came forward to offer their talents in the work or to reconsecrate their lives. A new wind was blowing through the Ephrata congregation.

During dedication week, March 17-24, over 5,000 people helped celebrate the consecration of the new church. The $825,000 structure is located at 201 Crescent Avenue, four blocks west of the Ephrata Cloister. Former pastor Guy E. Wampler Jr., was the featured speaker at the dedication service. Various music groups shared in the week's program which closed with an organ recital by Mrs. Pat Metzler Smith of Lancaster. Robert C. Bowman, former Nigerian missionary, is pastor of the Ephrata congregation.

book review

Building strength, stability into marriage

by Glenn and Linda Timmons

THE INTIMATE MARRIAGE, Howard J and Charlotte H Clinebell Harper and Row. N Y , 1970. 231 pages $5 95

TELL ME AGAIN, I'M LISTENING, Richard B Wilke Abington Press, N Y , 1973 143 pages $3 95

WHOM GOD HATH JOINED, David R Mace Westminster Press, Philadelphia 1973 95 pages $3 50

THE LOVE FIGHT, David W Augsburger Herald Press, Scottdale, Pa , 1973 176 pages, $ 95

ANGER IN LOVE, Samuel Southard Westminster Press, Philadelphia 1973 96 pages $2 45

In our eternal search for meaning we seem to find it easier to discuss the loneliness, alienation, and separation we feel and act out the accompanying feelings of anger, fear, jealousy than to demonstrate intimacy, unity, reconciliation and talk about our accompanying feelings of affection, love, and understanding. We operate from the assumption that behavior follows feeling. (Witness the ever increasing statistics on divorce in our society.) Part of the human predicament is that we are limited by our vision. We can always find what we look for, be it negatives or positives. Applying this principle to human relationships in general, and the marriage relationship in particular, six authors in five books challenge us to look beneath the appearance of things.

The church rarely admits to, and certainly does not know what to do with, the emotion of anger. The mental health institute urges its expression and seeks it out if hidden. It is the desire of Samuel Southard to bring these viewpoints closer together. He uses as his vehicle a case study of an angry marriage.

Anger is "ethically neutral." It is to be judged in light of its constructive or destructive motivation — creative power, love, justice versus envy, jealousy, impatience. Our basic values help to clarify when expressions of anger are appropriate. Love and justice may call forth our anger; they may also call for the containment of our anger.

Southard makes a sharp distinction between hostility — a chronic condition unrelated to specific events and people — and the anger of a healthy person which is a spontaneous reaction to a recognized and identifiable situation or person.

Anger usually leads to action but does not result in hurting others. Violence, on the other hand, is action based on hate and fear. Violence directed towards self or others becomes a real possibility when feelings of anger go underground.

The marriage in the case study has a "happy ending," but unlike the fairy tales, reconciliation is an ongoing process. Growth in our relationships needs the daily application of three activities; accurate listening which guides our expression or suppression of anger; giving of ourselves to others; and forgiveness — moving toward others even when they irritate us.

Anger in Love would be most helpful to the minister or counselor who wishes to sharpen his understanding of anger.

By their own admission, the authors of *The Intimate Marriage* see this as a book on prevention of serious problems rather than a treatment of such problems. It is intended that the book be used as a resource by couples or groups who wish to grow in intimacy. Having thus used the book, it is our evaluation that it presupposes an above average amount of self-awareness. But for those who are reaching for greater intimacy, the "will to relate" expressed in the push (need to move away from anxiety and loneliness) and the pull (need to move toward sources of interpersonal satisfactions of personality needs), will find the Clinebells' book useful.

Since "marriage is potentially the most totally intimate of human relationships," it is both the most difficult and most rewarding of human relationships. With a society that is militant against depth in relationships, marriage needs the kind of covenant where the persons are committed to the mutual responsibility for fulfilling the deep personality needs of each other.

The Clinebells spell out the facets of intimacy which develop with openness, being emotionally present to each other, caring, trusting. By "taking action" you can check your own needs for sexual, emotional, intellectual, aesthetic, creative, recreational, work, crisis, conflict, commitment, spiritual and communication intimacy. Further, the book leads the reader through the barriers of intimacy to those bridges that build strength and stability into a marriage.

It is not so surprising to find that marriage is not a closed system. Intimacy in marriage must have an outreach, intimacy being a road, not a goal. This point is consistent with the other writers in stating the truth that says, "growth comes in giving" — giving yourselves to things that alleviate person-damaging practices on a personal or social level.

The Love Fight stresses this point most vividly. Recognizing the reality of anger in relationships that have any meaning at all, Augsburger puts feelings within the freedom of choice when he says, "I am responsible for choosing my responses to you. I am responsible for the way I react to you. I am responsible for how I see you" . . . from which my feelings emerge. "You cannot make me angry, unless I choose to be angry . . . You cannot make me hate. I must choose to hate . . . And I am free to choose loving responses. I am free to choose trusting replies."

Applying this idea to communication, our vocabulary turns from "you messages" to "I messages." Rather than, "you make me angry" and "you're building a wall between us," our words are "I am angry" and "I don't like the wall between us." This puts relationships on another basis than game playing and puts them into the style of caring and confronting. Life patterns that avoid the risk of care and confronting may be safe and well-armored, but the resulting alienation will inevitably lead to finding fault and projecting of responsibility on to others.

Interestingly, change is in the realm of choice. Not, can people change; but will people change, thus life being more satisfying. "Whenever a person accepts responsibility for where he is (called confession) and chooses to make a change (called repentance) and reaches out for the strength of God and the accepting love of some significant other persons (called conversion) then change begins."

Tell Me Again, I'm Listening would be an excellent book for use in small marriage-group discussions. Richard Wilke relies heavily on personal experience for illustrations. The book reads easily and quickly. There are suggested questions for each chapter.

For Wilke, the essential ingredient of a marriage that works is dialogue — two people sharing their inner selves. Listening with the "third ear" is just as necessary to good communication as being able to express yourself. This means trying to understand feelings behind words, being fully "present," empathizing with the speaker.

Fighting is a vital form of communication. There are "bad" fights and "good" fights. In good fights you deal with issues immediately, stick to the issue, fight it through to a conclusion.

We found the chapter on "The Bible and Women's Lib" disappointing. Particularly so is the assumption that women "desire to have sovereignty and to sit in rule above their husbands" or that man's position in the home is number one. However, we would not have that hinder your use of the book. On the contrary, it should enliven the discussion!

David Mace in *Whom God Hath Joined*, reveals a strong case for the more traditional interpretation of the marriage relationship. He is brief, yet comprehensive in discussing the purpose, intimacies, fellowship, and wider implications of marriage, all from a biblical perspective.

Marriage grows by shared insight and responsibility. This book lends itself to both by a joint reading, discussion, and assimilation of the realities that make for a wedded life. The format of the book is designed for daily readings over a four week period. ☐

10%

New Church of the Brethren annuities now pay you guaranteed income from 4-10%, depending on your age!

Your assured lifetime income begins when you invest $200 or more in a Church of the Brethren General Board Gift Annuity. Your annuity income is largely tax-exempt, and the rates are higher than ever . . . depending on your age, you may qualify for the new maximum rate of 10%.

Every Church of the Brethren General Board annuitant is a partner in the Brotherhood's worldwide ministry. Our program touches thousands of persons with love inspired by Christ in the United States, India, Indonesia, Nigeria, Ecuador, Haiti and many other places. This year you can have the joy of helping the General Board in its worldwide ministry.

You can have increased income and a larger satisfaction as a Church of the Brethren annuitant.

Mail this coupon and see.

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Church of the Brethren

Please send me more information on your Gift Annuity Programs

Name age (mo. day yr.)

Name of co-annuitant (if desired) age (mo. day yr.)

Address

City State Zip

#29 9/74

editorial

Theme for a Brethren pudding

In *Stay of Execution* the late Stewart Alsop recounted how a waiter set before Winston Churchill a large and tasteless pudding. Without delay Churchill summoned the waiter and said, "Pray, remove this pudding. It has no theme."

"Like pudding, like church," contended *Chicago Sun-Times* religion writer Roy Larson in retelling the Churchill incident. Larson, a former pastor in a large denomination, declared that mainline churches today are so desirous of selling their product to a mass market that they lack all zest. Their officials are so corporation-styled as to appear indistinguishable from the secular landscape. In his view the impact is a church without impact, an array of churches that are indiscriminating, tasteless, bland, churches with "no theme."

Against such an assessment I have been reflecting on the quality of our "Brethren pudding" and asking, What is an appropriate theme for us? Amid assorted concerns expressed at Annual Conference and in the church at large, is there one concern that stands out? What will add zest and vibrancy to our character?

Put such questions to a dozen analysts and likely a dozen or more answers will follow. Evangelism, discipleship, renewal, community, nurture, heritage, reconciliation, partnership, liberation, repentance, salvation—such theme words will abound. And they are appropriate, for the Brethren flavor, spiritual as well as culinary, thrives on a variety of accents.

There is still another flavor which I discern is whetting the taste buds of a number of Brethren. It is termed "global consciousness." The phrase, high sounding though it be, signifies a great deal that took place at the Roanoke Annual Conference and has happened in the Brotherhood and districts and congregations over the past 25 years. It is a changing and growing awareness of what constitutes world mission.

At Roanoke there was a repeated cry to make the Word become flesh in visible, concrete ways, especially among the hungry, the poor, the imprisoned the world over. The thrust was not simply to give an offering or a proxy prayer, but to find meaningful ways of relating to those with hurt and anguish. Even to the point of questioning those values and patterns we have long identified as basic to our way of life.

There was another dimension lifted up. That is the need to listen, to be ministered unto, to receive the gifts from those to whom we have long given. "There is something of a put-down about always being on the receiving end," one former missionary said in challenging the church to accept seriously the gifts others bring us.

These are ingredients of the flavor known as "global consciousness," which is indeed more than global. It is the discovery that world mission reaches to the ends of the earth but begins in one's own neighborhood—a clear biblical view. It is cultivating awareness across cultures but also between male and female, lay and clergy, church and non-churched, the ins and the outs. It is persons of faith attacking human barriers wherever they exist.

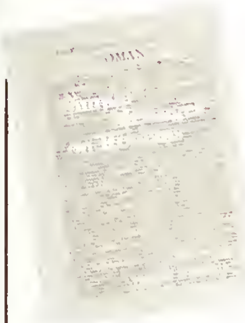
Global consciousness is a love for the other as other, as part of God's creation. It is testing and correcting one's own beliefs and actions through depth sharing with those whose outlooks differ. It is reaching out and risking both conflict and joy.

Global consciousness is a seasoning needed by us all.—H.E.R.

Simple Messages on Romans

Harold S. Martin

Here is a concise commentary on the entire letter to the Romans. Section by section and concept by concept Harold Martin progresses through the text of Romans, beginning with a description of the degraded condition of man in his natural state, continuing with an exposition of the three stages of God's salvation, and concluding with a practical discussion of common duties in the Christian life. The author shows that Christ's death on the cross is the only way to a right relationship with God.



Harold Martin has successfully combined a career as junior high school mathematics teacher with his ministry to the Pleasant Hill Church of the Brethren near York, Pennsylvania. He has been known to many as chairman of the Brethren Revival Fellowship, and has conducted nearly eighty evangelistic campaigns across the Brotherhood.

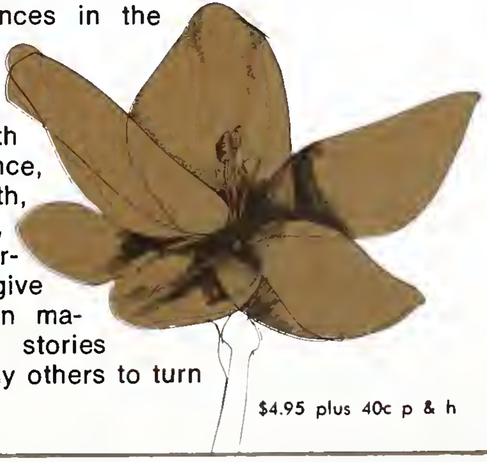
$3.95 plus 40c p & h
The Brethren Press

Turn again to life

The Brethren Press

1451 Dundee Avenue,
Elgin, Illinois 60120

As a pastor and wife team, Charles and Cleda Zunkel have had many opportunities to observe how people react both to everyday problems and to major crises. This book is composed primarily of actual life stories reflecting human situations where a response to the love and power of God brought release and triumphant living. The authors say, "Each story comes from our own experiences in the Christian ministry." The stories are of quite ordinary persons facing tragedy, struggling with questions of conscience, meeting sorrow and death, overcoming bad habits, searching for brotherhood, learning how to give and forgive, growing in maturity and faith — true stories that will encourage many others to turn again to life.



$4.95 plus 40c p & h

STANDPOINT: *THE WHOLE AND THE WHOLES*

Increasingly we must strive to see issues and relationships in their wholeness. Solutions are not coming by our old linear, cause-effect, problem solving approach. As one person has put it, "We are leaving the age characterized by *reductionism,* with its preoccupation with 'taking things apart.' We are entering a new age which may be characterized by *expansionism,* with its preoccupation with *the whole* and with *the wholes of which they are a part."* This observer, interestingly enough from the field of economics, is being joined by articulate persons in the fields of philosophy, sociology, psychology, physics, and religion. Some of the words/symbols which they are using are: holistic, interactive, rhythmic, imaginative.

My task and the General Board's task is to keep vivid the concept of "one body, with all members one of another." In moral, social, and spiritual issues (for these may also be indivisible), our view needs to move from isolated problem solving to examining the total context of the situation. For example, solving poverty involves more than the adjustment of AID allotments in light of inflation. Dealing constructively with world hunger involves much more than the sharing of food and the improvement of our distribution systems. Dealing with excesses of the flesh or the spirit calls for an understanding of the major forces that are playing upon the lives of particular persons at a given time.

Likewise, in the matters before the General Board, we must do our best to see beyond the many parts of our programs and structures, beyond our personal wishes, beyond the interests of the Board as Board. We must try to see how the efforts of the General Board may best be joined with the witness of the congregation and districts and other Brotherhood agencies to fulfill the mission of Christ as completely as possible in these days.

Wholeness in New Testament terms is to keep foremost the totality of the person and the unity of the church of Christ.—*S. Loren Bowman, general secretary*

General Board
Church of the Brethren

messenger

URCH OF THE BRETHREN OCTOBER 1974

The Martins of Johnstown: Love is a growing thing

contents

10 **The Meaning of Footwashing for Today.** Tom Goodhue assures us that footwashing can be a powerful, intimate expression of how together we break through social barriers; identify with the powerless; deepen our ability to love; and are transformed.

13 **Pass a Kiss Around the Table.** Our cover story. Love is a growing thing and comes through the sharing of life, Noah and Sandy Martin find as they adopt two Korean waifs.

18 **The High Risk of Love.** Lauree Hersch Meyer draws on the story of Peter's confessions of love and denial of Christ to explore the risk we take in confessions of committed and trusting love.

20 **Peace Evangelism: A Call to Live Christ's Peace.** Larry Fourman and Ed Poling report on shalom harvesting in the Mid-Atlantic District.

22 **World Evangelization: Souls, not Statistics.** Ken Morse files his report from Lausanne, Switzerland, telling how Christians from 150 countries met in July to worship, study, share experiences, debate issues, and strategize about methods of evangelization.

24 **To Give but Also to Receive.** Robert Kreider has traveled the globe and found that our overseas friends have many gifts to give us if we can lower our defenses and let *them* help *us*.

26 **Charity Appeals: Priorities for Giving.** Galen T. Lehman lays down guidelines and offers suggestions for Brethren giving.

In Touch introduces Karen S. Carter, Ida Howell, and Ivan and Mary Eikenberry (2) ... Outlook focus is on Parish Volunteer Service, Appalachian crafts, Haitian refugee relief, new times in Portugal, national health insurance, Lois T. Paul, a new Durnbaugh book, 1899 Conferencegoers, the Waldensians, RIAL, Brethren Postal Chess, and cattle airlift to Africa (start on 4) ... Shirley Heckman offers resources for education for global consciousness (28) ... Roger Ebert reviews the film, "Where the Lilies Bloom" (30) ... Underlines (7) ... Update (8) ... Turning Points (31) ... Editorial, "'Amnesty' no longer a dirty word?" (32)

EDITOR
Howard E. Royer
MANAGING EDITOR
Kermon Thomason
ASSOCIATE EDITOR
Kenneth L. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 123, NO. 10 OCTOBER 1974

CREDITS: Cover, 13-17 Dennis E. Harding. 1, 10 Richard Roller. 2, 3, 9 (bottom) Edward J. Buzinski. 4 Photo by MATCH. 5 Del Ankers. 6 Photo by RIAL; artwork by Kermon Thomason. 7 Map by Kermon Thomason. 9 (top) RNS. 19 Three Lions. 22 Symbol of 1974 International Congress on World Evangelization. 24 Basel Mission photo. 26 Don Honick. 28 Design by Roger Sadler. 30 United Artists; film review reprinted with permission from Chicago Sun-Times. 32 Cartoon by Bill Mauldin, Chicago Sun-Times.

MESSENGER is the official publication of the Church of the Brethren Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917 Filing date, Oct 1, 1973 MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00 If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Oct. 1974 Copyright 1974, Church of the Brethren General Board.

letters

CONFESSION OR CONFUSION?

At the Roanoke conference the participants tried to address a number of pressing issues that face our world today and to confess the need of the Church of the Brethren to be involved in those issues. Unfortunately, if we look at actions rather than words, the conference produced more confusion that confession.

The evening following a majority vote of the delegates in favor (although the proposal lost) of developing part of Bethany Seminary's land into a shopping center for the rich, Shantilal Bhagat of the World Ministries Commission received a standing ovation for challenging American Christians — Brethren specifically — to speak and act radically against the way Americans maintain their standard of living at the expense of the third world countries.

On the issue of world hunger the delegates spent more time talking about cats and dogs than on the starving peoples to which the issue was directed. Immediately following the debate on the conference floor on world hunger, the World Ministries Commission held its banquet at Hotel Roanoke at $4.75 a plate, and the main address was on the plight of the migrant workers.

At the heart of all this confusion was the conference setting. Within the farm report given at conference was a segment that reaffirmed the Brethren heritage of the simple life. This was given in the plush setting of the Roanoke Civic Center which welcomed the Church of the Brethren in blinking lights along with an advertisement to get tickets early for the next Blue Grass Concert. And after debates on hunger, simple life, migrant workers, etc., many in attendance left the civic center to return to their $22.50 rooms in Hotel Roanoke (or somewhat less expensive at Holiday Inn) to prepare themselves for the $4.75 plate banquets sponsored by different groups (the peace luncheon at $1.50 a box being a welcomed exception).

I believe that the witness of the Church of the Brethren with its Anabaptist background of simple and peaceful living as an example of the coming kingdom is sorely needed in an America today which perpetuates materialism and oppression. It was a painful experience to be at this year's Annual Conference and to see how confused that witness has become.

ROLLAND SMITH

Manchester, Ky.

THE MAGIC OF PRAYER

I can say that one of the highlights of Annual Conference for me was to hear two women give testimony to the magic of prayer at our closing session on Sunday morning, too late for consideration on our evaluation slips.

This is in one sense a verbal confession of my failure, for all about the conference halls were signs about a prayer and praise fellowship meeting in the lounge, and among the thousands of people there, the one time I got to the prayer meeting, only about 30 or 40 persons were there.

Why? Was it because it was not a scheduled service and so many felt it did not have the sanction of the church at large? Or was it because the supper hour passed too quickly in waiting lines to get involved? Or possibily was it because we were with someone who was eager to talk with friends? Or were we not grasping the magnitude of how God's power is released in the lives of his children?

PRAYER IS MAGIC THAT WE OFTEN FAIL TO PRACTICE. All sessions were opened by prayer as they should be, yet these were short moments in our busy week of deliberation and study. I stand condemned for the short time I spent in the lounge and acknowledge my sin of being distracted by other needs.

When people are willing to speak as Peter and John did after they were jailed and warned not to speak in Jesus' name and they replied "We can't but speak the things that we have seen and heard" then the power of God will start moving. Praise the Lord for the moving. Let us respond in each of our lives that we may testify to the power that is within us as believers in the saving grace of Jesus.

Rebecca Swick
Surgoinsville, Tenn.

BLOOMING IN CUSHING

I just returned from Annual Conference where I saw the title of the enclosed poem. I had heard the expression before and had written this poem while at a retreat several months ago:

Bloom Where You Are Planted

If you desire some work to do
To prove your love to God is true
You need not seek some other place
To tell the marvels of His grace.
Just bloom where you are planted.

If you are held by family ties
Although your heart within you cries
To do some great and noble deed,
To be a flower and not a weed
Just bloom where you are planted.

For if you draw life from the Source
And in the vine you find the force
That will sustain and make you grow
You'll know that God has willed it so.
You'll bloom where you are planted.

Esther Pote
Cushing, Okla.

AT LEAST A BREEZE

Why must we Brethren be afraid of inspiration, or do we steer away from it? Annual Conference, in my estimation, should offer those who come from all over the country more than business and statistical speeches.

When I can say that the most inspirational experience I had was being part of a prayer and praise session in a small corner of the convention center, something is definitely lacking.

After attending the Congress on Evangelism in Dayton, Annual Conference in Roanoke left me thirsting and hungering for more than just a taste of inspiration, joy, sharing and love. Realizing that Annual Conference plans were final and speakers arranged for by April and before Dayton, I can only hope that in future conferences we can see more evidence that many of us experienced a "new wind blowing" in Dayton and that that wind should be blowing throughout so that everyone can at least feel a breeze.

Leah Flory
West Milton, Ohio

TAXES, OBEDIENCE, FREEDOM

The statement of Brother and Sister Kindy (Letters, April) seems to favor the attitude of the one who would like to "live in a house by the side of the road and watch the world go by." Just use enough of your God-given talent and acquired skills to get by, and not pay a fair share for the government that makes this freedom possible.

But what did Jesus say on this same subject? Mark 12:27 — "Render unto Caesar the things that are Caesar's." In Matt. 17:27 Jesus tells Peter, "Go ... catch a fish" (use your God-given talent, and your acquired skill); get the money—(it's Caesar's anyway)—and "pay the tax for me and thee"—"lest we should offend them."

This brings up the problem of our God-given talents—shall we use them to the glory of God and our neighbor's good, bury them under excuses, or just let enough of them stick out so as to be covered by the over "sixty-five" exemption and therefore too old to do anything useful any more; so this government that I've refused willingly to support now will have to care for me?

Did you ever think of what became of the money that Peter gave the collectors? It was part of the taxes Rome required Israel to pay, and went into the common fund from which the expenses of governing the land came. Or in other words, into the fund from which the salaries of the soldiers came, who a little later would crucify him. Nevertheless Jesus said, "Pay the tax, for me and thee." And they did not get the freedom that comes to us from a generous government that we claim is ours by right of civilization, and we therefore must support for our own mutual welfare.

Edgar O. Slater
McPherson, Kans.

A GOVERNOR'S GRATITUDE

I wish to thank Mr. Ronald Wine, coordinator of the Church of the Brethren disaster service, and his many volunteers for the wonderful love of their fellowmen and their service to Alabamians.

I am indeed honored and grateful to have people of their caliber in our state.

My prayers are with you as Christians and Americans as you serve your brothers during their time of need. Kindest regards and best wishes.

George C. Wallace
Governor of Alabama
Montgomery, Ala.

page one

Notice anything different about MESSENGER recently? We hope not! Starting with the September issue we have gone from "hot type" to "cold type." Under the "hot type" system MESSENGER copy was punched out on a Linotype machine that produced lines of type cast from molten lead. Under the "cold type" system a typist taps out the stories on a keypuncher that transforms them into strips of perforated tapes. The tapes are fed into a photocomposing machine that turns out neat columns of type imprinted on paper.

John Post (standing), composing department supervisor and Al Horney, input operator, demonstrate the cold type tape perferator.

Even or ragged margins, hyphenation, and adjusted spacing are done by the computer rather than by the operator. This has ironed in some wrinkles that we hope to smooth out. One amusing wrinkle—our computer knows to hyphenate before "ing." This produces less than desirable results, like "br-ing." Also the computer's notions and ours about ragged margins don't coincide yet. But bear with us!

Contributors to this issue include Tom Goodhue, who is doing research on church history at Union Theological Seminary, New York City; Noah S. Martin, pastor of the Moxham Colonial congregation in Johnstown, Pa.; Lauree Hersch Meyer, ethics teacher at Belmont Abbey College, Belmont, N.C.; Larry Fourman, pastor of the New Windsor Co-operative Ministry and Ed Poling, manager of Camp Swatara in Mid-Atlantic District; Kenneth I. Morse, Associate Editor of MESSENGER; Robert Kreider, teacher of peace studies at Bethel College, North Newton, Kans.; Galen T. Lehman, former district executive, living at North Manchester, Ind.; Shirley J. Heckman, Elgin staff; and Roger Ebert, film critic for the Chicago Sun-Times.—THE EDITORS

Karen S. Carter: The Accent Is Christian

When the complete story of Brethren Volunteer Service is compiled for history, one of the more interesting chapters could be called "international romance." Inevitably it happens. Young people meet, find they share common concerns, fall in love, get married despite language and cultural differences. In the case of Clyde and Karen Carter, this meant that a native Berliner, daughter of a composer and an actress, is now a pastor's wife in Virginia. More than that, she is taking college work in religion and anticipating some kind of part-time pastoral ministry for herself.

The couple met several years ago at the American Community church in Berlin. From an unchurched family, but reared with respect for New Testament teachings and already a pacifist, Karen went to the American church out of curiosity and continued attending there because she felt welcome. Clyde at that time was serving in BVS in Berlin, working with youth in refugee camps.

Coming to this country, also to be a BVSer, Karen spent more than a year serving in Chicago's inner city. Though Clyde was originally educated to be a chemist, his interests shifted to the ministry. The Carters were married in Bassett, Va., Clyde's home. After training at Bethany, they served in pastorates first at Midland, Va., now at Daleville in the same state. The Carters have three children: Claudia, 13; Kermon, 12; and Leonard, 9.

Karen expresses the hope that "the Church of the Brethren will never compromise on its peace position." She believes that citizenship seminars serve a useful purpose in helping members become more personally involved in trying to influence the activities of government. Her interests are many, reflected in her assistance with youth activities at the Roanoke Annual Conference, her leadership in "serendipity" workshops, the original music that she has composed, and her training in group counseling.

The Church of the Brethren has repeatedly been enriched by leadership that was German-born. This started with the earliest Brethren—men like Alexander Mack and Christopher Saur. It continued through the years when Henry Kurtz revived Brethren publications. And in recent years exchange students and youthful volunteers contributed a German flavor to many a stateside congregation. Add to that list Karen S. Carter, now in her prelicensing year of preparation for ministry. Talking with her, you forget about origins, however; for Karen's accent, like her smile, is 100% Christian.—K.I.M.

intouch

Ida Howell: No time

Ida Shockley decided her life had spu down to a knot and she wanted to cut i loose. World War II was shaking th world and it seemed she had been in school all her life, coming from the state of Washington to Manchester College where she had graduated in 1925, teaching in high schools in Montana and Washington for 10 years, getting her master's degree in psychology and counseling at the University of Chicago and now servin as dean of women at McPherson College.

So in 1943 she left to see how she would like it in the business world. Sh enjoyed her time as secretary to a Seattle insurance firm, but when M. R Zigler asked her to become his administrative assistant, she left and moved east to Elgin. After a year and half she decided to return to the academic community and became th dean of students at Bridgewater College.

In 1952 Ellis Studebaker, the administrator of Bethany Hospital convinced the 44-year old career woman that she should add another chapter to her life and marry him. When he retired they moved to California where Mr. Studebaker die in 1954. Ida stayed on serving as counselor at Mt. San Antonio Junio College in Pomona. She retired in 1968.

After global travel which included visits to Japan and Russia with a peac group, Ida married Frank D. Howel in 1970 just before his retirement fro the Bethany Seminary development

static

taff. They returned to Pomona.

Retirement is a word with a static ound to Ida. Her interest in Bethany Iospital continued. She wrote a ooklet on "The History of Nursing :ducation at Bethany Hospital" and is t present a member of its board and of ne Brethren Health Education Founation. She also serves as honorary ustee of La Verne College and is vice hairman of the board of Hillcrest Iomes at La Verne.

A three-time member of Standing Committee, Ida is now moderatorlect of the Pacific Southwest District.

Ida still loves travel. She has been in ll 50 states and visited BVS points in urope and the homes of many xchange students.

Now in her seventieth year, this geless woman was honored this pring with a citation for outstanding lumni by Manchester College. She as consented to an appointment as a ponsor for Project FORWARD, a icentennial 1976 Emphasis by the nterchurch Office in New York.

Ida's black eyes grow brighter with nterest when discussing the church. he is concerned with the polarity she enses in the denomination where ellowship has been so warm. "We can ecognize our honest differences in cceptance and love," she maintains. Dwelling on our varying opinions ncourages diversity. Let's encourage ur oneness."

And coming from one of our hurch's most traveled and informed omen, that's sound advice.—Lois 'each Paul

Ivan & Mary Eikenberry: The payoff is love

For Ivan and Mary Eikenberry, leaving it up to God to choose their field of service was a geography course in itself. It was the early 1940s when they accepted a Brethren Service assignment to France. When that country was overrun by Germany they were recruited instead for the Nigerian mission field. War conditions required them to travel the South American route and a damaged ship stranded them in Buenos Aires for several months. Then they continued on to South Africa and the Congo, finally reaching Nigeria in mid-1945.

The couple were soon involved in training teachers. They helped the program expand until Waka Teacher Training Centre was the hub of a large educational complex. Then in 1958 the Eikenberrys received a unique call to Kaduna, the northern capital. For years various Protestant missions had been relating to the government in individual ways, unprofitable to all. The British colonial government was stressing education. "Voluntary agencies" (missions), which were providing two-thirds of the country's education facilities, were being given generous grants for expansion. In 1947 14 voluntary agencies organized NEAC (pronounced nee-ack), the Northern Education Advisory Council, to coordinate their education efforts and to provide a single liaison with the regional government. Ivan was "loaned" by the Brethren in 1958 to be NEAC's education secretary.

It was to have been a 15-month hitch, but 15 years later the Eikenberrys are a Kaduna institution. Beyond their official duties (Mary works alongside Ivan) they serve unofficially as a sort of quasi "American Consulate." Americans and other expatriates turn to them for friendly help, advice and hospitality. They know personally many persons among the Nigerian and foreign diplomatic corps, and the name Eikenberry is recognized in all echelons of the civil service. The writer remembers calling at an office with Ivan and watching an office underling's display of cold hauteur and arrogance melt to a warm welcome and eager compliance when the smiling, gray-haired missionary bowed and quietly identified himself.

Ivan and Mary have reared all their five children in Nigeria and seen two return to Nigeria in teaching careers. Reflecting over their unique career, they admit they have not always been performing their own choice of work. "But we have accepted our various tasks without protest for from the beginning we have acted on the faith that the Lord is leading us."

They feel this strongly in the love expressed for them by former Nigerian students now in responsible positions in church, community, and government. "That's our 'payoff'," muses Ivan with a gentle grin, and Mary's eyes flash and she nods in agreement. For Nigerians—Christians and Moslems alike—that is small enough "payoff" for the service rendered through the years by the Eikenberrys.

Parish Volunteer Service puts BVS on home front

Parish Volunteer Service (PVS) is a new venture in service growing out of program priorities outlined by the 1973 Annual Conference. PVS has been described as "Brethren Volunteer Service . . . going local, addressing itself to the congregation and needs close at hand."

Tom Wilson, parish ministries' consultant for congregational community involvement, is coordinating the new program for the Brotherhood. A set of guidelines and resources for PVS is currently being developed for local congregations, including such things as recruitment, training, monitoring, validation and use of covenant. To minimize duplication of structure PVS will relate to and tie into the BVS network structure.

Anyone who covenants with a local congregation to volunteer the equivalent of five hours a week may participate in PVS. The volunteer may structure this as 125 hours for six months, 250 hours for a year, or a summer may be given, or a school vacation—PVS will be flexible.

Programs open to PVSers are selected by the local church. Service seminars with other PVSers develop for the volunteer a spirit of community, an opportunity for sharing, and on-the-job training. The local congregation, in turn, agrees to monitor its own volunteer program, to nurture the growth of its volunteers, to provide resources for pre-service and in-service training, and to act as a support group.

PVSers, who may be anyone from a high schooler on up, may choose to work with such community projects as health clinics, jail programs, homes for the aged, halfway houses, day care centers, tutoring, Meals on Wheels, or club programs. Or they may be involved in issues—peace, the environment, justice for minorities and women. The range is limited only by the initiative of the local church and volunteer.

According to coordinator Wilson the significance of the proposed program is that it will be complementary to rather than competitive with the BVS program. It will provide a wider range of opportunities for Brethren to participate in a service ministry. Many persons in Brethren congregations already involved in providing PVS type services will be given recognition through the program. PVS will help motivate people to live what they believe, and new life may be breathed into local congregations.

Twenty-six years ago, a handful of Brethren had a dream. They took their mandate from Jesus' teaching: "When you do it to the least of my brothers and sisters. . . ." And they took their love and skills to war-ravaged Europe. That was the beginning of Brethren Volunteer Service. Today BVS is coming home as Parish Volunteer Service opens a door to service right in local churches and neighborhoods.

Catalogue sells both crafts and culture

To the hungry on the Galilean hillside the Good News came in the form of a few loaves and fishes. To the paralyzed man in Jerusalem it came as strong legs. To struggling craft groups in Appalachia the good word today comes in the form of a catalogue.

The catalogue is not a slick book displaying trinkets mass-produced by a machine, but a quality directory listing the hand crafts of over 30 low income groups upholding the richness of their heritage. "The Appalachian Hand Craft Catalogue" is an expression of the church's concern for a vast number of low income people seeking to help themselves.

"With the federal funding pinch, time is critical for all these groups. Unless markets are opened by this catalogue, at least 15 craft coops will go under in 1975," explain Ben and Nina Poage, co-directors of Operation Match.

Operation Match is a marketing project of the Human/Economic Appalachian Development Corporation, a SHARE supported organization of self-help groups and church people united together to eliminate poverty through local efforts. Church of the Brethren minister Dwayne Yost is president of the board and J. Benton Rhoades is a member at large.

Appalachia long has been known for its distinctive culture epitomized in crafts: quilts, bonnets, dolls, canes, mountain rocking chairs. What began as necessary work in the past now has evolved to a highly developed skill that is being passed on to succeeding generations.

In the 1960s when Appalachia was "rediscovered," and seen as the largest underdeveloped section of the country, government and church workers helped organize various hand craft groups throughout the mountains to add new economic life to the dormant economy. It is these groups whose work will be marketed through the catalogue.

"The aim is not only to sell crafts, but to sell the culture," the Poages explain.

"Actually, the craft catalogue is a venture in joint ministry. Part of the good news is that over 3,000 low income Appalachians will minister to the church by sharing their heritage. The other part is that the church will minister to Appalachia by opening its door for craft marketing. That is Good News in the form of a catalogue."

Catalogue information may be obtained from: Operation MATCH, Box 68, Berea, Ky. 40403.

Haiti Refugee Relief given $5,000 grant by Brethren

The Church of the Brethren General Board in June approved a $5,000 grant from the Emergency Disaster Fund to help secure legal counsel and purchase bail bonds for Haitian refugees imprisoned in Florida and Texas.

The refugees fled to the US during the past two years from the regime of President Jean Claude Duvalier in Haiti. By international law such persons have a right to apply for asylum in any neutral country. Despite this some 800 Haitians are now threatened with deportation (a fate they consider the same as death) by the US Immigration and Naturalization Service.

The Brethren grant is a response to a Church World Service request to member denominations. CWS's Office of Immigration Service raised $10,000 and has paid bonds and secured release for the refugees who awaited trial in US courts as Messenger went to press. With the US refusing work permits to sustain them, the refugees are being cared for temporarily by a Miami-based Christian Community Service Agency.

The National Council of Churches has been joined by the American Jewish Committee in urging the US State Department to grant political asylum to the Haitians. The AJC claims a racial question is involved in the "denial of sanctuary to black Haitians while white Cubans are given haven."

Scott Bucher reflects on regime in Portugal

At first there were the joyous crowds with their red carnations, their unity slogans, their protest and anti-war songs so long prohibited. General euphoria swept the country in the wake of the fall of the 48-year old dictatorial regime last April. Gradually though, the euphoric jubilation gave way to political speeches and bulletins as fledgling political parties sprang up, strikes hit many segments of the economy, and the military quarreled. Thus with awesome problems was sleepy Portugal awakened to the modern world.

The new government offers the happy prospect of personal and political freedom to a people formerly thoroughly politically repressed and under constant surveillance and harrassment by secret police. But Scott Bucher, a BVSer from Pennsylvania, could not help but feel saddened by the fact that the door had been opened to tremendous upheavals certain to have a destructive effect on a society still bound by a tradition and order that contrasts with the disintegration more developed societies are experiencing. Most of the young and intellectual segments of the society seem anxious to catch up economically and politically with the rest of the western world and are very conscious of the common consensus that Portugal is the most backward country in Europe. The rural, tradition-bound Portuguese, such as those living around Figueira da Foz where Scott is located, have been politically apathetic too long to comprehend the situation—many people totally unprepared for an old order of such long standing to topple so rapidly.

The Ecumenical Center where Scott works has been undergoing a change in orientation in response to its new-found freedom to discuss political topics, with much needed efforts toward political education. In June three black theologians from Angola, one of Portugal's war-torn African colonies, came to the center for a week long seminar on the "Theology of Liberation." In response to questions from the Portuguese clergy they related the unfortunate situations of blacks in their colony. Such a dialogue would have been unthinkable a few months ago. Such is the rapidity with which Portugal has changed.

Ulrich testifies to House on health insurance issue

On July 1, Larry K. Ulrich presented testimony in behalf of the General Board before the House Ways and Means Committee on national health insurance. Dr. Ulrich chairs the Annual Conference committee on health and welfare and is director of pastoral administration at Rush-Presbyterian-St. Luke's Medical Center and teaches in the area of medical ethics at Rush Medical College in Chicago.

Dr. Ulrich's testimony urged adequate and comprehensive health care legislation and pointed out the deficiencies of the four major proposals. None of these were genuinely comprehensive, he stressed, and warned of repercussions when an American public would find themselves again misled by political rhetoric. The thrust of the testimony was the recommendation that the Ways and Means Committee not accept any of the four proposals, but that the committee design a program to both correct current inequities in health care delivery and to prevent future injustices due to poor use and planning of medical services.

Citing the 1973 resolution by the General Board and the 1974 statement by Annual Conference, Ulrich called for such a program that would:

—be comprehensive and accessible to all
—emphasize preventive health care as well as treatment and rehabilitation
—include national health standards with a more equitable distribution of resources for ghetto and rural people
—give additional federal support for medical and allied health education
—include consumer representation in the administration and supervision of medical care
—assure the rights of citizens to choose physicians and for physicians to choose their practices and specialties
—protect the confidentiality of health care records
—give phasing-in coverage over a series of years to allow for adequate education of the public and preparation for health delivery personnel and centers.

Adequate, comprehensive health care is urged but the present proposals are deficient

Dr. Ulrich was complimented for this

testimony by the chairman of the committee. Under cross examination Dr. Ulrich was challenged for the recommendation of continued study and designing better legislation by Rep. Duncan; and he was complimented for the emphasis on preventive health care by Rep. Clancy. Other denominational representatives and Ralph Nader presented testimony, along with government, labor, and American Medical Association leaders.

On August 5, the House Ways and Means Committee voted to reject all the proposed national health insurance plans, and instead to write a committee bill to provide more comprehensive legislation, issue by issue. With the assurances from Senate and House leaders that such legislation could be presented and passed by the Congress in this session, President Ford strongly called for this in his address before Congress on August 12.

Saying it through media: RIAL in its 25th year

A Gallup Poll reveals only 40 percent of Americans attend worship in an average week. A Louis Harris and Associates study indicates that only 35 percent of the adult Americans surveyed express confidence in organized religion as an institution. Worse yet, these percentages have declined over the years. Is there a prospect of the pattern being reversed?

One national campaign working at the task this fall as it has for 25 years is Religion in American Life. Utilizing the specialized tools of advertising, RIAL expects to enlist media support worth $27 million, the bulk of it donated by the trade associations which make up the Advertising Council.

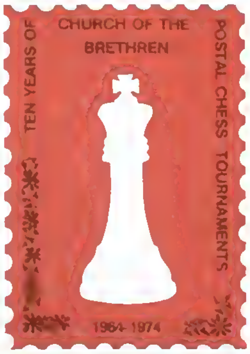
The 1974-75 campaign reflects a blending of the faith and works dialogue that has marked the RIAL emphases through the years. The car card reads: "God knows, you should practice what you pray. Start treating your brothers and sisters like brothers and sisters."

Beyond stressing the value of prayer and the inner life of faith, the theme reminds the public that spiritual development must be expressed in relationship to the world around.

For congregations and communities interested in time and space for religious advertising, a kit with mass media manual is available for $3 from RIAL, 475 Fifth Ave., New York, N.Y. 10017.

Brethren chess tourney marks tenth anniversary

It all started at a Mission 12 experience in 1964. Ward Crabill, Bob Bowman, and Lee Walker were playing chess in their free time when the idea hit—why not have a Church of the Brethren postal chess tournament? Crabill, a Bell Telephone employee, had been a participant in the Bell System Tournament and knew how it worked.



Like in all great flashes of genius, implementation quickly followed the suggestion. Adapting rules from the Bell System Tournament, Crabill set up the first Brethren tournament. That was ten years ago. Now the Church of the Brethren Postal Chess Tournament involves over 70 enthusiastic players scattered over the United States and overseas.

Players are accepted by application and rated according to their avowed chess skill. They are then grouped into sections, paired off, and play their games by recording moves on postcards and mailing them to opponents. It takes about a year and a half for a game to be played. Crabill has been running seven sections for the last two years.

Certificates are awarded at the end of each year to the section winners. The best players are ranked in a championship section, the winner of which is announced as the winner of the tournament for the year. Harold Duncanson, Modesto, Calif., is the current champion. Giants through the years have been Clyde Carter, Daleville, Va., and Sam McDaniel, Millsboro, Del.

Director Crabill stresses that the main purpose of the tournament is to get Brethren chess players in touch with each other to foster fellowship. The biggest problem in holding the tournaments is players dropping out in mid-game without notifying the director or opponents. Crabill suggests that only players determined to play to the end should get involved.

Participation is limited to Church of the Brethren members and friends. No expense is involved except for postcards used to send moves. Entries for the Tenth Annual Round is October 15. Chess buffs should send their name, address and strength to Ward B. Crabill, Tournament Director, 11819 Mentone Road, Silver Spring, Md. 20906, Tel. (301) 942-0714.

Cattle given an airlift to the needy in Africa

A herd of cattle bound for Africa provided an unexpected sight for travelers at the Harrisburg International Airport in August. Being loaded aboard a plane were 70 Holstein heifers on their way to Tanzania and a shipment for Cameroun including 10 Holstein heifers, a Holstein bull, 10 Jersey heifers and a Jersey bull. The cattle have been donated by farmers in Indiana, Ohio, Maryland and Pennsylvania.

The cattle were being sent by Heifer Project International. In a program coordinated from its headquarters in Little Rock, Ark., it has sent 1,000 cattle to 23 countries so far this year, and more than 40,000 animals and 1.5 million chickens to over 90 countries since its founding in 1944.

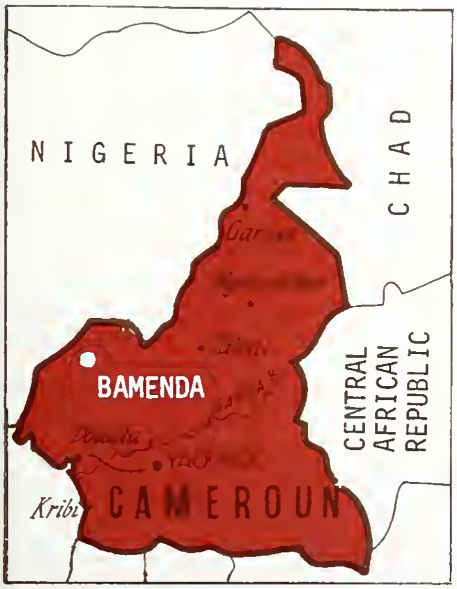
The shipments have included sheep, pigs, goats, rabbits and even bees, in addition to cattle and poultry. Marion Lehman, HPI midwest director, was in charge of the project for sending the cattle to Tanzania and Cameroun. Both countries had asked for help in developing their own dairy industries so they would not have to depend on costly imported dairy products, he said.

Two post-thirties BVSers, Roger and Cora Rowe, are working with HPI in Cameroun to set up a model dairy operation. The story of their going was told in MESSENGER in July. In Cameroun the Rowes are located at Bambui experimental station, about thirty miles from Bamenda. In Tanzania, Lutheran agricultural missionaries are developing a similar project.

Cameroun, slightly larger than California, has a population of about six million. About 20,000 Europeans and 500 Americans live there as well. Agriculture is the mainstay of the economy, but industry is making progress. Both Cameroun and Tanzania contain plateau areas with moderate climates.

"In both places imported cattle will be kept at a central farm where they will receive expert care," said Lehman. "Local farmers will be trained in dairying and will receive offspring from the central herd to begin their own herds."

"But we don't just help people overseas," said Mr. Lehman, "for we are aiding people in the Appalachia section of our own country plus folks in other parts of the country where there is a need. For instance, in another month we will be sending 100 head of Black Angus cattle to sharecroppers in Mississippi. We're also helping three or four Indian reservations."



Bamenda, located on high plateau land, has a climate suitable for American cattle

MESSENGER readers in November will discover how a retired couple, Orville and Mabel Hersch of Manassas, Va., have found a unique way of supporting Heifer Project in providing livestock for the world's needy people.

underlines

COMMUNICATION ARTS ... The Annual Conference study of Farm Issues was highlighted through a tv documentary produced by KRON-TV, San Francisco, on Sept. 4. Entitled "The Family Farm: Resurrection," the regional NBC coverage centered on the Modesto, Calif., congregation, whose pastor, *John W. Hunter*, was on the study committee. At Conferencetime the same study was summed up and syndicated nationally by *George Cornell*, Associated Press religion writer.

Brethren cooperation with the Mennonites is resulting in three upcoming releases: two "marriage spots" for tv use in October, and a peace film to be issued in January.

Participating in Communications Center 74 at Green Lake, Wis., an ecumenical seminar on the creative use of media, were Church of the Brethren representatives *Nancy Curtis*, Nappanee, Ind., and *Phillip K. Bradley*, Everett, Pa.

THE OLD SHALL LEAD ... *Galen K. Walker*, who was the first pastor to enroll in the Brethren Pension Plan in 1943, observed his 91st birthday by speaking at vespers at Hillcrest Homes, La Verne, Calif. . . . *Ira H. Frantz*, blind, nearly deaf, still a prolific writer at 86, preached to the Mexico, Ind., congregation recently. The North Manchester, Ind., resident has announced his availability for pulpit supply on one condition--that he be picked up and returned home. . . . The Glendale, Calif., church celebrated the birthday of 90-year-old *Ora Shively* following Sunday morning worship. Instead of bestowing personal gifts, the parish established a fund in Ora's name for Bethany Theological Seminary, where she graduated with the first class in 1911.

PEOPLE YOU KNOW ... Messenger's former assistant editor *Linda K. Beher* is director of print production and distribution for United Methodist Communications, Evanston, Ill. . . . Former communications volunteer *Terry Pettit*, upon completing a master's in creative writing at the University of Arkansas, is engaged in college teaching at Louisburg, N.C.

Church historian *Donald E. Durnbaugh* will deliver the Menno Simons lectures, speaking on civil religion, at Bethel College, Newton, Kans., Oct. 27-29.

Garnett E. Phibbs, former pastor and ecumenical executive, is director of a community-based corporation helping rehabilitate ex-prisoners in Toledo, Ohio. His address is P.O. Box 4705, Toledo 43620.

Ministerial briefs: Retiring at Lancaster, Pa., after 53 years of congregational leadership, are *Joseph E.* and *Bertha Whitacre*, pastor most recently at the Woodberry church, Baltimore, Md. . . . . *John Mishler*, pastor, Peru, Ind., chairs Indiana's CROP campaign.

IN MEMORIAM: *X.L. Coppock*, retired pastor and Messenger "In Touch" subject, McPherson, Kans., June 5. . . . *Ralph R. Petry*, 69, pastor, Markle, Ind., and former district fieldman, July 18. . . . *Harold Justice*, 59, pastor of the Robins and the Garrison congregations in Iowa, July 7. . . . . *Noleta Porter Mason*, 21, daughter of Imperial Heights, Calif., pastor Nolan Porter, July 4.

update

CONGREGATIONAL COLLAGE ... The propane explosion in the Norfolk and Western railroad yards at Decatur, Ill., affected the residences of six families in the *Decatur Church of the Brethren*. While at least three of the homes of church families were damaged beyond repair, the occupants escaped without serious injuries.

San Francisco's congregation has returned to its own building after a fire required extensive repairs, especially in the sanctuary.

Two North Atlantic congregations--*Salunga* and *East Petersburg*--have voted to merge resources and form a new congregation. A special committee is working on such considerations as a new congregational name, the possible building of a new plant in a central location, the development of program, and pastoral staffing.

Cherry Grove congregation in West Marva dedicated new facilities July 14. A new highway prompted relocation.

South/Central Indiana's *New Hope church* retired its mortgage in three years, burning a note made out for 15 years. Mortgage burnings elsewhere: *Belvidere York* and *Mechanicsburg churches*, Western Pennsylvania; *Round Hill church*, Shenandoah; *Kent church*, Northern Ohio.

In gratitude for 10 years of pastoral service the *Gettysburg church* in Southern Pennsylvania made possible a trip to Europe for pastor Merlin Shull and his wife Grace.

The *Akron, Ind., church* hosted recognition services in August honoring Charles and Cleda Zunkel for their 50 years in the ministry of the Church of the Brethren.

Upcoming events: Homecoming and reunion, *Wabash, Ind., church*, Oct. 19-20; former Pastor Paul H. Fike will speak. . . . Fiftieth anniversary, *Keyser, W. Va., church*, Oct. 25-27; George H. Jeffrey, Fred M. Bowman, Galen E. Fike, J. Rogers Fike will speak. . . . Adventure Weekend, Oct. 18-20, climaxing seven weeklong emphases aimed at renewal, *Black Rock church*, Brodbecks, Pa. . . . Sessions for ministers on counseling the sick, by Johns Hopkins Hospital chaplain Clyde R. Shallenberger, morning of Nov. 9 at the *Florin church* in Southern Pennsylvania.

DISTRICT DOINGS ... *Southern Ohio* is rebuilding a home in Xenia for the Robert Blakely family whose seven-year-old son was killed and whose younger daughter underwent brain surgery after injuries sustained in last April's tornado.

Pastors in *West Marva* are distributing some $2,000 worth of Bibles free where needed in the district.

Ray Henderson, 500 N. Main St., Perkins, Okla. 74059, became the new executive for the *Southern Plains District*. His predecessor, Byron E. Dell, is now pastor of Southern Ohio's Union City congregation.

First woman in line for moderator in *Northern Indiana* is Jeanette Toll, recently named moderator-elect. Phyllis Kingery is the new moderator-elect of the *Northern Plains District*, the area previously designated as Iowa-Minnesota.

The 13th *Inter-District Retreat* of the Men's Fellowship will convene Nov. 9-10 at Winona Lake, Ind., with Paul M. Robinson leading sessions on Brethren heritage.

outlook

Waldensians' secret is creative tension

This past summer the Waldensian church i Italy, with which the Brethren had close association in the post-world war II era. celebrated the 800th anniversary of the Waldensian movement. The late Guida Comba of the Waldensians cooperated closely with Brethren Service in relief wor in Italy, helping in clothing and heifer distribution and the placing of BVSers. Karrara, Italy was one of the Waldensian points where volunteers worked in yout projects.

The name "Waldensian" refers to two different elements in the Christian Church i Western Europe. Firstly, it denotes the spiritual movement in France at the end o the twelfth century named after its founder Valdo. Secondly, it refers to the Reforme Church that has existed in Piedmont sinc the sixteenth century and is today the Reformed Church in Italy.

The birth of the Waldensian movement a well-documented fact of mediaeval histor A merchant in Lyons named Pierre Vald had the Holy Scriptures translated into th language of the people: he then renounced a his wealth and devoted his life to preachin the Gospel. His friends and followers forme a sort of free community half way between monastic order and a revivalist movemen These Christians scattered all over Europ and in the towns in Italy and Provence, between the thirteenth and sixteenth centuries; they lived in hiding and often suffered martyrdom. Their history is a tragi one, and the full story is still not adequatel known.

In the Middle Ages the Waldensians wer tenacious and strong in expressing the grea precepts of the Gospel through their lives they were convinced that spiritual vocatio can be carried out only in the field of dail life. For them the fundamental biblical passage was not the Epistle to the Roman but the Sermon on the Mount. Their theology was one of obedience rather tha one of justification. The history of the church is really the history of a small Christian community which has built up it witness within the setting of family an community.

Today the Waldensian Church has 45,00 members meeting in 120 places served by 8 pastors. It is found in Latin America (Uruguay and Argentina) and Italy, both

Pierre Valdo in the late twelfth century began the Waldensian movement in Italy

areas in which the Church is confronted by the problems of social justice on the one hand, and renewal of the Catholic Christian community on the other.

The Waldensian Church endeavours to maintain a position of theological clarity in an open ecumenical conversation, to carry out a missionary vocation and to undertake renewal in the light of each historic situation.

The creative tension that has always existed within the Waldensian Church between the idea of being a movement while accepting the formal structures of a Reformed Church now, more than ever before, constitutes the essential characteristic of its spiritual life.

Communicators enlist Lois Paul on team

New with General Board Communications this fall is Lois Teach Paul, a person much at home with Church of the Brethren programs at local and district levels.

With vocational experience in public school teaching, the YWCA, film libraries, and managerial staffs of department stores, she brings a varied background to her task as managing editor of Agenda and communications liaison with the Parish Ministries staff.

Lois T. Paul

Through her lay work in creating newsletters, writing plays and pageants, and producing council of churches broadcasts and telecasts, the "Lois Teach Paul" byline became known especially in Southern Ohio. More recently, Lois and her husband Galen have resided in Kalamazoo, Mich., and Addison, Ill. They have a son and a daughter, both married.

In related General Services Commission shifts Howard E. Royer functions as director of communications as well as editor of Messenger; Kermon Thomason is managing editor of Messenger and communications liaison for the World Ministries program; and Kenneth I. Morse is books and features editor, Messenger staff member, and liaison for General Services interpretation.

Former communications staff member Richard N. Miller, who created Agenda in its multi-edition approach to parish leaders, is pastor at Manassas, Va. Former Messenger assistant editor Linda K. Beher is print coordinator for United Methodist Communications at Evanston, Ill. Former multimedia director John G. Fike is on the staff of Insight, a commercial communications firm in Chicago.

An intern position, to be staffed by a volunteer, is open in communications.

Durnbaugh focuses on Free Church history

Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary has completed a book of readings titled *Every Need Supplied: Mutual Aid and Christian Community in the Free Churches, 1525-1675,* being published this fall by Temple University Press. Dr. Durnbaugh is well known for his many articles and books on Brethren history and on radical Protestantism.

Letters, church records, prisoners' accounts, treatises, and chronicles are brought together by Durnbaugh in his book to provide readers with a lively historical portrait of the Free Churches. Focus is on the important characteristics of mutual aid and Christian community. Many of the documents are translated into English for the first time. They cover early movements (Swiss Brethren, Hutterian Brethren) through the left-wing puritans (Baptists and Quakers).

Remember Roanoke 99

A unique aspect of the 1974 Annual Conference in Roanoke, Va., was the number of persons who had attended the annual meeting the last time it was held in the same city—75 years earlier. Persons present for the 1899 Conference were, seated, l. to r., Emma Garst, 92; Blanche Wood, 78; Nina Moomaw (Mrs. Leland), 92; Lucy Beeghly, 96; Earl B. Moomaw, 90. Standing, l. to r., Margie Garst (Mrs. Levi), 91; Wiley M. Garst, 82; Miller Garst, 86; Ruth Whitacre, 76; Orien Eller, 76; Sarah Dove Boaz, 82; C. A. Flora, 85.

"... footwashing can be a powerful, intimate expression of how together we break through social barriers, identify with the powerless, deepen our ability to love, and are transformed."

meaning of footwashing for today

by Tom Goodhue

The Gospel according to John records that during the last meal which Jesus shared with the twelve he did something which greatly shocked them: he rose, put aside his clothes, wrapped a towel around himself, and washed their feet. In doing this, Jesus stepped into the role of a child, a wife, or a slave, for only these people did this job in those days. For a master to wash the feet of his disciples was without precedent in his nation. Why did Jesus do this? What meaning can the tradition of footwashing have for us today?

Jesus's action was, to begin with, a caring response to the needs of his followers. In the ancient Near East, to bring a bowl of water to a visitor was an act of hospitality. He would need to walk in sandals on a dusty road to know how good footwashing can feel. Luke 7:36-48 shows how Jesus valued this hospitality and the kiss of greeting and did not find physical contact distasteful or embarrassing, not even when it came from a "woman of the streets." Bernini's panel on Peter's chair in St. Peter's Basilica in Rome even shows Jesus affectionately kissing a foot after washing it (to the consternation of most of his disciples), and some Gatholic prelates do this today in celebrations of Holy Thursday.

What does this have to do with us today? While we no longer walk in sandals on dusty roads very often, the world certainly needs more warmth and love, and all too often our society conditions us to be embarrassed about publicly expressing caring and affection. We need to learn how to give and receive love, how to serve with love and receive loving service. We need ritual which celebrates our commitment to grow in love and deepens our ability to express affection.

If some youths refuse to participate in footwashing, this may be due not only to their embarrassment but also to the mechanical way in which they see many people performing the ritual. We know from the writing of early Christians like Paul (Romans 16:16; 1 Corinthians 16:20; 2 Corinthians 13:12; 1st Thessalonians 5:26, Tertullian, and Athenagoras that men and women shared the holy kiss warmly in the early church and that it carried strong feeling. Early Anabaptist leaders encouraged the use of footwashing and the holy kiss as an expression of love and fellowship. I have seen the youth in several mainline Protestant churches respond enthusiastically to footwashing and the kiss when real warmth was expressed through these acts.

But Jesus did more than simply bring

water to the feet of his male disciples. He washed their feet himself. To bring water was the responsibility of a good host in those days, but to actually wash feet was seen as humiliating work assigned only to the lowly. When Jesus stepped into this role he did much more than show his humility. He made a powerful demonstration of his politics.

In the time of Jesus, Passover was the season when Jewish hopes were focused on the coming of the Messiah and the kingdom of God. Throughout the gospels, the disciples are pictured as wrestling with Jesus's refusal to be a military messiah; they expected that the kingdom would come through military victory. When Jesus, during Passover, washed the feet of the twelve, he dramatically rejected the role of conqueror, showing that his kingdom comes not through conquest but through the changing of our lives and our society. As Warren Eshbach wrote in *Brethren Life and Thought*, the footwashing revealed "the nature of his true authority, namely a radical and perfect love that will not cease from serving . . ." He showed that authority in the kingdom of God comes not from dominating others, but, as theologian Peggy Way put it, from those to whom we minister.

Jesus's action is part of his teaching about how to achieve greatness, and in John 13:14-17 he tells his male disciples to take on the role of a slave, a child, a wife—that is, to wash each other's feet. Similarly, he told men to "receive" children (Mark 9:37; Luke 9:48), in that day a woman's role. He told the Twelve that it would be a man doing "women's work" who would lead them to the Last Supper (Mark 14:13; Luke 22:10—carrying water was considered "women's work"). Likewise, all the teachings about how greatness comes through serving (Mark 9:33-37; Matt. 18:1-5; Luke 9:46-48; Mark 10:41-45; Matt. 20:24-28; Luke 22:24-27; Matt. 23:8-11) are directed to all-male audiences. It seems that men in particular need to hear these teachings the most, perhaps because they worry the most about proving how great they are.

Ira Frantz was probably right when he wrote in MESSENGER in 1971 that Jesus sought to overturn the longing of his male disciples to be served by being a servant himself. It is even possible that a dispute among the disciples about who should have the place of honor (such as in Luke 22:24-27) preceded the footwashing. To teach his male disciples that they would find greatness through serving, Jesus himself took on the role of serving. In a society such as ours which makes males terribly anxious to prove their greatness in all sorts of distorted ways and continues to regard serving roles as work for women or servants, the lesson in footwashing is important indeed.

It is interesting to note that a medieval sect which practiced footwashing, the Albigenses or Cathars of southern France (who were also pacifists, practiced the holy kiss, and suffered persecution by orthodox Christians) allowed women to reach a higher status than other Christians of the period permitted. If men are called to servanthood, then women should not be limited to subservient roles. Jesus told Mary of Bethany that she had "chosen the better part" in seeking learning, which Palestinian society thought women had no right to, rather than cooking (Luke 10:35-42).

The footwashing is a political statement in another way, too, for Jesus identified with the powerless and called on his disciples to do the same through embracing the role of the powerless as the mark of the new community of faith. 1 Timothy 5:9-10 lists "washing the feet of the saints" as an important good work between showing hospitality and helping the oppressed. Beginning at least as early as the 5th century, monks in many monasteries who embraced voluntary poverty regularly washed the feet of each other and of the poor, binding the monks and the poor together in Christian community. The earliest Anabaptist confession to mention footwashing (Dutch Waterlander Confession, 1577) emphasized washing the feet of refugees. To this day, the churches in America which wash feet are primarily the churches of the poor and the churches descended from the Anabaptists who refused to follow Martin Luther because of his hostility to the lower classes during the Peasant Wars of 1525. Just as Jesus called for the reversal of master-servant roles in Luke 12:35-38, in washing feet and commanding the disciples to do the same he calls on us to identify with the powerless.

How did the early church understand this act of washing feet? It was seen as a powerful symbol of how lives were transformed. The use of washing basins by physicians in the ancient Mediterranean world suggested to some early Christians that footwashing was an act of healing and restoration of wholeness. Others connected it with baptism—a powerful experience of descending into water, dying to the old life, and re-emerging into new life which symbolized the complete transformation of one's life. In France, Northern Italy, Ireland, and the Armenian church into the Middle Ages, footwashing was a part of the baptism ritual, and it was used earlier in Spain, Northern Africa, and other areas. The 4th century writings of the Persian Church Father Aphraates and the ancient Egyptian church's mass for Holy Thursday connected footwashing not only with baptism but also with the liberation of Israel from oppression (crossing the Red Sea) and entering a new land (crossing the Jordan). Thus, footwashing has been seen as healing and transformation, liberation and new life.

What does it mean for us to include footwashing within the Lord's Supper? It means to begin with, that we see a need for periodic renewal—the process of growth and transformation must happen over and over again. Second, it means that it is connected with the table-fellowship which Jesus instituted in which all were accepted no matter what barriers society placed between them—men and women, rich and poor, the afflicted and the well, Pharisees and tax-collectors, prostitutes and the pious. Mealtime became something which the early church was built around, remembering how when people ate with Jesus they were bound together in a new community of love. For us to be true to the tradition of footwashing requires us to be willing to defy social barriers, even if this causes scandal—as it did in the life of Jesus (Matt. 11:16-19; Luke 7:31-35). We must ask ourselves for example if we are willing to cross racial boundaries ourselves—as the great advocate of footwashing, Amrose of Milan, did in 387 when he knelt and washed the feet of a young African from Tagaste—Augustine.

Yet, as Ira Franz has pointed out, washing already-cleaned feet is only a ritual, not real service. Jesus did much more than a ritual act of humility and his action was part of what bound his followers together in a new community based on loving service. If we are willing to grow in this new life, footwashing can be a powerful, intimate expression of how together we break through social barriers, identify with the powerless, deepen our ability to love, and are transformed. ☐

Pass a kiss around the table

by Noah S. Martin

Sandy and I talked about adopting children during our courtship days in college. But seminary studies, frequent relocations, continuing education, the responsibilities of our first pastoral charge, and the birth of two sons never seemed to make it practical. But still we talked of the possibility—someday.

That day arrived suddenly, joyfully, and painfully. It was a day like every other day. The sun rose in the morning and set in the evening. It was a Saturday in which people went about their usual activities. But for us it was a day different than all other days, a day when all the emotions of a lifetime came to the surface.

Just a year earlier we had written to Welcome House in Doylestown, Pa., requesting information of adoptive children. With the reply began a sequence of events.

We attended a meeting of all interested parents in May 1973 at Welcome House. It was all so new and exciting. Persons were there from many different states. Ms. Mary Graves, the director of Welcome House, greeted us matter-of-factly. The couples cast anxious glances from one to the other. The group was free to ask questions. Some questions were greeted with nervous laughter, others with strong silence, some with obvious frowns. Ms. Graves let it be known where she stood and what Welcome House believed. She treated it all very seriously. It was not a family picnic.

We were informed that Korean orphans were available for adoption and a few older Canadian Indian children. Since Welcome House confirmed our belief that it would be unwise to bring children older than our own into our home, we began to ask questions concerning the Korean child. Yes, many such children were available, living in unbelievable conditions in orphanages. The majority of adoptive parents considering an oriental child desired a girl between infancy and three years of age. But, Ms. Graves pointed out, Welcome House was not so much trying to match parents with children, as children with parents. The ultimate concern was, what is best for the child?

On the way home to Johnstown we rehashed everything that was said. We looked for hidden clues and reevaluated responses. We had some doubts, first of all, if we would qualify. We had two boys. Most of the other couples had no children. Most of the adoptive parents want girls, like we did. We had only $30.00 in savings. We had to have no less than $1500.00 in savings to cover expenses before we could even apply. Financially, we had to be secure. Also, the paper work would be voluminous.

But we decided to proceed with the possibility of adopting a Korean child, preferably a girl. We would proceed as long as the doors were open. Forms to be filled and letters of reference became as common on the kitchen table as bread and butter. But Sandy was very thorough and persistent. In the evenings we would go over the forms together, trying to decide what information was wanted.

Catholic Charities of Johnstown was most helpful to us. The staff advised us and were directed by Welcome House to serve as our caseworkers. A quick relationship was established between Welcome House and Catholic Charities. Ms. Barbara Chirillo made frequent evaluative visits in our home. She was most efficient and helpful.

After all the forms were completed to the best of our ability, we began the period of waiting. We shared our secret with a few close friends and family. We sensed some reservations, but all were encouraging.

The biggest concern was within ourselves. The question that gave us the most concern was this one: Was it a fair thing to do—to pluck a child out of his culture, from his people, and to take him into a strange, perhaps hostile environment? Then we became concerned whether this was the real issue, or if it became a catchall for other, unspoken fears.

But we remembered that only one out of seven children survived an orphanage in Korea. The child we could adopt had only a 14% chance of surviving in present conditions. We had to look at the facts, we told ourselves. But we discovered that facts have a hard time rising above the emotions of fear and uncertainty.

How would our families, neighbors, and church accept this? We realized that we had no guarantees of anything—including job, home, and neighborhood. We felt that we might need to move to a larger metropolitan area where an oriental child would be more readily assimilated.

We kept thinking that it would probably never happen. It was still somewhere in the future and a lot could happen to change things. Was that a secret wish or a fact? we kept asking ourselves.

But during all of this, something happened that was forever to change our lives. A heart murmur was discovered in our oldest son, Steven, age five, only two months after we had written our initial letter to Welcome House. Our pediatrician hospitalized him immediately. Rheumatic fever was a real possibility. Our hearts began to break.

No diagnosis could be made. The physicians were puzzled. There was no trace of rheumatic fever. They thought that perhaps he was in the recovery stages of it. We grew increasingly restless. I suggested that we go to Children's Hospital of Pittsburgh immediately.

The appointment in Pittsburgh finally came. There the cardiologist told us that Steven had a very unusual and rare heart defect: anomalous origin of the left coronary from the pulmonary artery. The cardiologists were startled. Many children never survive infancy with this condition. If they do survive, the heart is so badly damaged that little can be done. But Steven had survived and he had no heart damage. The cardiologist who had come to Pittsburgh from the world-renowned Houston Medical Center had never heard of or seen such a case. He said, "It's unbelievable. Only God knows why."

Open heart surgery was scheduled for August, 1973. Dr. Henry T. Bahnson, noted heart surgeon and lecturer, chief of the Department of Surgery of the School of Medicine, University of Pittsburgh, was to perform the surgery. This was to be only the second such surgical procedure at Children's Hospital. The right coronary artery was to be severed at the pulmonary artery and inserted into the aorta artery. It was a delicate procedure. If possible, the present artery was to be used; if not, one would be taken from the leg.

Our search for healing began in earnest. We fasted and prayed. Steven was anointed three different times at three different places. Once at a special service in Ohio, once in our church, along with others, and once by the Jesus People of Johnstown. We began to

Little did I know that through this experience God was beginning to pry loose my fingers from self in order to grasp something much more rewarding.

Above: It was interesting to note that things were about as normal between the boys and girls as it was between the boys themselves.

Right: Love is a growing thing and comes through the sharing of life.

be assured that God was going to do a great work of healing in Steven's life.

He did just that! Every prayer was answered! His endurance was unbelievable. He came home in eleven days. Three and six months checkups, including a follow-up catheterization, have been excellent. He has no restrictions. Medically, his chances of being where he is today in view of how he began life, were set at one-tenth of one percent. We could not praise the Lord enough!

That experience shook us to the depths of our beings. We cried out to the Lord as never before. As I drew close to God in prayer, God began to do a work of healing in my own life. He began to show me the selfishness of my life. One night, while in prayer, my whole life unrolled before me, as though I were watching a motion picture. I saw where my sin of selfishness had hurt others and God. Little did I know that through this experience God was beginning to pry loose my fingers from self in order to grasp something much more rewarding.

In October of that year, we received a call from Catholic Charities. Welcome House had called and said that two sisters, ages five and three, were available for placement. Would we consider them? They wanted a quick reply.

"Two of them!" we said. We had been thinking of only one, although in her initial letter Sandy had mentioned we would consider two sisters. We had one night to decide. We remembered that God had given us two healthy sons. Chris, now age four, was born with a serious blood infection. We were given no assurance of his survival at birth. Another child born near his time with the same bacterial infection of the blood-stream did not survive.

Together we concluded: God gave us two sons He did not have to. We can raise two children for Him that we wouldn't have to. It was the only concrete way we knew of truly saying "thanks" to God for his goodness to us.

So we prayed together: "God, we are going to go ahead and say that we will consider these two girls. We will proceed as long as the doors are open. If it is not your will, then stop us somewhere along the way. Whatever happens we will take it as of you. It's in your hands, now."

Additional information began to arrive from Welcome House. Two sisters were in an orphanage in Seoul, Korea. Their pictures were beautiful! We began to share the information with neighbors, family, friends and church. We passed their pictures from group to group.

The boys helped prepare the room for the girls. Beds, carpets, toys and furniture began to arrive. The boys helped select the names for the girls. We decided on Kathleen Kay and Cheryl Kay, the Kay being Sandy's middle name. We began to talk as though they were already there. We did it as much for our preparation as for others.

A phone call told us to be at the Kennedy

Right: God gave us two sons He did not have to. We can raise two children for Him that we wouldn't have to.

When Chris said, "Hey, everybody, let's pass a kiss around the table," I knew we were going to make it.

International Airport on January 18, 1974, at 10 p.m. Sandy drew a happy face on our calendar on that date. Everything was set, that is, physically.

As the day approached I grew restless and apprehensive. What would this do to our boys? They had been kings of the house for five years. Would they feel rejected? Hurt? How were we going to handle their problems? We knew it would not be an easy time in our lives. We talked about it much. We tried to prepare the boys, but now the hour was at hand.

The trip to New York was made with mixed emotions. I became very quiet and withdrawn, almost hostile. I didn't really want to go, yet I did. I had often preached on acting on your will and doing what is right, explaining that your feelings would soon catch up to the choices you had made. Now, I had to wait and see if my feelings would eventually catch up with my actions.

We arrived at the airport by 6 p.m. We were informed that NBC TV would be there to tape a special documentary on Welcome House. The NBC crew arrived and set up in a lounge. Soon other couples began to arrive. In all, eleven children were aboard the flight that originated in Seoul. The couples talked with one another and showed pictures of the child they were waiting for.

Many of us were eventually interviewed by NBC's Paul Cunningham. It was an exciting experience. The pressure began to mount as the time drew nearer. Then we were informed that the plane was delayed due to heavy fog over Chicago. The time was now set for a midnight arrival.

Then it happened! "Martins! Here is your oldest child." Sandy took the child and held her close.

"Here is your youngest child." I took her into my arms. So strange; so warm; so real; so unreal. They were beaming at us as though they already knew us. Their little arms clung around our necks. Mr. Cunningham asked for our reactions.

People were crying. It seemed too sacred a moment to be interrupted by television cameras. Passengers standing by were brushing tears from their eyes. A woman stopped to talk to us. I don't remember anything I said. Quickly we moved on. We were told to regroup in the lounge.

The lounge was in a state of confusion. Some of the children were crying. A small baby was very ill. "Quickly," I said to Sandy, "Let's get out of here." We gathered our things, wished everyone well, and left for Johnstown.

The trip home was a night I will never forget. We had decided to drive straight home. We anticipated the girls might be ill. But they seemed to be in good health and good spirits.

The girls took things into their own hands from then on. They sang most of the way home. Sandy sat in the back seat with them. Soon Kathy crawled over the seat and snuggled against me. We had 7 Up, crackers, towels and bedding with us. We were told to prepare for anything.

The weather was very bad. Freezing rain had just hit the eastern part of the United States. Skidding accidents were occurring on either side. Ahead of us a car plunged down a steep embankment. I was concerned about the gasoline shortage and the condition of my six-year-old car. (We had sold our Chevy Caprice early in the summer to get money in the bank). But everything went just fine.

As we approached our house strange feelings began to overwhelm me. Again, my concern was for the boys. I wanted to drive right by the house. I was tired and exhausted. Maybe I would wake up and it would be just a bad dream. I kept telling myself, you made this decision, now get with it. I wavered back and forth.

The girls quickly explored the house. We had taken the boys to their grandparents for the weekend. My feelings began to overwhelm me. It was so hard! I went into the bathroom, closed the door and let it all come out. Then I heard Sandy crying out in the kitchen. I went out to her. "It will never be the same around here," I cried. "The boys will feel we have forsaken them. How will they understand?" Sandy said, "I feel so guilty, too, like we're turning our backs on them, or something."

I went downstairs and paced the floor in

anguish. I felt almost as though I were sacrificing the boys for the girls. It was one of the deepest pains I ever experienced. I have since wondered what the experience of Abraham was when he was asked to sacrifice his own son.

Sitting at my desk, I wrote myself a little reassuring note:

I believe that what we have done is God's will.

God gave life to Steven and Chris.

It will broaden the experience of the boys.

It will keep all of us from getting selfish.

It will be good in the end — so hang in there!

We realized we needed the boys to come home immediately. Grandmother and Grandfather were feeling the same way about it. They brought the boys home the next day. I feared their first encounter, the boys meeting the girls. But all went well. The boys were so excited! They went running through the house. They tried to communicate with the girls. I think the boys were disappointed that the girls could not converse with them, although we had explained it many times. Things went fairly well the first day. That evening we went out for hamburgers and ate our first meal together.

The days that followed were up and down. Obviously, we were going through the adjustment period. I would come home every evening with the question, "Well, how did things go today?" Sandy would either reply, "We had a very good day, Daddy," or, "Things were pretty hectic around here today." Some days we laughed, some days we cried, but we had faith that in the end it would be a good experience.

Neighbors, friends, family and church were most helpful. The neighbors had a shower for Sandy. All the neighbors were present or represented. The girls received clothing and many gifts. The boys also were remembered by thoughtful persons. The church held a beautiful reception for the girls. Again, gifts and expressions of love overwhelmed us. We received no negative reactions from the persons we encountered during this time. But one question that always arose was, "How are the boys taking it?" That always hurt.

But the boys were taking it well! Certainly, there were problems of sharing, making room, waiting for the bathroom, taking turns, and sometimes these experiences resulted in strange, loud noises and flying fists — on both sides! But it was interesting to note that things were about as normal between the boys and girls as it was between the boys themselves.

Top left: The children soon learned to care for one another.

Center left: The boys were also remembered by thoughtful persons.

Top right: Kathy is now attending kindergarten and doing well.

Bottom: We face the future trusting God to have the strength and faith necessary to meet each joy and problem as we go along.

The children soon began to care for one another. Three months after their arrival Steven had to go to the hospital for possible pneumonia. Kathy cried and cried. Steven took both of her hands in his and said so tenderly, "Don't worry Kathy, I will soon be back." One evening I observed Chris really going out of his way to help Cheryl. I commended him for his actions. He said, "Well, I'm starting to like her a little bit, now." But the night when Chris said, "Hey, everybody, why don't we pass a kiss around the table," I knew then that we were not only going to make it, but that we were going to make it in the right spirit.

Since then we have gone through the scabies (brought straight from Korea), physical evaluations (the girls are in amazingly good health), and the common cold. In May Kathy graduated from a nursery school program in our church. She is now attending kindergarten and doing well. We are doing the normal things that any other family of six would be doing. The girls have been well received everywhere. Many of the problems we anticipated have not been experienced. But we are learning that love comes through caring and sharing. Each problem through which we go draws us closer to one another. Love is a growing thing and comes through the sharing of life.

Legal adoption procedures have now begun in the Cambria County courts. What the future holds we do not know. It will be faced as any other family has to face it, trusting God to have the strength and faith necessary to meet each joy and problem as we go along.

After all, we feel He started it, so we believe He will lead on in our lives. ☐

The high risk of love

John 13:36-38

36 Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but you shall follow afterward." [37] Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you." [38] Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.

John 18:15-27

15 Simon Peter followed Jesus, and so did another disciple. As this disciple was known to the high priest, he entered the court of the high priest along with Jesus, [16] while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door, and brought Peter in. [17] The maid who kept the door said to Peter, "Are not you also one of this man's disciples?" He said, "I am not." [18] Now the servants and officers had made a charcoal fire, because it was cold, and they were standing and warming themselves; Peter also was with them, standing and warming himself.

19 The high priest then questioned Jesus about his disciples and his teaching. [20] Jesus answered him, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all Jews come together; I have said nothing secretly. [21] Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." [22] When he had said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" [23] Jesus answered him, "If I have spoken wrongly, bear witness to the wrong; but if I have spoken rightly, why do you strike me?" [24] Annas then sent him bound to Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said to him, "Are not you also one of his disciples?" He denied it and said, "I am not." [26] One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" [27] Peter again denied it; and at once the cock crowed.

John 21:15-17

15 When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." [16] A second time he said to him, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." [17] He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" And he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

It is an odd thing about confessions of committed and trusting love. They expose our clay feet precisely as they disclose our purity of heart. John's gospel holds this living truth before us in the drama of interpersonal communion. We can scarcely miss his own confession that, in love with God's Christ, we progress from the enthusiastic faith of great intentions (of what we will do for God) to the humbled admission of being greatly loved. This love is God's incarnate response to unfaith when one shuns closeness to this One's unpopularity as too vulnerable a position. The sleeper in the story is, of course, that these memories are of Peter, the "Rock" upon whose faith the church would be built.

And so it was. Is it surprising then, that *our* faith confesses more than it delivers, with this Peter as our spiritual Adam? Wrong question. That is exactly John's point. The vulnerable, stumbling quality of human commitment is indeed a painful reality in all interpersonal relations. Our relation to God illumines this fact in such a way as to recall our confession of committed faith as we confront our enacted fear and unfaith, both in the presence of a new commission. The incarnate presence of God in human community, John leads us to confess with him, draws forth from our agonized, self-centered guilt, following denial of relation, a new being expressed initially in renewed confession.

But this later confession is less bold than the initial one. It is also absolutely pure. Not "I will lay down my life for you," but "Lord, you know everything; you know that I love you." Despite the too human denials and weakness. Despite the overconfident duplicity of that initial confession. Despite the fact that Peter couldn't and we can't deliver on all the confessions of committed intention we make.

Which illumines for us the *right* question: because God was satisfied to build his church on a "rock" that had to be transformed from faith to faith (How often? Repeatedly—in Acts we see Peter again transformed, learning from God in dreams, in confrontation with Paul, and in church council. Indeed, immediately after our reading in John, he again received redirection), the real question is whether we, like Peter, can accept God's response to our responses.

Of course Peter's denials of Christ were serious. We all have cause to sense the guilt-laden loneliness he knew during those days between the crucifixion (even the resurrection) and the time Jesus singled him out personally with the question that had plagued Peter since that hour: "Do you love me, Peter?" Not an accusation—Peter's denial was publicly documented. Not an opportunity for explanation. Being able to give reasons for or make rational our broken faith does not transform the agony that separates what was trusting commitment from what has become haunting isolation.

No, Jesus asked the one vital question. Out of love Peter first followed him. In committed love his boldness grew. Because of love he blurted out his inmost rejection that he should ever be separated from this One, even in the face of death. Yet that love had proved insufficient to sustain the form of commitment called for in Jesus' crucifixion.

Love makes us vulnerable but through it

transformed

by Lauree Hersch Meyer

Now Jesus pointed Peter back to that love, affirming it as Peter longed to—one question of love for each of three denials of relation. Then Peter's bewildered confession putting the judgment of his love in Jesus' care. This Peter, who had earlier vouched for Jesus' life in his confession of love now confessed his trust by resting the meaning of his own life on Jesus' judgment.

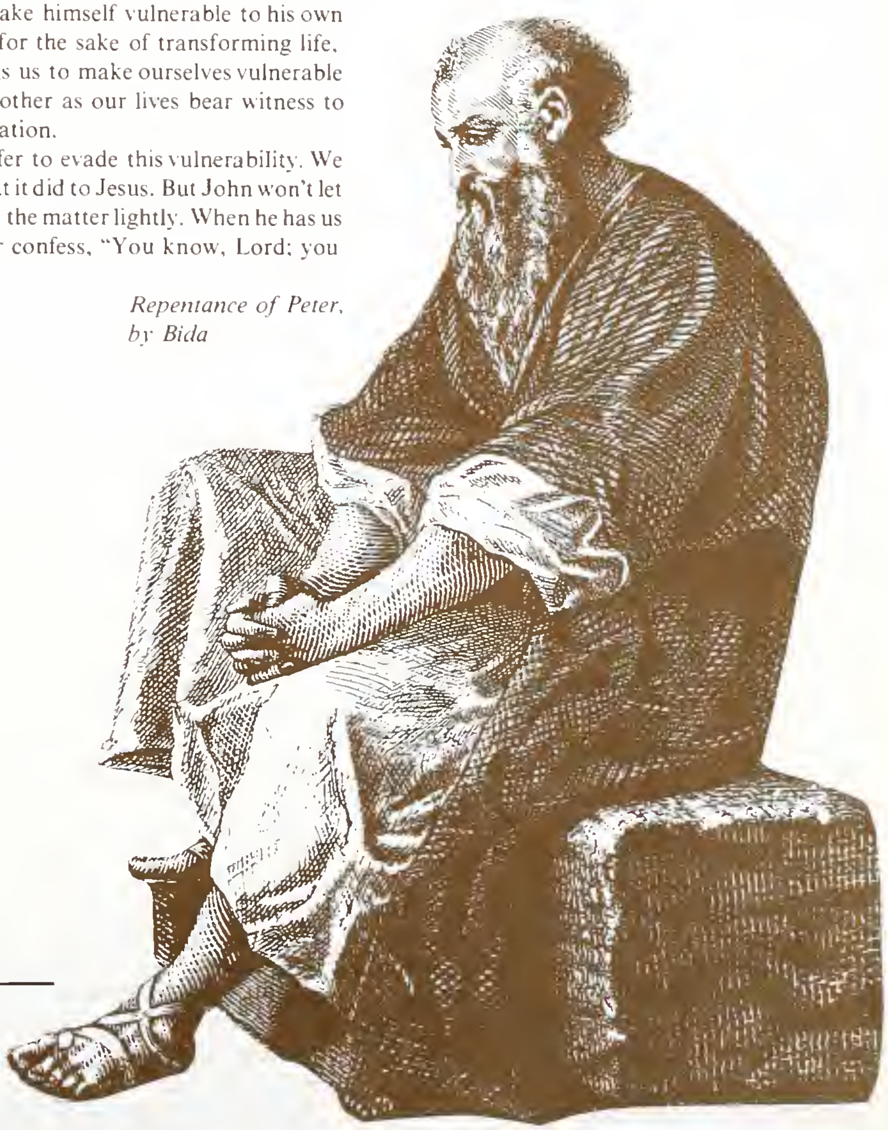
"Feed my sheep," Jesus said. And says. He says it when we confront one another with redemptive questions of committed relation rather than accusing reinforcement of the burden of guilt and isolation into which fear drives us. The real question is not the duplicity of our faith in our likeness of Peter. It is whether we, like he, can confront and receive the offering of transformed relationship in renewed confession of faith. For *this* confessing Peter is painfully conscious of his clay feet and knows his love is "pure" only if and as it is received by the One he rejected.

And that is the real point of John's drama: love is received. We can spot God's risen presence among us because it is redemptive. We have to read past John to Acts in the New Testament to see how *Peter* became an agent of this incarnate, redemptive love Jesus disclosed. But we can look around us and see other evidence of "Peter" in our midst.

We hate to admit that "Peter's" humanity in its totality is ambiguous rather than whole. We hate to confront those aspects of ourselves as the denying Peter. But John's story helps us confront this fear. Our confession of denial is the means by which we are embraced in our ambiguous totality, giving rise to our rebirth in renewed confession of trusting and committed love. Indeed, precisely because we know in every fiber of our being what it means to have denied love, we like Peter may be transformed to agents of the redeeming One. Then we too can afford not to accuse. And we can afford not to pursue that *un*helpful "Why?" We know. We have been there. We can now afford to raise the redemptive question: "Do you love?"

Do we love? The significance of love was very simple in John's gospel. It was God's active presence in Jesus—his life, his death, his resurrection, his ongoing life in those, yes, who "loved" him. But as love brought God to make himself vulnerable to his own creatures for the sake of transforming life, love brings us to make ourselves vulnerable to one another as our lives bear witness to transformation.

We prefer to evade this vulnerability. We know what it did to Jesus. But John won't let us dismiss the matter lightly. When he has us hear Peter confess, "You know, Lord; you know that I love you," he illumines what we sense in our inmost selves: relation *is* vulnerable. And precisely because of this, human life is transformed with meaning in those relationships where we support one another in the face of (not despite) our weakness; where we receive one another in the wake of our denials (not purged of them); and where we sustain one another in the fullness (not purity) of our humanity.



Repentance of Peter, by Bida

Peace evangelism: a ca

by Larry Fourman and Ed Poling

Historically, those in the church who identify with peace witness and those who identify with evangelistic witness have segregated themselves from each other creating no small amount of tension. It often has been difficult even to talk with each other although we read the same Bible and worship the same Lord. The need today is for an understanding of the message of the New Testament which integrates into a single calling our "historic" peace witness with the growing responsiveness to Christ's command "Go ... and make disciples of all nations..." (Matthew 28:19).

No longer can the church afford nor will the world listen to a peace witness which in a maze of political and social action activity has forgotten the Gospel of Jesus Christ. Neither will the world listen to an evangelistic witness which in a maze of words about Christ and manipulative techniques to ensure church "growth" has forgotten the specific needs of people.

The need today is for an evangelistic peace witness centering in the cross and resurrection of Jesus Christ and an evangelistic message acting out its meaning in service to the world.

The peace evangelism emphasis in the Mid-Atlantic District has grown out of a desire by the Brethren Peace Fellowship to integrate our historic peace witness with our evangelistic witness. Dissatisfied with the political focus of most of the church's peace witness during the 60s, the Mid-Atlantic District BPF early in 1972 decided to work toward a program which would let Christ be in the center. Central to peace evangelism, therefore, is a call to follow Jesus in His way—the way of peace. It is a call to a life-style of positive discipleship which practices peacemaking in all areas of life, beginning in families and congregations.

Dale Aukerman, the peace evangelist hired to coordinate the emphasis, explains peace evangelism this way: "For Christians Jesus Christ must be the determinative starting point. Peace? What did *he* mean by peace? Shortly before his arrest and again in his resurrection appearances to the assembled disciples, he used *peace* as a key word to express the new life in relation to God and men which he was giving them. In each case Jesus's offer of this *peace* was closely bound together with a call to total obedience and self-giving in discipleship.

"To an amazing degree the early believers lived Christ's peace—the wholeness of life which God intends and creates—in the midst of the fake *Pax Romana* ("not as the world giveth," Jesus said). The peace evangelism endeavor is aimed at helping Brethren Christians discover and live in more vivid fashion Christ's peace in the midst of a fatefully unstable *Pax Americana*. It is aimed at helping believers and unbelievers to see that the peace God offers can come only in the context of readiness for total obedience to Jesus Christ and that, indeed, living the peace Christ gives is what constitutes the obedience He requires.

"Jesus used the word *peace* to characterize the new life style he was creating in his disciples. That is certainly basis enough for our doing the same."

Thus peace evangelism became the new way of thinking about our calling to be peacemakers. The new meanings for peace with which the Word addressed us brought two basic changes into focus. These have determined the nature of the program as it has developed.

First, peacemaking was understood as calling people to positive discipleship. Peacemaking is not primarily being against war, but being for Christ and his way of peace in all areas of life. Thus a primary peacemaking activity is bringing people to follow Jesus Christ.

Secondly, the primary locus of peacemaking was shifted from protests and lobbying efforts to local congregations and families. Without leaving behind concern for Vietnam, the Middle East, and other troubled spots around the world, efforts have been redirected toward building up families and congregations into communities of peace from which truly effective peace witness can come.

On the surface this may seem to some to be an escapist approach. But peace evangelism works therefore in and with congregations calling them to be the church, the new humanity, the new community of peace which God has created in Jesus Christ (Ephesians 2:11-22).

The Word has taken flesh through Dale and Ruth Aukerman who have given themselves in personal conversations, workshops, seminars, teacher training, sermons, talks, camping, and opening their home. Looking at some of these will help us see peace as total life-style becoming reality.

Dale has spent a large part of his life involved in peacemaking efforts both in the United States and in Europe. His work in Brethren Service, Brethren Action Movement, the pastorate, and in free-lance writing have prepared him in a special way for this work. Dale is a simple man—simple in his single-minded obedience to Jesus Christ. This manifests itself in not only his words but also in his life. At the same time he expresses a depth of understanding that moves a listener beyond the surface of existence to the deeper meanings of life.

The peace evangelism emphasis began in the summer camping program. This provided an opportunity to prepare for work in local congregations by making contact with a large number of youth as well as many families. In a district owning three camps (Woodbrook, Mardela, and Shiloh) Dale quickly became oriented to the four-state area traveling from one camp to another. He found the youth very responsive to the peace witness. In one senior high camp the focus on peace led the youth to spend one day on fasting and processing clothes at the New Windsor Service Center.

During the summer many young people found or rediscovered Christ in their lives. The experience of one boy vividly illustrates the move of a life of violence to one of peace.

o live Christ's peace

In a junior high camp one fellow stood out as the most obviously cocky and aggressive boy in the camp. His climactic fight of the week came just before the closing campfire when he got into a row with a girl and hit her hard enough that she insisted on being taken home yet that evening by her mother. The boy was terribly distressed by what he had done, and that same evening through Dale's campfire ministry peace evangelism became a dramatic reality and there came for him a breakthrough into a new life with Christ. The change in his life out of violence into the peace of Christ has been amazing.

With a primary emphasis on strengthening peace education and witness at the local level, efforts have been made to get Dale into every congregation. His quiet, non-threatening approach has opened many doors. He works mostly on weekends, but also meets with congregations on weeknights—teaching, preaching, and counseling. One focus that has been well-received is a study of the Sermon on the Mount using John W. Miller's book, *The Christian Way*.

The significance of one of these congregational experiences is shared in the words of Dale: "In an evening group we were going around the circle sharing about where we find ourselves with regard to resorting to violence nationally and personally. One couple shared that they had finally felt driven that day to call the police because of the continual rowdiness of children in the same court. Suddenly we were not discussing abstractly but seeking to reach out in Christian understanding, counsel, and prayer to this couple."

But Dale's presence has not meant the development of a one-man show. One concern he shared from the beginning was that the program have an enabling dimension. This has meant that a number of persons have participated in peace witness along with Dale and in some cases without him, depending on the style of leadership needed.

In one congregation two young adults from the Brethren Peace Fellowship went along with Dale to meet with the youth during the church school hour. Dale was preaching on Matthew 18 and the need for reconciliation within the congregation. The two men took this chapter as the Bible study focus. There were obvious negative vibrations in the class, and when the two inquired, it came out that the previous Sunday there had been a serious disagreement and one boy had walked out of the class. After feelings and facts had been aired one of the BPFers read Matthew 18 again, this time trembling at how extraordinarily relevant it was to the circumstances of the group. That Sunday became a day for trying to live out Matthew 18.

Part of the uniqueness of the Aukermans' presence in Mid-Atlantic District is the contribution which Ruth makes to Peace Evangelism. A trained artist, she uses her gifts to communicate another dimension to peace—creativity. She often participates in local congregations with Dale, working with children in a variety of creative ways—from coloring with crayons to puppetry. Feeling the need to explore the relationship of peace and art with interested persons, an Art-Peace Workshop was planned and led by Ruth, Dale, and Marge Poling, another Brethren artist. The words of Ruth express something of the quality of experience that was shared:

> "The great peace movements of the sixties have faded but perhaps partly for that reason the Brethren fields, I find, are riper for shalom harvesting than ever before."

"Those participating had seldom felt such a sense of worship, community, and new direction. Some participant's lives were radically changed. As we did things like each making a peace book for a child or making a peace banner in our Sunday morning celebration, new hope came where there had been frustration and guilt.

"Seeking together to create puts people on the same level. Most of us had little or no experience along this line, but sharing artistically became a sharing of ourselves and our faith and a receiving . . . of the peace that passes understanding."

With the development of the Peace Evangelism program in the district, the Brethren Peace Fellowship has come very much alive. Formerly limited to a fall banquet and a spring retreat led by a steering committee dominated by pastors, the Peace Fellowship has grown in scope and dimension. A format of committee meetings has changed to include Bible study, singing, prayer, and sharing concerns. These meetings along with workshops and retreats have helped to build a community of support out of which is growing the current peace witness in the district. A greater number of persons are now involved in BPF activities, which include workshops on toy-making, Christmas card making, a Discipleship Hike, a sacrificial meal, and two Peace Evangelism Clinics.

Whether the program of peace evangelism developed this year will be the model for the future remains to be tested. Peace Evangelism, however, will continue as Brethren Peace Fellowships across the Brotherhood call the church to recommit itself to Jesus Christ and His teachings on peace. This call is put succinctly when Dale says, "We've been trying to come at peace as a total Christian life-style. In one recent discussion we were, to be sure, talking about Vietnam, armed forces, and BVS; but also about how to respond when local hotrodders tear up the gravel in the church parking lot; how to deal with conflicting reactions within the congregation to that; violence on TV; toy guns; how to be nonviolent parents; living out the servanthood of Jesus. If there is any tendency to think, "Why peace evangelism now? The war is over," it is generally eliminated by this broad approach on total Christian life style.

"The great peace movements of the sixties have faded; but perhaps partly for that reason, the Brethren fields, I find, are riper for shalom harvesting than ever before." ☐

LAUSANNE 74

World Evangelization

by Kenneth I. Morse

A "population clock," featured prominently at the International Congress on World Evangelization at Lausanne, Switzerland in July, kept participants aware of the task that faced Christians concerned about preaching the gospel to every part of the world.

The digital report never slowed down, recording almost two million additions to the world's population during the ten days of the Congress. Every minute more than 150 new births were indicated. And despite the fact that almost every available minute of the well-planned conference engaged the participants in prayer and strategy for evangelism, some may have wondered if the efforts of all 2700 of them, plus hundreds of observers and assistants, could begin to match the hope expressed in their theme, "Let the World hear His voice."

From the beginning it was evident that the planners of the Congress were determined to do everything in their power—while counting heavily on the resources of the Holy Spirit and the grace of God—to make sure that at least the world would hear *about* as well as *from* Lausanne. In preparation for almost two years, the Congress was designed to bring together Christians from 150 countries, speaking dozens of languages, not only to worship and study together, but to share experiences, to strategize about methods of evangelism, and to debate some issues that would reflect marked differences.

The Graham umbrella

A gathering of this scope could hardly have been possible without the resources and personnel of the Billy Graham Evangelistic Association. Graham was honorary chairman. He brought the opening and closing addresses, and midway through the congress a mass rally with Graham as speaker was held at a Lausanne stadium. Graham's colleagues and workers in enterprises related to his crusades were involved in almost every aspect of the Congress.

To understand the Congress one must be aware that it was not a representative meeting of churches, that participants came "by invitation only," and the polity of Congress officials was to invite only "Protestant evangelicals."

Yet at the same time one must point out that Roman Catholics and World Council of Churches officials were invited to be official observers, there were also generous arrangements for coverage by press observers from around the world, and there was a refreshing evidence of religious and cultural diversity among the participants. Notable was the prominence given throughout to participants from what is commonly called "the third world."

Looking at a "population-clock," considering the vast dimensions of world evangelization—or even just listening to some of the reports of mass evangelism, one might be tempted to regard the whole business as some kind of numbers game. (And numbers are tricky: for example, the Congress estimated the attendance at the Lausanne one-day crusade at 46,000 while a local swiss newspaper estimated the crowd at 25,000.) But any such cynical observation would miss the whole point of the Congress. Many of the leaders believe sincerely that Christ will soon return to earth to establish his kingdom, but not until the gospel has been preached to every nation. The task is enormous, even in terms of simply spreading the good news of the gospel around the world. But for many at Lausanne the important matter of urgency, more than for preaching, was for enabling people to find salvation—wholeness in Christ—and not to die in their sins. So, for most, it was not a numbers game but a shared concern for humanity, persons and not numbers, souls and not statistics.

Out of this basic concern, though there was almost unanimous agreement on the long range goals of evangelism, there arouse several issues that participants from every nation found it necessary to confront. The issues were not divisive, but they were real. They reflect an honest effort to come to grips with the problems of offering a vigorous Christian witness in times when cultural, political, and social concerns must be faced—even by a Christian fellowship that is fairly well unified in its theological stance. Following is a brief summary of several of the issues that surfaced at Lausanne.

Cross-cultural evangelism

Who can best evangelize? A missionary who travels far from his own culture, to live and witness in another culture? A person already at home in a neighboring culture and language area? Or a person who bears his witness and shares his faith with his immediate neighbors? Looking at the urgency of reaching the billions not likely to be visited by their neighbors, Ralph D. Winter, a professor at Fuller Seminary insisted that "cross-cultural evangelism is the highest priority." Other speakers took exception, placing the emphasis on evangelism within a particular culture. All were agreed as to the importance of being sensitive to cultural differences and the dangers of regarding any particular culture as being "Christian."

A moratorium on missionaries?

"A temporary withdrawal of missionary personnel would help both the sending and receiving churches," said John Gatu of Kenya, chairman of the All-Africa Conference of Churches. Along with other African Christian leaders in attendance at Lausanne, he insisted that calls for a "moratorium on missionaries" coming from Africa and other areas of the world are prompted not by nationalistic or liberation convictions but rather to put an end to the dependency that many younger churches feel. Gatu noted that the presence of missionaries and the money they bring has too often shaped the relationships between sending and receiving churches. The younger churches can become more self-reliant, they can provide more self-support, and they want to be accepted not as sons and daughters of a mother church, but as brothers and equals.

The participants from younger churches

ouls, not statistics

were almost unanimous in expressing their gratitude for the earlier ministry of missionaries in their area. But many—not all—now feel that a temporary withdrawal would work to the advantage of local congregations needing to take more initiative for themselves.

Evangelicals and social action

Christians who use the label "evangelical" have usually distinguished the vertical God-man relationship, which they regard as primary and prior, from efforts to improve human relationships, which they term "sound action" and think of as secondary, as something that may well take care of itself as soon as man gets right with God.

But there are many signs of a shifting emphasis among evangelicals, and these were quite evident at Lausanne. There were, for examples, speakers like Michael Green, principal of St. John's College, in England, who insisted that the Bible and the record of the early church argue that "there is no hyphenated gospel," no separation between a so-called spiritual gospel or a so-called social gospel. Others pointed out that social and community concern grows directly out of the New Testament, and the ethics of the Kingdom should be evident here and now in the church.

Two of the Congress study papers, both offered by Latin Americans, highlighted this trend. Rene Padilla of Brazil and Samuel Escobar of Peru, related evangelism to a world perspective and.to "man's search for freedom, justice and fulfillment." Escobar emphasized that a concern for justice for oppressed people was biblical rather than marxist. Both men noted that in Latin America Christians were forced by circumstances to think of the relationship of the gospel to social situations. Padilla maintained that "salvation involves the whole man. We cannot have Christ as priest without also accepting him as prophet and king."

The Church and "para-church" organizations

Given the composition of the Lausanne Congress and its dependency on the Billy Graham Association and a host of other independent organizations, it was not surprising that some debate focused on the relation of established churches to what was described at Lausanne as "para-church" groups. As Howard Snyder of Brazil pointed out in a major address, neither denominations or such para-church groups as evangelistic agencies or Bible societies existed in New Testament days. "Such structures," he said, "are useful to the extent they aid the church in its mission, but are man-made and culturally influenced." The participants were left to decide for themselves how established churches and independent associations could best work together. Now at least they had a new term—"para-church"—to argue about and assimilate into their thinking.

How can Evangelicals demonstrate their unity?

A related question was the matter of unity. At least three speakers called for more concrete expressions of unity on the part of evangelicals. Professor Peter Beyerhaus of Germany urged the creation of a "worldwide association for the evangelization of the world in our generation." Professor Henri Blocker of France, speaking on unity according to the Bible, looked for some ordered expression that would go beyond the Congress, but he rejected the idea of organic union of denominations. Another professor, Donald McGavran of the United States, a leading exponent of church growth, was eager to counter the pessimism of some spokesmen (perhaps referring to those who implied that missionaries were not wanted) by proposing a cooperative arrangement by which North American and European Christians could give more assistance to evangelistic efforts originating in Africa, Asia and Latin America.

But what could the Congress itself do? In response to a questionnaire, many of the participants favored some kind of a post-congress fellowship. Specifically planned was a continuation committee of 25 persons to be appointed on a geographical basis.

Guiding this committee was a verbal statement of basic guidelines known as the Lausanne Covenant. It was presented in a preliminary form to the congress with reflections and revisions invited. The final draft was offered to all of the participants, who had the option of signing it if they agreed with it. Matthew M. Meyer, Church of the Brethren evangelism consultant, was among the nearly 1,950 signers of the statement.

Whatever the long-range benefits of the Lausanne Congress may be, this observer was most appreciative of the vitality and variety of the witness shared by spokesmen and leaders from the third world. They were there, they were fully dedicated to the conference purposes as were its originators, they were articulate, and they had some hard words, spoken softly, but still not always too pleasant for westerners to hear. One could have wished for some other hard words—about the way of peace and the need for radical discipleship, a concern heard only incidentally—but taken all together the Congress was a significant achievement, worthy of notice by all Christians, whatever labels they bear.

FREE CATALOG for church leaders, Sunday School teachers and workers.

You'll do a better job with the right materials and you'll find them in the big, full-color 1975 **Scripture Press Catalog.**

80 pages of:

- Lesson materials
- Teaching aids
- Handcrafts
- Bibles and books
- Classroom equipment
- Awards and gifts

Mail the coupon today!

SCRIPTURE PRESS
SCRIPTURE PRESS PUBLICATIONS INC
Wheaton, Illinois 60187

Name________________
Address________________
City________________
State________________Zip________
Church________________

MEO4C Postage charged on catalogs to foreign addresses.

To give bu

"Our frien
give us
defense
he

b

By virtue of the label, "North American," we are perceived by Africans and Asians as people of self-confidence, people with information and know-how. In their eyes we are problem-solvers, movers and fix-it persons. North Americans appear this way overseas even in interchurch relationships. For example:

—An emerging church is establishing a new central office. Do they need a telephone, car or duplicating equipment? No problem—we can provide.

—The young church is starting a program of evangelism or is interested in sponsoring an agricultural development enterprise. No problem—we can find evangelism consultants and trained agriculturalists.

—A complex, apparently insoluble issue arises. No problem—we will appoint a task force to study it and make recommendations.

A heady feeling of self-satisfaction envelopes us as we respond to overseas peoples in their need. This may be good and healthy, and yet it may be laced with pride and a sense of superiority. We attend a worship service and are disappointed if we are not called on to speak. We see our faithfulness measured by the number of people we send overseas. We are the haves. We are the givers. We feel satisfaction for we know that "it is more blessed to give than to receive."

I once knew a dear overseas missionary and relief worker who was always busy doing good for others. However, it was difficult, almost impossible, to help her. Her sweetness was a tyranny of kindness. Some of our ministrations overseas also suffer from a tyranny of kindness—goodness that goes down a one-way street.

What can we do about it? As we travelled recently in Africa and Asia, we became aware of one answer to our inflated pride in being the giving people: our friends overseas have many gifts to give us if we can lower our defenses and let them help us.

First, our Christian brothers and sisters in Africa and Asia can be our visual interpreters of the biblical world. They, more than we, live in a biblical world—in societies where people walk great distances, wash dusty feet, draw water, and offer blood sacrifices. As we study the Bible through their eyes, it comes to life with a new immediacy and freshness.

We visited the Bihari refugee camp on the edge of Dacca, Bangladesh. Three hundred refugees live together in an area no larger than a small basketball court. As we entered the area, dozens of thin but bright-eyed, curious children crowded around to see, to touch, to hear. Adults came up and angrily tried to chase them away. In that moment the words of Jesus seemed so real: "Suffer the little children to come unto me...."

On another occasion, threading alleys and passageways in a poor section of Calcutta, we climbed stairs to an upper room where a Hindu wedding feast was waiting. Our thoughts went back to a supper many

lso
o receive

ave many gifts to
e can lower our
nd let them
s.''

obert Kreider

centuries ago in an upper room. As we had been invited only that morning, we recalled Jesus' parable of the host going out to invite strangers to his wedding feast.

Approached by beggars on the ferry boat, in the street, literally everywhere, we were haunted by the admonition of our Lord: "Give to him that asketh." The hundreds of people sleeping on the concrete floor of Hawrath Railroad Station in Calcutta evoked the image of "the Son of Man having no place to lay his head."

We saw people carrying enormous loads on their heads and backs and heard the scriptural injunction, "Bear ye one another's burdens." And in noting others carrying heavy loads from a yoke borne on the shoulders, we remembered Christ's words: "Take my yoke upon you. . . ."

Second, the peoples of Africa and Asia can teach us something about the grace of the simple life and the art of survival. Tasty meals are prepared from simple vegetation gathered in the fields. For many meat is a rarity in their diet. Children create ingenious toys from discarded wire. In Southeast Asia people live in 90-degree heat day after day without air conditioning and without complaint. They are accustomed to walking long distances because only the rich can afford cars. A family of seven can live comfortably in a bamboo structure with less floor space than a one-car garage.

In Southeast Asia death is constantly present in daily experience. No Vietnamese family is without memories of violent personal tragedy. For a generation the war has careened back and forth across the scarred countryside. And yet these durable people carry on.

The people God has created in Bangladesh, India and Vietnam have learned how to survive with only a few possessions, how to produce a family's food requirements on an acre or less and how to share the little they do have. If a nuclear holocaust should lay waste the earth, these people may be best prepared to survive.

Third, the peoples of Africa and Asia have stories to tell if we are ready to listen. Like the ancient Hebrews, these are parable-telling peoples. To emphasize or clarify an idea, a worker in Zaire used stories his grandfather told as the family sat around its fire in the evening. A Javanese pastor told us stories of living through a generation of crises—the Dutch colonial period, the Japanese occupation, the war of liberation from the Dutch, the Indonesian civil war—and how the church grew despite opposition. A pastor of the Mennonite Church in Japan recalled his life in the Japanese navy, his thoughts of suicide and the Christian joy he found in a fellowship group meeting for Bible study in a garage at Kobe, Japan.

Wherever we went, we heard stories which should be written down and shared with friends in North America and elsewhere because they would enrich our devotional and Christian education literature. We often thought how helpful it would be if the stories of war and peace and reconciliation experienced by our Asian friends could be gathered into a common spiritual treasury for us all. How good it would be to collect a devotional storehouse with contributions from brothers and sisters of many countries. Perhaps as each contributor drew from his respective cultural and spiritual pilgrimage, we would sense the richly varied dimensions of the worldwide Christian fellowship.

Finally, our Christian friends from Africa and Asia can bring us gifts in the art of worship. We attended a service in Lubumbashi, Zaire, where we understood not a word of the Swahili but felt at home. All guests that morning were invited to come forward to be introduced and welcomed into the fellowship. Standing beside us was a young man who was welcomed back from a term in prison. The offering was no formal, routine affair as in North American churches. We all filed past the communion table and placed our gifts one at a time in the offering bowl while the eyes of the congregation focused upon each one. The joyous singing and clapping ceremony of gathering the offering came as the celebrative, culminating point of the worship service. Here stewardship was a worship act of high seriousness and exultation.

In a remote valley of southern Swaziland we attended a weekend of meetings by independent churches worshipping in a mud-walled meeting house. When we entered the clean-swept church with its dirt floor, we all removed our shoes. We heard those lines of scripture, "Put off your shoes from your feet for the place where you stand is holy ground." When we prayed (and the congregation prayed frequently), we all knelt on hands and knees. The doors and windows were closed for they are attentive to the scriptural injunction, "When you pray, enter into your closet and when you have shut the door pray to your Father which is in secret. . . ." As we prayed, audible prayers rose simultaneously from many in the congregation. No sermon continued longer than five minutes, but there were several sermons and testimonies. Accompanied by clapping, hymn after hymn in the African musical idiom rose to the thatched roof. They were taking seriously the biblical encouragement to "clap your hands all ye people."

Our circuit among African and Asian peoples made us aware again that God has given the people in North America certain gifts which we must share. But we have only some of the gifts. We are also called to admit our emptiness. We need to accept with gratitude the good gifts which brothers and sisters overseas offer us. Perhaps then we will know the blessing of having received. ☐

Charity
priorities fo

"Not until we hav
our tithe throug
the church have w
share in mor
with oth

b

What is a person to do, when, over a period of three months, he receives 120 requests for gifts in support of worthy causes and charities? These appeals represented 86 different charities. This was my experience during the fall of 1973. Many of these projects seemed especially worthy of support. At the same time it is not realistic to try to give to all of them. Unfortunately, one can become calloused to human need by regularly turning down such appeals for help.

If a person wants to be a good steward, he must decide, not only how much he should give each year, but also where his donations are to be given. For over 50 years my wife and I have given a minimum of a tithe, and in recent years very close to two tithes. We have experienced real satisfaction and blessing through giving. Yet in the light of the blessings that we have received, and the realization that we have not denied ourselves of anything that we actually needed in order to give, we at times have an uneasy feeling that perhaps we still have not been giving near as much as the Lord has a right to expect.

We have decided that the church, and church related institutions, deserve to receive a large percent of our benevolences. Not until we have given well over our tithe through the channels of the church have we felt inclined to share in more than a token way with other causes. Because of our concern and interest in the cause of peace, justice, goodwill, as well as solving race problems and civil rights, together with temperance, good government, Christian education, poverty and disaster relief, we have made modest contributions to what appeared to be worthy causes. Many of these charities have made their mailing lists available to other charities working in the area of human betterment, until I am now besieged in nearly every mail for contributions, as many as nine in one day.

The church is a divine institution for spreading the gospel and ministering to the total needs of persons. It undergirds and motivates every humanitarian movement, and establishes high standards for all human relationships. Without the church there would not be the concern, interest or motivation for the many worthy causes we are asked to support. We must help make the church strong.

What is more, there are few appeals that come to me but what our local church and denomination have already made provision to help and support. Among these can be listed evangelism, missions, Christian education, colleges and seminary, training programs for Christian service, including a camping program, Brethren Volunteer Service, family counseling, youth programs, Bethany Hospital, aid for the poor, disaster relief, rehabilitation, race betterment projects, a Washington Office for political action, including Washington seminars, peace action programs, and training. We can do a tremendous amount of good through these denominational channels without supporting special charities.

The Church of the Brethren has a

ppeals:
iving

ven well over
e channels of
lt inclined to
an a token way
uses.''

alen T. Lehman

reputation for thrift and frugality that enables it to utilize the funds entrusted to her for maximum results and minimum overhead. This cannot truthfully be said for many of the organizations appealing for our support. It was discovered that one charity with an appealing program had set aside over $30,000 as a retirement fund for its leader from donated funds. Some years ago a dynamic preacher established a very popular network on radio stations to broadcast Sunday worship and evangelistic services. The Internal Revenue Services became suspicious of this church's financial program, and on investigation discovered that a fabulous amount of money was received through the offerings and mail donations. There was no accounting whatever; the radio pastor was living on a lavish scale. The government stationed an agent to supervise the collection of money and gifts, so that the pastor paid his taxes and so funds could be accounted for and safeguarded.

With the limited amount that I can give, it is my conviction that I can accomplish as much or more through charities and projects sponsored by the Church of the Brethren. However to contend that we should never give funds except through the church would be unwise. For instance Community Chests deserve our financial support, for many agencies are included where we want to give aid.

In the December 1973 issue of *Changing Times*, there was a helpful article entitled "Give to charities, but check them out first." It suggested five minimum standards for organizations seeking public financial support.

1. Reasonable fund raising and administrative costs.
2. Full financial disclosure.
3. Active governing board serving without pay.
4. Effective work toward legitimate purpose, with no duplicate effort.
5. Accepted promotion and fund raising practices.

Out of 32 of the largest and best known charities that they rated, only seven met these five standards. Some were deficient if not most of them. The seven that met the standards were National Kidney Foundation, American Heart Association, American Cancer Society, American National Red Cross, Care Inc., American Korea Foundation, Inc., and World Life Fund. The reputation of the Sister Kenny Foundation was ruined when the activities of its dishonest operators were uncovered. In many cases we would be surprised how much of our charity dollar is absorbed by fund raising or administrative costs.

Undoubtedly there are many smaller charities that are quite worthy and meet the above standards. The publicity put out by many charities is dramatic and appealing to the emotions. The ongoing program of the local church has less dramatic appeal and often fails to catch the imagination or to challenge the generosity of the average person to the extent that is true with public charities. Its work is nevertheless basic and very essential.

I suggest that before we give to a charity, we are justified in writing to the head office to ask for a financial report that shows what percentage of the fund goes to beneficiaries of the cause. And to seek other evaluative data as well. Many agencies do not respond. A charity's response to an inquiry can be a quick clue as to its worthiness. ☐

CLASSIFIED ADS

HOMECOMING—50th Anniversary Homecoming of First Church Chicago. Former members and interested persons invited Special activities Sept 27-29 Contact. Doris Miller. 5123 W Nelson St. Chicago. Ill 60624

FOR RENT—Modern waterfront apartments. nonsmokers and nondrinkers For more information. write Metzger Apartments. 8443 Bayshore Drive. Treasure Island. Fla 33706. or phone 813-360-8377

The Carpenter's Way to Build Dynamic Sermons. Send for Free Information No need to write Mail envelope or card with your name and address to Seaboard Press. 153 Blanchard Road. D18. Drexel Hill. Pa 19026

WANTED—Medical doctors. specialist and general practice Tremendous opportunity for several doctors in Garden City. Kans. fastest growing city in Kansas and west Brethren preferred but will consider others 200 bed hospital $1.500.000 addition being built Garden City Church of the Brethren eager to help doctors relocate or new doctors settle Contact A Harrison Smith. 1714 Old Manor Road. Garden City. Kans 67846 Phone (316) 276-3761

WANTED—Baseball cards Will make generous contribution to Brotherhood Fund SHARE. Lafiya. or Emergency Disaster Fund commensurate with value of any baseball cards sent me Any type. any year Robert Earhart. 1166 Del Rey Ave. Pasadena. Calif 91107

Here's a happy book . . .

Life Along The Fencerow

Ruth Estelyn Hillman

- Have a good day
- Enjoy life
- Be thankful
- Enjoy your friends
- Appreciate God's handiwork

Ruth Hillman wants you to enjoy the joys of being alive. She has written a refreshing book from a thankful heart.

A "happy" gift idea from Herald Press that will bring cheer to the recipient. Cloth/$4.95.

Order from:
Brethren Press
Elgin, IL 60120

Education for global consciousness

by Shirley J. Heckman

Last month's MESSENGER editorial lifted up a kind of seasoning needed by us all: the tang, self-correction, enrichment that comes through "global consciousness," an awareness of our relation to people far and near who are different from ourselves. In this issue Robert Kreider on page 24 details gifts which the overseas churches can give to North American Christians, gifts to enlighten and expand our understanding.

Such statements are right on with the concerns prompting the major mission study theme for 1974-75: Education for Global Consciousness. Through Friendship Press a selection of resources are now available to a church in mission:

Study-Action Manual on Global Consciousness, by Mac N. and Anne Shaw Turnage ($1.75). This manual provides suggestions for five sessions of up to two hours each, each session comprised of four stages. Stage 1 offers activities to involve participants, interest stimulators. Stage 2 provides some form of input from the group. Stage 3 launches participants into action related to learning. Stage 4 calls the participants to worship, to respond to God as they confront the issues of today's world.

Global Living Here and Now, by James A. Scherer ($2.25). This book explores the dynamics of today's international scene, calling for movement from narrow nationalism and selfish economic interests to the creation of a global heritage. It includes sections on the biblical foundations of a global perspective and examines America's heritage from such a vantagepoint.

Sing and Pray and Shout Hurray! by Roger Ortmayer ($2.75). Brought together in this volume are contemporary religious songs and art from around the world—India, Thailand, Argentina, Taiwan, and Persia to name a few. The hymns, prayers, litanies and poetry emphasize worship today and the cultural environments within which worship takes place.

Making Mission Happen, by Arthur O. F. Bauer ($2.95). Subtitled "Year Round Education for Mission Through the Local Church," this book is an excellent resource on how to go about the tasks of education for mission in the congregation and community.

Other pictures, maps, filmstrips, dramas, and materials for children are listed in the 1974-75 catalog of Friendship Press resources. The catalog may be obtained by writing The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120. The specific titles mentioned above are to be secured from Friendship Press Distribution Office, P. O. Box 37884, Cincinnati, Ohio 45237.

Also available are resources which provide a Brethren perspective on global understanding. Among them:

Mission Strategies for the Church of the Brethren, four cassette tapes ($7.95 for the set of four tapes). Recorded are the views of Joel K. Thompson, executive secretary of the World Ministries Commission; John Waba, engaged in community development in Nigeria; Shantilal Bhagat and Merle Crouse, Asia and Latin America representatives, respectively, on the World Ministries staff; Edith Merkey, long-time worker with the Navajos in New Mexico; and mission authorities from ecumenical endeavors in Europe, Asia, and the USA. Questions for discussion of each presentation are included. Order from Brethren Press.

Here are planning suggestions that will integrate into any church program, disclosing their surprises and transforming a group's thinking on global consciousness

MESSENGER, in addition to the resources cited at the outset, carried in its March 1974 issue a ten-page section on the current work of the Brethren around the world: Managua in Central America; Bangladesh in Southeast Asia; the Sahel in Northern Africa, and Rodney, Miss. The same issue also featured a statement on the mission of the Church of the Brethren written by Earle W. Fike Jr. (Copies available 50 cents each.)

A World Map Pac, a mission education packet that includes a slick-surfaced world map, colored dots and stickers, is available from Brethren Press for $4.50. Produced by the Disciples, the packet has had added suggestions for use by Brethren and the most recent location list of World Ministries personnel. Pinpointing the locations of workers and projects for a congregational display is one way of enlarging understanding of the global dimension of the mission and service ministries of the Brethren.

Several recent books and items question whether prevailing life-styles need to be examined and redirected to be consistent with global concern and Christian mission. Among them is the Annual Conference Statement on World Hunger, published in the September MESSENGER; the farm study by the Annual Conference committee, *This Land: Ours for a Season* ($1.00); and three books by Brethren writers: Vernard Eller's *The Simple Life*, ($2.25), Art Gish's *Beyond the Rat Race*, ($1.45), and Edward K. Ziegler's *Simple Living* ($1.25). The books may be obtained from Brethren Press, as well as a study guide that draws on the Ziegler book and other items, "A Plain People" by Tom Ryan ($1.95). ☐

LET THE SON SHINE IN

I've Been Had

Former cop, Tank Harrison, brought sunshine into the Memphis station house when he let the Lord into his heart. The day that "old grouch bottom" experienced a Christian rebirth brought many powerful changes. Tank Harrison reveals the power of the Lord in every page and presents a fine example of a "new man in Christ." Paper $1.25

The Partakers

"The partakers are those who share in the Holy Spirit but who share with others as well." Move ahead toward spiritual maturity by plugging into the powerline of the Spirit! As Christians, we can receive all that God has to offer and still have balance. Robert G. Tuttle, Jr., presents lively reading for anyone desiring to experience the Holy Spirit. $4.95

Meditations for the Later Years

The retirement years can be the most rewarding years, when the light of Christ shines into your life. Josephine Robertson, writing from her own retirement experience, provides inspiration, thoughtful guidance, and rewarding paths for the retirement-bound person. Each chapter is filled with new ideas for the person seeking the joy of day-to-day living. $3.50

From Ditches to Discipleship

To follow the example of Christ, one must reach out to those in need. The people who listen the most for God's Word are the people in trouble. The mortals in those ditches desire guidance. D. Ronald Ritchie presents in a down-to-earth style the service-and-example calling of a minister and his congregation. $3.95

Prayer-Based Growth Groups

Hear a great prayer of the Christian faith. Think about it—open your mind, your eyes, your heart to its message. Feel the mood of the writer. Discuss the message with other members of the group. This is a spiritual growth group—the newest tool in the field of group dynamics. Charles F. Kemp has prepared a practical guide and resource handbook for forming growth groups using the prayers of Augustine, St. Francis, Reinhold Niebuhr, and others. Paper, $2.95

Understanding the Kingdom of God

The Kingdom of God is at the heart of Jesus' message. Georgia Harkness provides what is greatly needed in our time—a clear understanding of the message and an incentive to apply it to our own lives. She closely examines what the Bible says about the Kingdom and the results are enlightening. $6.50

Meditations for the Later Years
Josephine Robertson
UNDERSTANDING THE KINGDOM OF GOD
GEORGIA HARKNESS
THE PARTAKERS
Holy Spirit Power for Persevering Christians
I've Been Had
FROM DITCHES TO DISCIPLESHIP
D. Ronald Ritchie
PRAYER-BASED GROWTH GROUPS
CHARLES F. KEMP

at your local bookstore
abingdon

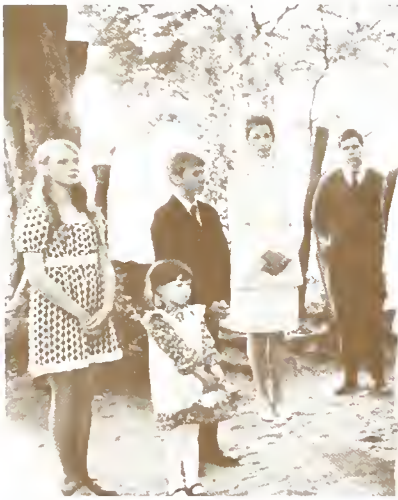
A family film for those who've outgrown Disney

by Roger Ebert

There's a world of difference between the kids in "Where the Lilies Bloom" and the kids in most family movies, and the difference is this: These kids are complicated, competent residents of something approximating the real world, and they cope there on their own.

That's a lot more interesting than movies about kids who invent atomic silly putty or are best pals with a dolphin. This is the kind of movie that's rarely made anymore: A family film that's neither pure fantasy nor antiseptic cotton candy, but instead earns its emotional payoff honestly with a well-told story about plausible characters. Among its other qualities, it's a movie that would be of interest to kids who've outgrown Disney. And it has one of the best lead roles for an adolescent girl since Elizabeth Taylor's in "National Velvet."

The story involves four children in a backwoods area of North Carolina. Their mother died a few years ago, and now their father is seriously ill. But he refuses to have anything to do with doctors—or preachers and undertakers, for that matter. He wants to be buried here on his own land, and he wants the kids to stay together as a family.



This is a family film that's neither pure fantasy nor antiseptic cotton candy, but instead earns its emotional payoff honestly with a well-told story about plausible characters. It's about kids who are complicated, competent residents of something approximating the real world, and they cope there on their own.

The oldest girl, Devola (Jan Smithers) is a pleasant, domesticated girl in love with a neighbor farmer, Kisor Pease; the second girl, Mary Call (Julie Gholson) is smarter and the one who really runs the family. The father asks Mary Call to promise she'll never let Devola marry Pease. And then he dies, and Mary Call engineers a strategy of secrecy and deception to keep his death a secret—so the children can stay out of the county home and live in their own house. To support themselves, they do "wildcrafting," collecting flowers, herbs, roots and bark for sale to city folk and practitioners of herbal medicine.

We get to know the kids and their neighbors pretty well, and after a while, we begin to realize that their father was perhaps not always right and Kisor Pease is perhaps not always wrong. Kisor and Devola are both easygoing, simpleminded types who not only are in love with each other but probably would get along pretty well — and provide a home for the others.

Mary Call has brains, and her teacher is determined she should go to college: "I've had my heart broken too many times by bright young children who have passed through this classroom and then never gone on to realize their potential." The other two kids — a younger brother and a little sister of 3 or 4—aren't really formed yet, but seem happy enough, if depressed by the regimen of work, study and conspiracy laid down by Mary Call.

"Where the Lilies Bloom" tells the story of how the family gets into, and out of, its dilemma, and it shows us styles of life in the mid-South and people with knowledge of the land and love of it. It is not a great movie—its producer, Robert Radnitz, will have to go a long way to top his 1972 production of "Sounder"—but it's a fine, decent, intelligent entertainment.

Family movies these days are usually praised for negative reasons (they're good, because they don't contain sex and violence). That's not enough if the movie has no reason of its own for existing. "Where the Lilies Bloom," with its sensitive and accomplished performances and its evocative photography (setting everything in the valleys and dales of Carolina, so characters have great sense of place), is a good production and a good experience. ☐

turning points

108th BVS Unit

Florence Dumpman, of Downer's Grove, Ill., to Fairyland Day Care Center, Sebring, Fla.

Ivan Harter, of Wakarusa, Ind., assignment pending.

Patricia Kurtz, of Syracuse, Ind., to Bar 41 Ranch, Wilbur, Wash.

Wanda Miller, of North Manchester, Ind., to National Institutes of Health, Bethesda, Md.

Elizabeth Sprinkle, of Muncie, Ind., to Florida Brethren Homes, Inc., Sebring, Fla.

Arthur and Doris Teeter, of Tucson, Ariz., to Brethren Disaster Unit, Monticello, Ind.

109th BVS Training Unit

Sylvia D. Eller, of Pasadena, Calif., to Church of the Brethren Washington Office, Washington, D.C.

Ada Mae Fridley, of Mt. Morris, Ill., to Church of the Brethren Home, Windber, Pa.

Cynthia K. Gregory, of Olympia, Wash., to Better Way, Inc., Elyria, Ohio

Wolfgang L. Heil, of West Germany, to Lititz Community Center, Lititz, Pa.

Gerard L. Hendey, of Lincoln Park, N.J., to Brethren Service Center, New Windsor, Md.

William G. Keim, of Nampa, Idaho, to European Program, Middle East

Nancy Lee Stallings, of Nampa, Idaho, to European Program, Middle East

Stephen Longenecker, of East Petersburg, Pa., to Church of the Brethren Washington Office, Washington, D.C.

Christine W. Parkes, of Beloit, Wis., assignment pending

Ruth Anne Shoemaker, of Waynesboro, Pa., to Dayton Project, Dayton, Ohio

Alexander M. Wierichs, of West Germany, to P.A.C.E., Providence, R.I.

Pastoral Placements

Galen B. Crist, to Fraternity, Southeastern

Ivan Fausnight, to Olivet, Southern Ohio

Wilbur L. Fischer, from Oak Grove-Panther Creek, Illinois/Wisconsin, to Sandy Creek, West Marva

Richard Gardner, from Paradise-Wooster Christ, Northern Ohio, to General Offices staff

Jerry Lee Hartwell, to Sebring, Associate in Christian Nurture

B. D. Hinegardner, to Iowa River, Northern Plains

Herman Kauffman, from Bethany, to intern, Lincolnshire, Northern Indiana

David Morris, from director Illinois Migrant and Seasonal Farm Worker Ministry, to director, Community Center Toledo, Northern Ohio

Lu Verne Mulvihill, to Pleasant Valley, Northern Plains

J. Weldon Myers, to Johnson City, Southeastern

Richard Saville, from La Vale and Danville, West Marva, to Petersburg-Bethel, West Marva

D.Min. Students Bethany Seminary

Floyd Bantz, pastor, Roaring Spring, Pennsylvania

James Duren, pastor, United Church of Christ, Lombard, Illinois

Samuel Flora Jr., pastor, Waynesboro, Pennsylvania

Wendell Flory, pastor, Flowerhill, Gaithersburg, Maryland

Larry Fourman, pastor, New Windsor cooperative ministry, New Windsor, Maryland

Michael Hodson, pastor, Pine Creek, North Liberty, Indiana

Earl Laman, therapist, Near North Counseling Center, Chicago, Illinois, ordained, Reformed Church in America

Henry List, pastor, Beaverton, Michigan

Joseph Mason, district executive, Middle Pennsylvania

John Sayre, pastor, Bridgewater, Virginia

Marvin Thill, pastor, Panther Creek, Adel, Iowa

Guy Wampler Jr., pastor, Beacon Heights, Fort Wayne, Indiana

Harold Youngblood, associate pastor, United Church of Christ, Downers Grove, Illinois

Wedding anniversaries

Mr. and Mrs. Alec Altice, Roanoke, Va., 50

Mr. and Mrs. Willard J. Andes, Bealeton, Va., 60

Mr. and Mrs. Joshua H. Armacost, Boonsboro, Md., 50

Mr. and Mrs. Elain Becker, Lititz, Pa., 50

Mr. and Mrs. G. B. Bollinger, Payette, Idaho, 60

Mr. and Mrs. Roy Brooks, Wenatchee, Wash., 51

Mr. and Mrs. Roy Brown, Lawrenceville, Ill., 50

Mr. and Mrs. Warren Byers, Pontiac, Mich., 50

Mr. and Mrs. Leo Croy, Nappanee, Ind., 57

Mr. and Mrs. Ora De Lauter, Wabash, Ind., 60

Mr. and Mrs. Gale Driver, Fort Wayne, Ind., 56

Mr. and Mrs. Alfred Eckroth, Elizabethtown, Pa., 54

Mr. and Mrs. Floyd Ehrman, Decatur, Ind., 50

Mr. and Mrs. Stewart Eichelberger, York, Pa., 56

Mr. and Mrs. Henry Eller, Oaktown, Va., 50

Mr. and Mrs. Ray Emmert, Des Moines, Iowa, 56

Mr. and Mrs. Russell French, Des Moines, Iowa, 54

Mr. and Mrs. Harley Geyer, Nappanee, Ind., 55

Mr. and Mrs. Frank Glick, New Madison, Ohio, 50

Mr. and Mrs. John Graybill, Wenatchee, Wash., 51

Mr. and Mrs. Marty Griffith, Hollsopple, Pa., 50

Mr. and Mrs. Merle Gump, Churubusco, Ind., 60

Mr. and Mrs. Clarence Heckman, La Verne, Calif., 50

Mr. and Mrs. Dee Heisel, Modesto, Calif., 50

Mr. and Mrs. William Holderred, Wenatchee, Wash., 50

Mr. and Mrs. H. Hoover, Akron, Ohio, 55

Mr. and Mrs. Frank Hopkins, Peru, Ind., 50

Mr. and Mrs. Schley Jenkins, New Windsor, Md., 55

Mr. and Mrs. Howard Johnson, Live Oak, Calif., 62

Mr. and Mrs. Bert Jones, Ligonier, Pa., 55

Mr. and Mrs. Foster Keiper, Johnstown, Pa., 54

Mr. and Mrs. Charles Kiefer, New Paris, Ind., 50

Mr. and Mrs. Harry Lahr, Warren, Ind., 50

Mr. and Mrs. George Larimore, Garrett, Ind., 59

Mr. and Mrs. Ernest Leffel, Flint, Mich., 58

Mr. and Mrs. Lee Roy Livingstone, Windber, Pa., 50

Mr. and Mrs. Howard Long, Roaring Spring, Pa., 60

Mr. and Mrs. Raleigh J. Long, Bealeton, Va., 56

Mr. and Mrs. W. Newton Long, Boonsboro, Md., 50

Mr. and Mrs. Roy McRoberts, Copemish, Mich., 55

Mr. and Mrs. Newton Michael, Mount Salon, Va., 60

Mr. and Mrs. Ralph Miller, Dayton, Ohio, 50

Mr. and Mrs. Walter A. Miller, Cornell, Wis., 50

Mr. and Mrs. Ezra Mitchell, Floyd, Va., 60

Mr. and Mrs. Aaron Nelson, Hollidaysburg, Pa., 65

Mr. and Mrs. F. A. Oliver, Batavia, Iowa, 50

Mr. and Mrs. Lloyd Orth, Troy, Ohio, 50

Mr. and Mrs. Den Parrish, Modesto, Calif., 54

Mr. and Mrs. Harley Peterson, Modesto, Calif., 50

Mr. and Mrs. H. E. Reed, Alum Ridge, Va., 54

Mr. and Mrs. Ralph Renninger, Lewistown, Pa., 57

Mr. and Mrs. D. Russell Rohrer, Argus, Ind., 58

Mr. and Mrs. Harry Rohrer, Plymouth, Ind., 50

Mr. and Mrs. Posie Simmons, Cloverdale, Va., 53

Mr. and Mrs. J. Forney Slifer, Hutchinson, Kans., 50

Mr. and Mrs. Harry Smith, Dallas Center, Iowa, 50

Mr. and Mrs. Lewis Stallings, Wenatchee, Wash., 50

Mr. and Mrs. Joseph Taylor, Huntington, Pa., 50

Mr. and Mrs. Fred Ulery, Wenatchee, Wash., 50

Mr. and Mrs. Hubert Vance, New Paris, Ind., 50

Mr. and Mrs. Paul Wenger, Leola, Pa., 50

Mr. and Mrs. Clark Williams, Copemish, Mich., 56

Mr. and Mrs. David Wilson, Modesto, Calif., 61

Mr. and Mrs. John Wilson, Pasadena, Calif., 50

Mr. and Mrs. John Wirth, Modesto, Calif., 57

Mr. and Mrs. Charles Wollord, Emmaus, Pa., 50

Mr. and Mrs. Ralph Wort, Sebring, Fla., 50

Deaths

William Barber, 29, Santa Ana, Calif., May 31, 1974

Edner Brenizer, 77, Harrisburg, Pa., July 1, 1974

J. Gilbert Brubaker, 81, Los Banos, Calif., May 20, 1974

Emerson Brumbaugh, 75, Troy, Ohio, June 14, 1974

Mary Ebling Cecil, 84, Queen Anne, Md., May 19, 1974

Mary Clark, 91, Santa Ana, Calif., April 5, 1974

Lloyd Copp, 82, Kokomo, Ind., June 3, 1974

N. L. Coppock, 85, McPherson, Kans., June 5, 1974

Elizabeth Crawford, 71, Dayton, Ohio, June 9, 1974

E. Paul Dilling, Anderson, Ind., June 12, 1974

Rosie Turner Ebling, 82, Queen Anne, Md., May 26, 1974

Leslie Eikenberry, 76, Modesto, Calif., June 8, 1974

Ida Graybill, 73, Harrisburg, Pa., May 27, 1974

Arthur Hocker, 77, Dayton, Ohio, March 31, 1974

Mark Hylton, 14, Braddock Heights, Md., July 8, 1974

Haig Kojakanian, 81, Modesto, Calif., July 4, 1974

Samuel Lantz, New Enterprise, Pa., June 22, 1974

Nettie Lehman, 88, Nappanee, Ind., May 30, 1974

Burel Martz, 73, Nappanee, Ind., May 22, 1974

Danny McGaughy, 11, Washington, D.C., June 4, 1974

Ida Miller, 94, Lewistown, Pa., June 20, 1974

John Morehouse, New Paris, Ind., July 6, 1974

Leona Olwine, 60, Dayton, Ohio, March 29, 1974

John Parks, 28, Galveston, Ind., May 27, 1974

Elizabeth Romine, 88, Newton, Kans., June 1, 1974

Mrs. John Sollenberger, Waynesboro, Pa., June 13, 1974

Robert M. Stauffer, 72, North Manchester, Ind., June 10, 1974

Clifford K. Steinruck, 70, Parker Ford, Pa., June 13, 1974

Jacob Stocker, North Manchester, Ind., May 3, 1974

Anna Susan Stouffer, 85, Chambersburg, Pa., May 8, 1974

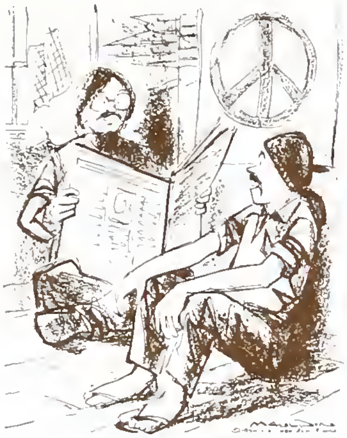
Vernon Strang, Waterloo, Iowa, June 4, 1974

Jud Thompson Sr., Pleasant Hill, Ohio, May 30, 1974

Cora Stump Weaver, Nappanee, Ind., May 25, 2974

Helen Wenzel, 58, Tarkio, Mo., May 13, 1974

Phillip Weiker, 86, Cando, N.D., July 8, 1974



"I HEAR 'AMNESTY' IS NO LONGER A DIRTY WORD BACK IN THE U.S"

Copyright © 1974 Chicago Sun-Times. Reproduced by courtesy of Wil-Jo Associates, Inc. and Bill Mauldin.

editorial

"Amnesty" no longer a dirty word?

Well, it may not yet be a word to charm the VFW with, but certainly "amnesty" is no longer an expletive to be deleted from the American lexicon. President Ford, through his August 19 Chicago speech, has made it respectable to discuss amnesty, even if we are not yet willing to grant it.

It was heartening to watch the new president take his small step toward reconciliation with war protesters, even though I am sure that very few of the men involved desire to take advantage of Mr. Ford's offer of "earned re-entry."

The problem is the same it has always been—the general public and the protesters are not talking about the same thing. The one side sees the protesters as draft dodgers, deserters, traitors, who in an hour of need ran away from a patriotic and lawful service for their country. The protesters (if I may consider them as a group, while acknowledging their varying motives) see themselves as conscientiously opposing a policy and a war they considered morally wrong. Many feel that the suffering they have endured in consequence of their alerting their country to its wrongdoing has been service enough. For them, only "unconditional amnesty" can heal the wounds of America left from the Vietnam war. It was for this "full and unconditional amnesty" that Annual Conference voted in 1973.

In November, 1966, I was a teacher for a BVS training unit. One of the volunteers was a youth named Jeremy Mott. I recall counseling privately with Jeremy in some late night sessions—agonizing with him as he struggled with his conscience over following the draft laws. Later Jeremy served some months in alternative service at Bethany Hospital in Chicago. Then, following his conscience, he resisted any further service and was sentenced to five years in a federal penitentiary. He served one and a half years before his release.

Jeremy is now Midwest secretary of the Central Conference of Conscientious Objectors. "I paid plenty for my principles," says Jeremy, who now counsels men still facing legal difficulties stemming from draft resistance.

To Jeremy, "President Ford sounds like he is thinking primarily of the draft resisters abroad who might like to come home, but the majority of the men who need amnesty are the ones with civilian felony records or bad conduct discharges right here at home."

Now I agree with Jeremy and with Annual Conference that amnesty for all is the salve we need for our wounds from Vietnam. But I recognize that people who see the war resisters only as lawbreakers are scarcely to be expected to favor such treatment of the men. Appeals for compassion may be insufficient. Something more is needed.

In this postwar, draft-free period, when pacifists tend to flag in zeal, it is time for us Brethren to resist the tendency and get busy. We cannot afford to just be wartime pacifists. Now in this period of relative peace we must show our neighbors that Christ's peace is to be lived wholely, day by day.

Let's take our cue from Dale Aukerman and the Peace Evangelism emphasis in the Mid-Atlantic District and come at peace as a "total Christian lifestyle." Let's work for amnesty for our brothers who have suffered that we might see the way. And let's work for a life-style that reflects our New Testament heritage. Let the shalom harvest begin.—K.T.

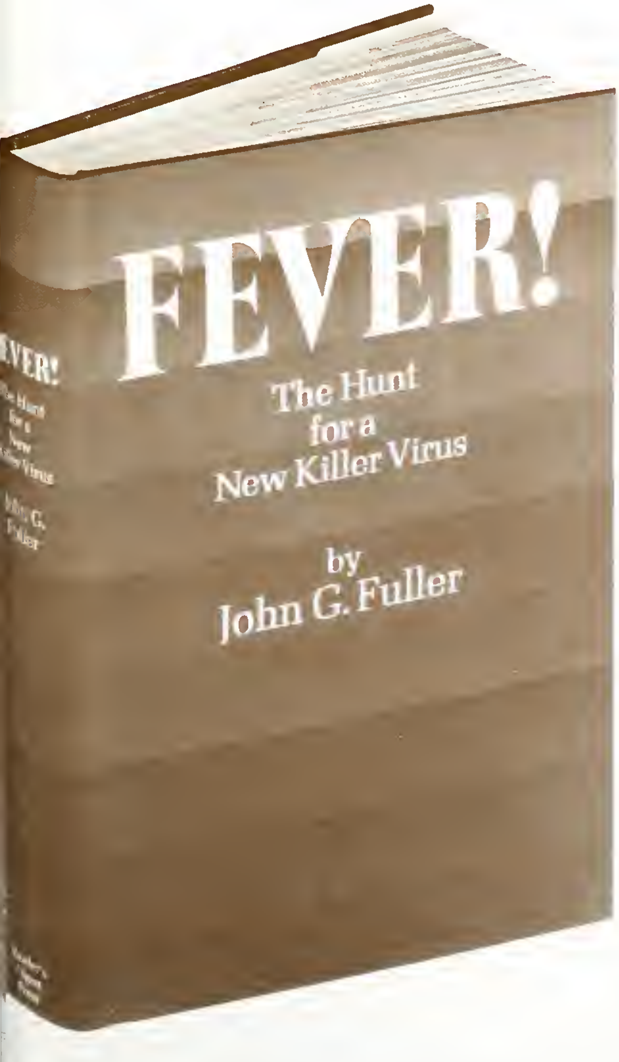
An inspiring true story of Brethren heroism and dedication

Fever!

The Hunt for a New Killer Virus

by

John G. Fuller



In 1969 Laura Wine, a Church of the Brethren missionary nurse stationed in a remote Nigerian outpost, contracted a deadly and mysterious disease, setting into motion one of the most frightening episodes in the annals of modern medicine. Here, as reviewed in *Messenger* by John and Esther Hamer who lived the Lassa fever story, is an unforgettable chronicle of human courage and medical detection.

"If you like science fiction, the book has a science fiction quality about it. If you like reality, you have it in this volume for it is true. The account is inviting to young and old, to professional and laity. Above all, it is the story of people, real people, sons and daughters of God, loved by God....There is amazing accuracy in Fuller's reporting and in his characterization of people and cultures very different from his own."

—John and Esther Hamer
Messenger

$8.95 at booksellers or use coupon to order

READER'S DIGEST PRESS

distributed by E.P. Dutton

E.P. Dutton & Co. Dept. RDP 2
201 Park Ave. South, New York, N.Y. 10003

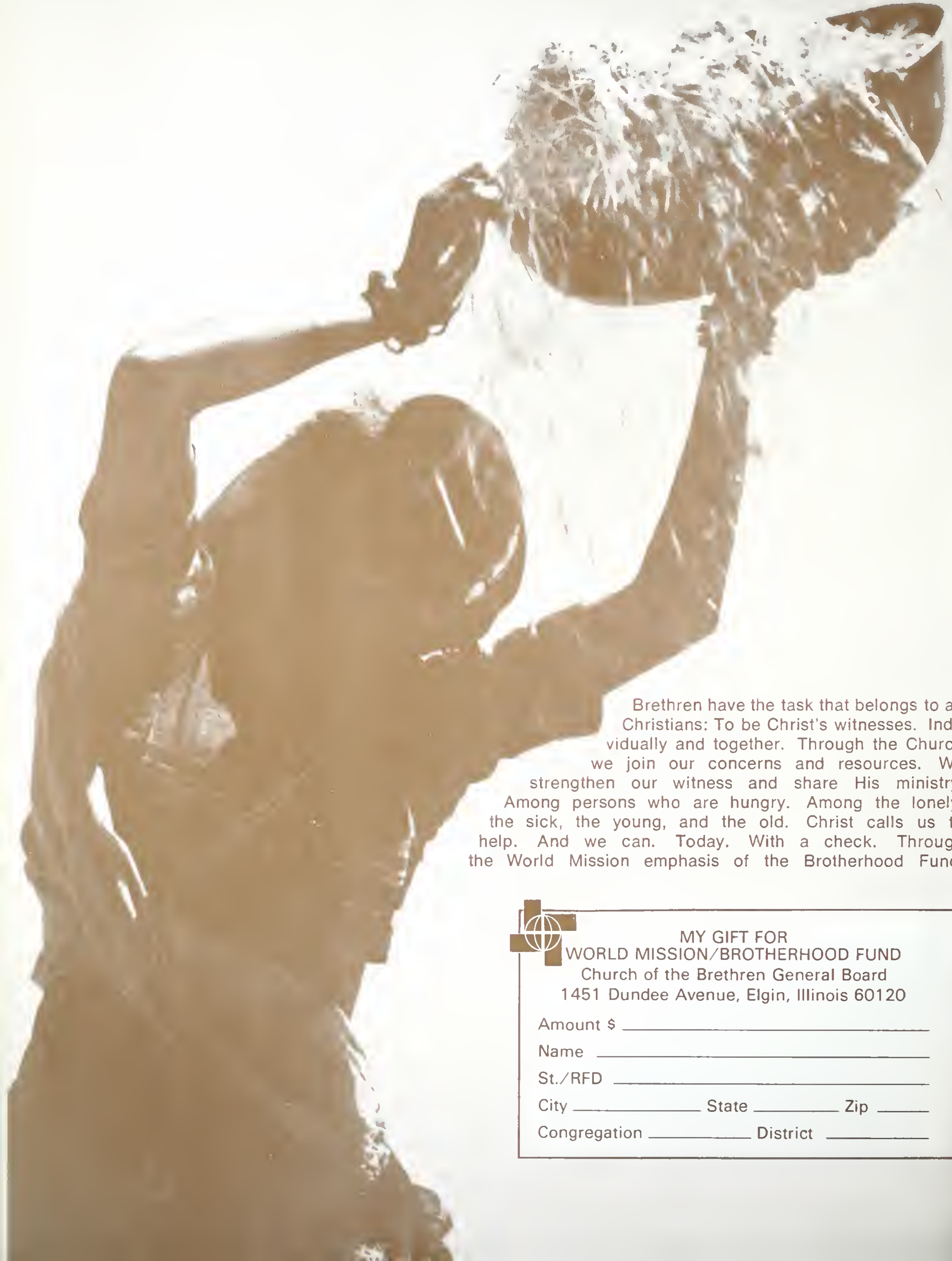
Please send me.........copy(ies) of FEVER! by John G. Fuller @ $8.95 each. I enclose my check or money order (including 40c for postage and handling, plus sales tax if applicable).

Name...

Address..

City..

State ....ZIP............................



Brethren have the task that belongs to all Christians: To be Christ's witnesses. Individually and together. Through the Church we join our concerns and resources. We strengthen our witness and share His ministry. Among persons who are hungry. Among the lonely, the sick, the young, and the old. Christ calls us to help. And we can. Today. With a check. Through the World Mission emphasis of the Brotherhood Fund.

MY GIFT FOR
WORLD MISSION/BROTHERHOOD FUND
Church of the Brethren General Board
1451 Dundee Avenue, Elgin, Illinois 60120

Amount $ ____________________
Name ____________________
St./RFD ____________________
City ____________ State ____________ Zip ______
Congregation ____________ District ____________

As autumn comes among the seasons, so does it come in our lives. The measure of its harvest reflects our labor, love, and care through the year. For the Hersches of Manassas, autumn yields a bountiful store.

messenger

CHURCH OF THE BRETHREN NOVEMBER 1974

contents

8 **2,700 Sisters and Brothers.** John David Bowman expresses the kinship in Christ experienced at National Youth Conference in August.

14 **When the Name Goes On.** With reference to the vine and branches, John 15 doesn't fool around, observes Earle W. Fike Jr. The passage gets right at quality.

17 **The Shadow of a Kingdom.** A harvest-time special: a visit with Orville and Mabel Hersch round their rustic and enterprising Children's Fun Farm at Manassas, Virginia. By Kermon Thomason.

21 **Reaching Toward the Promise.** Out of Brethren-Mennonite-Pennsylvania Dutch upbringing and experiences, Bethany Seminary dean Warren F. Groff recounts his spiritual pilgrimage. The story is excerpted from his forthcoming book, *Story Time,* being published by Brethren Press.

26 **Emptiness in Eden.** If God is to work through the loneliness of man and woman, permanence is an essential characteristic of the relationship, asserts Gene Roop in a study of Genesis 2.

34 **Art That Honors the Servants of God.** Ken Morse tells the story behind a significant Joyce Miller painting.

In Touch profiles Filibus Gwama, Aida Blough, and Anola Driver (2) . . . Outlook reports on Brethren pastors' salaries, Bethany special offering, lettuce at NYC, Asian investigation, church fires, World Council items, ITT in Chile, and children's tv (start on 4) . . . Robert Wetzler discusses copyrights infringement (25) . . . Ralph Smeltzer alerts us to possible restoring of capital punishment (28) . . . Clyde Weaver finds more than gospel when Christian Booksellers congregate (30) . . . People & Parish tells of congregational involvement at CROP, Modesto, Lebanon, and Phoenix (32) . . . Underlines (7) . . . Turning Points (31) . . . Editorial, "Who is being destabilized?" (36)

EDITOR
Howard E. Royer
MANAGING EDITOR
Kermon Thomason
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 123 NO. 11 NOVEMBER 1974

CREDITS: Cover, 17-20 June Schonbach. 2 (left) Basel Mission; (right) David Brown. 3 Porterfield's Photography. 5 Virginia Beach Police Department. 8-13 Stan Kurtz. 14 Bob Taylor, RNS. 21-24 woodcuts from 1858 *Baer's Agricultural Almanac.* 27 art by Ken Stanley. 28 "Electrocution" by George Bellows. 32 Warrensburg (Ohio) Star Journal. 34 Raup Photo.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions, $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Nov. 1974. Copyright 1974, Church of the Brethren General Board.

---

letters

PEACE NOT LIMITED TO JAPAN

Thank you for highlighting Mrs. Nonomiya in your "In Touch" column (August). We respect the work she has done for the peace department of the Woman's Christian Temperance Union. Japan is not, however, "the only country whose WCTU has a peace department." Australia and possibly several others also maintain this department and most countries have a peace emphasis. Recently our departments were consolidated on the national and world levels so that now the peace emphasis is included under the citizenship department and, to some extent, under social service and Christian outreach departments.

At the recent triennial convention of the World WCTU in Norway I moved the adoption of a resolution contending that world community involves the rule of law instead of the rule of force, and that the scriptural injunction to "love your neighbor as yourself" requires one to support the rights of others as if they were one's own. The resolution urged the members of the United Nations "in every international crisis to avoid an open rupture and the use of armed forces and to seek the settlement of all disputes by peaceful means." The resolution was adopted.

I appreciate the chance to work for an organization which does have this peace emphasis as well as an emphasis on relief and reconciliation.

Thank you for MESSENGER. It helps me keep in touch with the Church of the Brethren when my work keeps me more active in interdenominational circles—the National Youth Temperance Council and the Youth Branch of the World WCTU.

ROSALITA J. LEONARD
Evanston, Ill.

BRETHREN IN SEARCH OF HOME

Being a Christian involves a great deal of self-searching, study, and prayer. Being a Brethren involves having been raised with certain values and a close "family" feeling. Not that all Brethren are Christian or all Christians Brethren. But there is a Brethren heritage that is special, particularly the emphasis on prayer and pacifism.

Twenty years ago my husband and I had to move from our home church at Yakima to Stevens County where there were no Brethren churches. We placed our letters in a church at Chewelah and became active on the deacons board and in Christian education. I became disturbed there that no one but the pastor seemed able to pray. When I discussed this with him he told us we were the only Christians in the church!

We left that church and searched out a church where everyone prayed. Our honeymoon with that church lasted until the pastor gave a rip-roaring, pulpit-pounding sermon for military service. We believe we owe our services to our country as peacemakers, but not for killing. As

page one

the Vietnam war brought more of this type sermon we drifted from that church. We still have our letters there, but we no longer attend.

We finally conclude we are displaced Brethren. No matter where we might go it would be just a foster home, while we yearned for our own "family." Perhaps after twenty years if a Church of the Brethren should come to Springdale we might not feel at home in it either. But I should like to think we would.

June Faw Morrell

Springdale, Wash.

RUGGED TIMES PREDICTED

Many are led to believe that we have a great burden or cloud behind us—that the future looks bright and hopeful.

It seems we are embarking on an "austere" course to fight inflation. This all will benefit the rich and the war department. The Pentagon plans no real cuts. ROTC in our junior and senior high schools will receive heavy promotion campaigns—all under the guise of "opportunity" for our boys and girls.

To you concerned about our youth following our church (and New Testament) teachings, I appeal to you to consult the August 1974 *Reporter for Conscience Sake* (550 Washington Bldg., 15th and New York Ave., N.W., Washington, D.C. 20005). Herein are usually unknown facts vital to our youth—*now*.

Without a draft—which is imminent—there are basic steps needed for our youth to be certain of the path they will take.

The common people, the poor, and the minorities are destined for very rugged times.

Use the freedom of your conscience—while you can!

George D. Weybright

Syracuse, Ind.

GET AWAY BUT SEE IT TOO

I really appreciate Fran Bowman's article, "Canoe Tripping in the Canadian Wilderness" (August). Let's have more articles of this type.

For 15 years our family has been vacationing and "tripping" in Canada, mostly in Ontario, some in Quebec. I've made some hunting and fishing trips up there by myself. In northern Ontario one experiences all that Fran describes, only more so, for longer periods of time and with less civilization influence. There have been times when I've gone for a week without seeing another person.

In the wilderness one has the best opportunity to feel and see God's creation, with little or nothing to interfere. Also, doing this wilderness thing, somewhat as Jesus did, is just about the best way to review and overhaul one's perspective. This enables one not just to "get away from it all," but to see it as it is and adjust accordingly. This is real renewal.

Donald B. Snyder

Waynesboro, Va.

EVERYBODY PART OF EVERYTHING

In the August Messenger much news was carried about the Annual Conference at Roanoke, Va. in June. This is certainly good.

But I would like to say a few words concerning another conference, the Southern Plains District Conference held at Thomas, Oklahoma, July 18-21.

Our theme was "Change and Challenge." We indeed felt moved as different speakers, such as Dr. Galen Snell, Lila McCray, and Leon Neher, came across with messages for today's church people. Current issues such as world hunger and speaking in tongues were touched upon. Certainly no one went away feeling that the messages of conference were not up to date and challenging.

We hope that our district can play a vital part in the ministries of our denomination. We, compared to other districts, are small in number. Most of our 14 churches are small indeed, and many of these are having a real struggle to minister effectively as the body of Christ.

So when we gathered for conference we felt important and needed, and indeed we are! We, like the conference at Roanoke, gathered as a part of the great kingdom of God on earth. So let it be known across our denomination that it takes the small pieces (Districts) to make up the large whole (Denomination).

May God bless the Southern Plains District, and may God bless our denomination.

Phillip Dell

Thomas, Okla.

PRAYING FOR THOSE WHO GOVERN

Within past months our government has reached one of its lowest points and also one of its highest points. It was low because of the moral climate that has prevailed for the last while. It was high because even in crisis our constitution has been shown to be workable.

In reflection I must say our own moral commitment has not been what it should have been. We have failed to speak out when wrongs have been done but even worse is our failure to honestly pray for our government—local, state, and national. This is called for in I Timothy 2:1-2. I was very disappointed in this regard at our 1974 Annual Conference.

I failed too because I did not speak out at Conference myself and even when I came home and was going to write Messenger immediately I didn't do it. My own moral commitment was weak. I can see many shortcomings like this in my life and see myself as not so much different from other members of the Church of the Brethren.

What has happened can be good for us as a church, as a people, and as a nation if we will use it as a growth experience. These men committed acts that should not have been committed. Each of us has. May God forgive us and help prod us into true Christian citizenship.

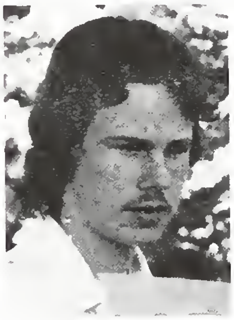
Robert L. Williard

Lexington, N.C.

Messenger pays tribute to the season with its autumnal brown hues, its story of Aida Blough working to get a National Family Week during Thanksgiving, and its rustic treatment of some home and family articles.

Also in this issue we highlight Brethren youth as John David Bowman (no patriarch yet himself!) relates what happened to them at the 1974 National Youth Conference at Glorieta.

As something of a by-product of NYC, Communications has acquired another team member. Randy Miller of the youth ministries staff for NYC, who has just completed follow-up on the event, has now joined our team as a Communications intern. Randy, working as a volunteer, will have assignments in writing/creative fields. His own youthfulness, as well as his contacts with youth, will in itself be an enriching dimension of the Communications thrust, signaling a direction we hope will be continuing through the years ahead.


Randy Miller

In addition to John David Bowman, who pastors the new Glade Valley congregation, Walkersville, Md., other contributors to the November Messenger are: Earle W. Fike Jr., executive secretary of Parish Ministries; Warren F. Groff, dean of Bethany Theological Seminary; Gene Roop, professor in the school of religion, Earlham College; Ralph Smeltzer, Washington representative for World Ministries; Clyde E. Weaver, director of marketing for General Services; Ken Morse and Kermon Thomason of Messenger staff; Ruth Nourse, writer for *North Phoenix Today,* from which permission was obtained for her article on page 33; Robert Wetzler, writer for *Journal of Church Music;* Chalmer Faw, veteran Nigerian missionary and teacher; Margaret Brown, writer for the *Rockford Morning Star* and *Freeport Journal Standard* in Illinois; and Bill and Fran Nyce, director of SERRV and Maryland director of UNICEF, respectively.—The Editors

Filibus Gwama: Tested for ministry

One who has suffered for his faith will not only know its worth but will be eager to share it with others.

Filibus Gwama Kumba, from the extreme northeastern corner of Lardin Gabas, in Nigeria, became a Christian in April 1963. He was immediately subjected to persecution. As one of eight pioneers of the faith (remember Schwarzenau?) he was driven out of his home, then attacked in the house of the missionaries where he sought refuge and employment, caught, and taken home again to be cursed and beaten. Filibus knew the cost of discipleship.

Now, eleven years later, he has graduated from the Theological College of Northern Nigeria (TCNN), near the top of his class, an able and seasoned minister, ready to go back and engage in a new type of team evangelistic approach among the people of his remote mountain area.

Filibus ("Philip") is his Christian name, *Gwama* (meaning "tenth child") his personal name, and *Kumba* the name of his father. He also has a vernacular name, *Azawa* (meaning "cheated") given him by his mother, the second of five wives of Kumba, reflecting her feelings at his birth. Filibus was the tenth of twelve children of his mother and one of only ten surviving children of the thirty born of his father.

Though never privileged to attend elementary school, Filibus proved an eager student of Bible and English in the missionary home where he worked. So he attended the three-year Kulp Bible School course, accompanied by his wife Maryamu. He then returned to his home church, *Ngoshe,* where for two years he served as unordained church leader. Back again at KBS for the two year Advanced Class, he distinguished himself as an able student and one of the rising church leaders of Lardin Gabas. In January 1970 he entered TCNN and in May 1974 was awarded the Certificate in Theology, ready to return and serve the Lardin Gabas Church.

Filibus is a quiet man, undramatic but effective, a solid Christian pacifist tested in the crucible of persecution and violence, an able expositor of the Scriptures and a good counselor—just the kind of man God would pick—and now *has* picked—for a great work among the Zalidva (his own tribe), the Glafta, and related people of Northeastern Nigeria.—CHALMER E. FAW

intouch

Aida Blough: Family W

One day as Aida Blough was spending some quiet moments meditating over concerns of children, parents, and broken families, she felt a strong call to express them in some concret way. At the time she really wasn't sure what she could do, nor how much one person alone could accomplish. The more she thought and prayed the more she felt directed to write to the President. So began a three-year project of writing, talking, and working with government officials to bring about National Family Week. Aida felt that if the President and Congress could make some formal proclamation it would help stress the importance of, and need fo strengthening the family unit.

Polo, Ill., where she lives, is a long way from Athens, Greece, where Aida Dermejian was born. As a youth in the Armenian Evangelical Church in the 1950s, Aida participated in Brethren Service work camps in Greece. She was in Germany at a work camp, however, when she first heard of a BVSer in Greece named Dale Blough. She missed meeting him by one day when she came home. But the two later met in Virginia. When they were married they began farming at Polo. Aida became an American.

In 1966 she began working as a home and school visitor with the Polo school system. In her work Aida deals mostly with underprivileged children. Having seen the need for stressing family unity in much of her work, Aida was eager to

vocate

convince the government to do something about it.

The White House advised her to work through her Congressman. So Aida began writing Illinois Representative John B. Anderson. Later he co-sponsored a bill through Congress that was signed into law on October 2, 1972. President Nixon proclaimed Thanksgiving Week 1972 as National Family Week.

Positive reaction was nationwide. Mental health associations endorsed the bill. Churches held special services in honor of the family. Mayors proclaimed city-wide "Family Weeks."

Only one thing disappointed Aida. At the last minute the bill had been amended to make it apply for one year only. So now Aida is hard at work to make National Family Week an *annual* observance. She urges all persons to write their congressmembers to encourage passage of the necessary bill. In Illinois she has been cheered by the passage of a resolution by the state legislature establishing an annual "Illinois Family Week" during Thanksgiving week.

In ancient Greece mothers sent heir sons into battle with the admonition to return "with your shield or on it." Perhaps a bit of that heritage still motivates this Greek-American mother of today. Only she goes out to battle *herself* and it appears that in her battle for National Family Week she will return with her shield, not on it.—Margaret Brown

Anola Driver: BVS is her remedy

Mrs. Anola Driver is living proof of her own advice, "If you keep busy, you don't have much time to pity yourself." Now in her 83rd year, Anola (named for two aunts—Anna and Viola), is one of the New Windsor Service Center's energetic adult volunteers.

Actually this was not her first volunteer assignment. As a member of the Pleasant View Church of the Brethren, near Lima, Ohio, she asked her pastor if he knew of any volunteer work she could do. In several weeks she was at the Falfurrias, Texas, project, to be there with six young volunteers for just a few weeks. She stayed for six months and says she "did everything."

In her eight years at New Windsor, she has dished out literally thousands of bowls of soup. She works a 6:30 a.m. to 1 p.m. shift six days a week in the Center's cafeteria. She also makes salads, washes pots and pans, and peels potatoes. "I volunteered for a year," she says, "and didn't think I would be here this long. But I want to work as long as I can do my share, and do as much as the rest of the people here." Her fellow-workers testify that she does.

Mrs. Driver has a clear mind, twinkling eyes, a sharp memory, and a look of vitality. Asked the secret of her good health and energy, she replies, "Keep busy and don't worry." She hasn't been to a doctor in the last 20 years. "I don't have a pain or ache anywhere," she says.

She has a son (a teacher) and a daughter (a nurse), who think perhaps she should retire soon, but she says she wouldn't think of going back home and living alone, even though she still owns her farm home in Ohio and keeps her membership in her church there.

Her life is not all work. While on a 3-week Christian Herald tour of Europe and the Holy Lands, she celebrated her 79th birthday in Jerusalem. "It wasn't a senior citizen's tour," she laughingly adds. "They go slower and you don't see as much."

Her hobbies include reading (she just finished *I'm O.K., You're O.K.*) and sewing, making most of her own clothes. She enjoys meeting visitors and volunteers, under and over 30, who pass through or work at the Center.

Born in Decatur, Ind., she grew up in a Methodist church, but became a hired girl for a Brethren family and moved to Ohio with them. Later she met her husband there in the church.

Asked if she would recommend adult BVS to others, she quickly replies, "Oh yes, especially for someone who is alone." When talking with Anola Driver about her volunteer service, one is reminded of Brother Lawrence, who said that he could be as close to God washing pots and pans as he was kneeling in a chapel in prayer. There are some modern day quiet saints in kitchens, too.—Bill and Fran Nyce

outlook

Findings show Brethren pastors in salary bind

The average parish minister's salary in the Church of the Brethren is $9,600, putting him lower than ministers in eleven other Protestant denominations and below the median salary of Protestant ministers, in a study report released September 20.

Leading 19 churches in the study directed by Professor Robert L. Bond of the City University of New York is the Christian Reformed Church (287,000 members) with an average parish minister's salary of $12,250. Between it and the Brethren are ten other churches: Episcopal Church ($11,869) American Lutheran ($11,692), Lutheran Church in America ($11,328), United Methodist ($10,915), Presbyterian, US ($10,886), Lutheran Church-Missouri Synod ($10,777), Evangelical Covenant ($10,370), United Church of Christ ($10,357), Christian Church (Disciples) ($10,031), and the American Baptist Churches ($9,819).

The study findings show that in terms of annual cash income, ministers in local churches are getting along on an average of only $7,703. Other income sources, such as housing provision and utilities allowance, bring the median salary picture up to the equivalent of $10,348. Fringe benefits—sadly lacking among pastors—boost the median income to the equivalent of $11,435. This is about half of what comparably educated professionals in other fields are getting. Fourteen percent of the ministers who provided the data reported over-all salary figures of less than $6,000, while eleven percent said they earned more than $15,000.

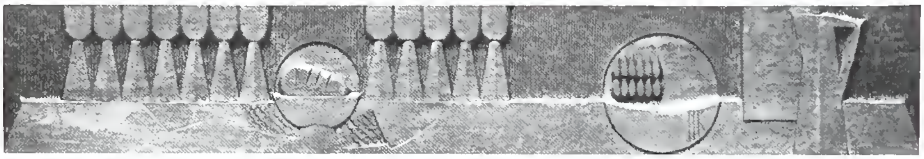
Adding to the gloomy picture are the findings that most ministers pay for profession-related expenses out of their own pockets and most carry burdens of debt.

To make ends meet, 45 percent of clergy have working spouses—twice the number recorded ten years ago, and three percent above the national average. Twenty two percent of pastors have secular jobs on the side, up from 15 percent a decade ago.

But do ministers get satisfaction from their work, despite this disheartening income picture? The answer for most is Yes, a resounding 83 percent.

The year-long study was conducted for the National Council of Churches Office of Professional Church Leadership. The Church of the Brethren participated in the study through the Parish Ministries Commission. That office will soon make available details of the NCC study from the Brethren perspective. A PMC study committee is currently looking at salaries and benefits issues for pastors.

Full NCC study reports are available at 25 cents from: NCC Office of Professional Church Leadership, 475 Riverside Drive, New York, N. Y. 10027.



Congregational support crucial to seminary

A special offering for seminary education in the Church of the Brethren is projected for congregations on Sunday, Nov. 24. The $60,000 sought in the Challenge IV appeal will help provide Bethany Theological Seminary with the $459,000 needed to maintain a balanced budget this year.

Among factors prompting the Challenge IV appeal, explained Bethany Seminary president Paul M. Robinson, are the 8 to 12 percent rates of inflation experienced in 1973 and 1974, and a $40,000 reduction in the current Brotherhood Fund appropriation for the seminary.

The reduction is in step with a long-range plan of financing, the creation of the Bethany Seminary Fund approved by Annual Conference in June. In recent years the Brotherhood Fund has allocated upwards of $165,000 annually to the seminary. Beginning next year the new Bethany Seminary Fund effort will call on congregations to send all support for the seminary directly to Bethany.

Dr. Robinson indicated that even if a Bethany Board proposal for generating income by use of acreage at the Oak Brook, Ill., campus for commercial purposes had been approved by the 1974 Annual Conference, gifts from the churches would remain basic to Bethany's program. "While the option for producing additional income is a viable opportunity to provide long-range financial stability for the institution, the local congregations still hold the vital lifeline to Bethany's future ministry."

Last year through self-allocation and special offerings Brethren congregations contributed more than $390,000 for current and debt retirement programs at Bethany. The debt remaining from the seminary's 1963 relocation is $400,000, from a total expenditure of $3,400,000.

Enrollment in the seminary this fall was expected to reach 100, up nearly 20 from last year. A second class of Doctor of Ministry students also was begun. The extension courses offered at Juniata College in Pennsylvania this summer brought the largest enrollment to date—70.

In a regular board meeting Oct. 9-10, the Bethany directors were to continue exploring ways of augmenting income through the use of seminary assets.

Dining hall reveals sources of lettuce

A point of tension for some participants at the National Youth Conference, Glorieta, New Mexico, was the source of lettuce served in the dining hall of the Southern Baptist Assembly. Management was adamant in its unwillingness to discuss concerns some conferees wished to raise on the question, leaving the option of guests declining lettuce with their meals.

Similar concerns voiced at the same time at the American Baptist Assembly, Green Lake, Wis., resulted in the posting of signs in the dining hall indicating whether the lettuce was picked by the Teamsters Union, the United Farm Workers, or local, non-union hands. Thus guests were enabled to "follow the dictates of their conscience."

The Green Lake policy evolved after the national conference of the Fellowship of Reconciliation pressed the Assembly on its buying practices. Among the FOR representatives pursuing the concern was Edwin Dahlberg, a former president of the American Baptist Churches and of the National Council of Churches.

Thompson aids inquiry in Philippines, Korea

In spite of harassment and repression, a vital Christian witness persists in the Philippines and Korea, an international team of church representatives reported after a six-day inquiry sponsored by the Christian Conference of Asia.

Joel K. Thompson, executive secretary of World Ministries for the Church of the Brethren, in September joined four other delegates from Malaysia, New Zealand, Hong Kong, and Japan to conduct the inquiry. Thompson represented the National Council of Churches, for which he chairs the Division of Overseas Ministries. The other leaders represented the Christian Conference of Asia and the World Council of Churches.

Prompted by reports of detention and arrests of religious leaders in the two Asian countries, the team met with representatives of government to press appeals for human rights and justice and with church officials and families to extend a pastoral concern. Their interviews included 90 minutes with Philippine President Ferdinand Marcos.

In the Philippines, after hearing accounts from religious and government officials, the delegation concluded that arrests of church leaders had been "a gross overreaction which was completely unjustified by the circumstances."

Arriving in South Korea within 48 hours after a complete reshuffle of President Park Chung-Hee's cabinet, the team sensed an aura of fear in all its encounters there. A request to visit Anyang Prison was ignored, restrictions on travel were threatened, and surveillance was constant.

"It is our belief that the continued detention of students, church leaders and intellectuals cannot be justified," the delegates declared.

A "most moving experience," the team reflected, was the sharing by members of Protestant and Catholic families with loved ones imprisoned or detained in Korea. "We have rarely seen such strong Christian faith as these people revealed," the visitors said.

In concluding its report the delegation noted, "Christians have a concern for truth, freedom, and justice. In Asian society they have a voice which needs to be heard."

Virginia Beach church is a charred and gutted shell after the July 20 arson fire

Churches "built to burn" NFPA study concludes

This past July 20 the Virginia Beach church in Virlina District was set on fire by teen-age vandals after they ransacked pastor Forest Wells' study. The new building—awaiting the construction of a sanctuary to join it to the already existing fellowship hall—was partially destroyed. The $70,000 loss included office equipment, church school material, and the pastor's entire resource library. Only two weeks later the nearby Ivy Farms church suffered a $10,000 arson fire.

The Brethren losses (there have been others recently, such as the San Francisco church, reported in the October Messenger) are but a small part of the more than 4,000 churches and synagogues burned each year in the US.

The way churches are built and used makes them particularly vulnerable to fires, according to a study by the National Fire Protection Association (NFPA).

A principal reason for this vulnerability, says the report, lies in the fact that they are unoccupied a large part of the time. "Since many of them are customarily left unlocked at all times, whether occupied or not," it says, "they are open not only to legitimate, well-intentioned visitors, but also to arsonists, thieves and vandals ... And once a fire starts, it is likely to attain considerable headway before it is discovered."

The NFPA also points out that churches usually have large open spaces and highly combustible construction and contents, but are seldom provided with fire protection features like sprinklers.

In summary, the NFPA study concludes, churches are "built to burn."

Arson has become the single leading cause of church fires. Other principal causes are defective heating equipment (25.1 percent), defective wiring (22 percent) and lightning (6.6 percent). About 3 percent of church fires start in the organ, and the remainder are attributed to a variety of causes.

Nearly half of all church fires occur between the hours of 11 p.m. and 7 a.m. and more than three-fourths while the building is unoccupied.

"Automatic sprinklers have proved to be the most effective fire protection system now available," says the NFPA. But it says many congregations nonetheless refuse to put them in. "They consider it an unnecessary drain on their building funds, and rationalize their decision on the grounds that their local fire department is capable of taking care of any fire that might occur," says the report.

"However, as most people know, the facts indicate otherwise," it continues. "A fire that starts in an unoccupied, unprotected building, especially at a time when most people are asleep, is bound to gain headway before it is discovered. Such headway puts it beyond the capabilities of any fire department to control before a major and often a total loss occurs."

A chart showing the percentage of church fires by month reveals that the most hazardous months are January (19 percent) and May (11.7 percent), and the least hazardous month is June (3.7 percent). But no suggestions are given regarding the reason for this distribution.

WORLD COUNCIL WRAP-UP

Nairobi, not Jakarta, WCC Fifth Assembly site

The World Council of Churches will not hold its Fifth Assembly in Jakarta, Indonesia, next year as planned. Instead Nairobi, capital of Kenya, will host the world body.

The reason given for the shift was that the nature of the Assembly was not sufficiently understood in Indonesia. Moslem groups in the country have expressed strong reservations about the World Council, made up of 271 Protestant and Orthodox churches, meeting in Jakarta.

While Indonesia has an official policy of pluralism, the Moslem community comprises 85 percent of the 121 million people. Christian-Moslem tensions are not uncommon.

Since university facilities in Nairobi will be needed to accommodate the Assembly, the meeting date has been changed from August to November 23-December 10.

Assemblies of the WCC are held approximately every seven years. The last was in 1968, at Uppsala, Sweden.

Change in WCC rules puts Brethren on spot

Rules of Assembly composition adopted in 1971 have put the Church of the Brethren and 16 other churches in the position of violators as the World Council of Churches reviews proposed delegations to next year's Assembly in Nairobi, Kenya.

The Brethren are caught by the rule of composition that states that two-person delegations must have one clergy and one lay representative in it. Brethren delegates Warren F. Groff. Dean of Bethany Theological Seminary, and S. Loren Bowman, General Secretary of the General Board, had been chosen before the present rules were adopted. Both are ordained ministers.

Four-member delegations must have two clergy and two laity, including one woman. With six delegates, one person under 30 years of age is required. In addition to the delegates appointed directly by member churches, 15 percent of the 758 delegate body is nominated by the WCC Central Committee to assure a balance with respect to sex, geography, and specialized knowledge.

The Brethren predicament is under review by the General Secretary and could be resolved by several alternatives, including that of naming new delegates and sending the present ones as official observers. With the shift of Assembly dates from August to November, 1975, caused by the change of meeting sites from Jakarta, Indonesia, to Nairobi, the 1975 Annual Conference at Dayton, Ohio, will be able to confirm the necessary changes in the Brethren delegation.

Church world bank for developing nations

Formation of a "church world bank" through which denominations can put reserves into low-interest loans for the "poorest of the poor" in developing nations has been approved by the World Council of Churches' policy-making Central Committee. The bank, officially named the Ecumenical Development Cooperative Society, will begin functioning under Swiss law when $5 million is on hand.

About $1 million has to date been pledged by the WCC's 271 Protestant and Orthodox Churches in 90 countries. Largest of the pledges is $300,000 from the Christian Church (Disciples of Christ). The Church of the Brethren has made no pledge to date.

The plans for the "Church World Bank" were laid by a committee headed by the Rev. Edler Hawkins, a United Presbyterian leader from the US. One of the chief purposes is to make development loans to projects in areas of Africa, Asia, and Latin America where capital is totally unavailable or comes at extremely high interest rates.

Brethren voice added in protest to ITT on Chile

The Church of the Brethren is one of several Protestant churches which sent a joint letter to the International Telephon and Telegraph Corporation (ITT) asking the corporation to admit what they described as its "error" of "covertly" interfering in the affairs of Chile in 1970. The ITT had been accused in 1972 of working to prevent Marxist Salvador Allende of Chile from taking office as president in 1970. (ITT has communications and hotel interests in Chile. Allende was overthrown in a military coup in September, 1973.)

The joint letter, initiated by the Disciples of Christ church was drawn up b the Latin American Working Group of the Division of Overseas Ministries of th National Council of Churches which includes Merle Crouse, Latin American representative of World Ministries. Othe churches represented in the letter were th United Methodists, United Presbyterians and the United Church of Christ.

In related action the Disciples of Christ, as a shareholder, asked the giant ITT corporation to disclose to shareholders its activities in Chile in 1970-1971. In its 1974 annual meeting report ITT prominently acknowledges th Disciples proposal and agrees to make available to shareholders, upon request, copies of the report by the US Foreign Relations Subcommittee on Multinationa Corporations, entitled, "The Internationa Telephone and Telegraph Corporation and Chile, 1970-1971."

ITT disclaims interference in Chilean a fairs. Chile is now ruled by General Augusto Pinochet Ugarte, who helped engineer the 1973 coup d'etat.

Brethren concern for Chile stems not from shareholder interest (the Church of the Brethren has never held ITT stock), bu from interest in the welfare and freedom c the Chilean people. The present Chilean leadership continues to draw criticism fron church bodies, particularly the World Council of Churches, which recently charged "gross violations" of human right in Chile by Pinochet.

Since taking power the junta has closed congress, banned political party activities, muzzled the newspapers, and usurped many powers of the civil courts.

hildren’s tv is scored s “crude, prejudiced”

the September MESSENGER Darl Hinkle, no chairs the Nurture Commission of the id-Atlantic district, discussed the work of ction for Children’s Television (ACT). rents who read that article will be in- ested in the comments of Dr. George rbner, dean of the Annenberg School of mmunications of the University of nnsylvania.

The noted communications research ex- rt told 160 top religious communicators Green Lake, Wis., that children’s televi- on contains “the crudest and most direct pression” of American prejudices.

Dr. Gerbner told a communications con- ence at the American Baptist Assembly at “if Saturday morning television ograms were put in prime time it would eate a national scandal.” He charged that aturday morning is where we dump our eapest, crudest, not only the most olent, but the most vile, products, com- red to which almost any kind of adult tertainment is full of sophistication, sub- ty, and humaneness.”

According to Dr. Gerbner, children’s levision “teaches a hierarchical order owing who belongs and who doesn’t, no is on top and who is on the bottom, d the rules of the social game. It teaches general commodity which is most ex- oitable, political, and otherwise—fear. nd as all violence, it is a double-edged ord. It teaches the demonstration of olence which at the same time shows here power lies.”

In another lecture, Dr. Gerbner said at television in general “has most of e aspects of a civil secular religion which prints its corporate mentality on all e people.” As examples, he cited news ograms (“myths”), serial dramas rituals”), Super Bowl games (“celebra- ons”), and tragic events (“national ournings”).

Dr. Gerbner concluded that today “we e in a profoundly different culture. A w religion with all the trappings except a w essentials has arisen. Not only is the urch no longer at the center of cultural ganization, but neither are the schools r the home. They have all been super- posed upon and reorganized in the form a larger structure into which one way or other, we fit.”

underlines

HAVE YOUR SAY ... in helping determine who will fill 27 positions open next year in the structures of the church: moderator-elect, 8 persons to General Board, 6 to National Council of Churches Governing Board, 5 to Review and Evaluation Committee, 3 to Bethany Seminary Board, 2 to Committee on Interchurch Relations, 1 to Annual Conference Central Committee, 1 to Committee on Health and Welfare. Submit before Jan. 15 to Standing Committee, Annual Conference Office, 1451 Dundee Avenue, Elgin, Ill. 60120.

ECUMENICAL MINISTRIES ... New director of communication for the Church Federation of Greater Chicago is *Gary R. Rowe* of Downers Grove, Ill. . . . . *Rosa Page Welch,* one time Nigerian missionary under the Church of the Brethren and recent member of the General Board, was cited by the Ministerial Interfaith Association of New York for 30 years of service to interracial, interfaith work. . . . *Juanita Whisler,* Lowpoint, Ill., member of the Oak Grove church, begins Nov. 1 as national promotion secretary of the Women's Christian Temperance Union, Evanston, Ill. . . . *Everett and Joy Fasnacht,* long-term missionaries on leave from India and treasurer of the Church of North India since 1970, are pastoring the Bethany-Rockingham yoked parish, Hardin, Mo. . . . *Alvin F. Klotz,* Kokomo, Ind., is field coordinator for the Central Indiana Council on Aging.

OTHERS IN THE NEWS ... *Dorothy Dupler* of La Verne, Calif., currently is in Taiwan assisting Chinese students in meeting entrance standards for American schools. . . . *Ruth Utz,* 82, missionary in Nigeria 1930-61, returned from retirement there in September, suffering from a serious arthritic condition. Nurse *Grayce Brumbaugh* accompanied her to Sebring, Fla., where she is hospitalized. . . . *John Early Beahm,* member of the Cloverdale, Va., church, is Virginia's 4-H winner in agricultural achievement. . . . *Tina Wetzel,* 13, of the Edgewood church in Maryland, is Maryland's state fair winner in 4-H talent. . . . *Glenn Replogle,* 11, New Carlisle, Ohio, is a first place winner in regional and national ice skating championships held in Columbus and Minneapolis.

IN MEMORIAM ... *Brian Eikenberry,* 18, was killed instantly Sept. 11 when lightning struck a group of Manchester College students playing soccer. He was the youngest child of Nigerian missionaries *Mary and Ivan Eikenberry,* profiled in last month's "In Touch." ... For his leadership in the development of Camp Placid and the John M. Reed Home, *Edward S. Glover,* 82, was cited by the Southeastern District. He died July 11. . . . *Clara A. Smith,* 76, a long-time licensed minister at Beaver, Iowa, died July 12, a month after she and her husband *Harry* celebrated their 50th wedding anniversary. . . . *Arthur Cupp,* 61, died Aug. 19 at Circleville, Ohio. The blind minister had served in the pastorates of the White Cottage and Circleville churches in recent years.

TV SPECIALS ... Nov. 4, "The Autobiography of Miss Jane Pittman," CBS (previewed in January 1974 Messenger). Nov. 27, "Godspell," ABC (reviewed in June 1973 Messenger).

National Youth Conference '74

Love
Let go! Let God!
FARM WO
BOYCOTT
LETTUCE

Below: Saturday night at NYC ends with a vivid display of love and affection among turned-on Brethren youth at Glorieta.

2,700 sisters and brothers

by John David Bowman

"Right when I walked into the room I could feel it. And before . . . in the church . . . all those kids . . . experiencing the same thing. It was like the air got thicker. I was crying. I felt like a ding-a-ling, but there I was, crying. And I just couldn't help it.

"The main thing is Christ . . . all the happenings of the whole week . . . all led to Christ. If everybody could just do everything in Christ's name this would be a better world.

"I pity the kids who were too young to come! You could just feel the cleansing . . . it made every part of your body feel light and good! I just can't describe it."

As Kevin Harshman of Frederick, Md., continued to relate his experience to me, several youth seated near him on the chartered plane listened attentively, nodding their heads as if to say, "Yes—me, too." One girl sitting not far from Kevin was staring out the plane window deep in remembering all that had gone before.

Kevin continued to tell about his experience at National Youth Conference—an exhilarating experience which reached its climax during and immediately following the Saturday evening service which had

NYC '74

been led by Bob and Nancy Faus. There was a dynamic power experienced in the breaking of bread still warm from the ovens of a nearby Indian pueblo. A sense of healing and cleansing came through the anointing which was a significant part of the service. The service ended in a vivid display of love and affection between NYCers. Following the evening service Kevin, like so many others, found his way to a room in his lodging area where he participated in the sharing of experiences, prayers, songs, and tears of joy.

As I listened to Kevin's experience I realized that it was still another example of what I had been hearing from so many young people. I couldn't help remembering an earlier interview I had with him. It took place on our way to Glorieta, New Mexico. During that time some 2,700 persons were still anticipating what was to happen. I asked him what would make NYC a success.

"Well, I guess it is already half a success because a great part of it was getting to be able to get out here. A lot of us worked together. And we're finally on our way. It is really hard to believe!"

He continued, in deeper self-reflection, "I think I'm going out there . . . trying to find something . . . I'm not exactly sure of what it is, but I'm looking for something or I wouldn't be on the trip. I don't know if maybe it's myself or . . . I just don't know. I'm a member of the church and all, but I still don't think I've found everything yet! I'm still searching . . . for something deeper. I hope I find it out there."

With that memory fresh in my mind I wondered what he had found. He told me.

"It was greater than I expected . . . because I believe I really found *Christ* out there. I guess I had been just waiting for a sign or something . . . I guess that was part of the problem. I was just *waiting!* Not any more! I can't wait to get home to tell everybody about it."

What led to this reaction? What happened in the mountains of New Mexico? Few people there would doubt the presence and impact of the Holy Spirit and His life-giving breath to the events. It seemed as though the same Spirit was present throughout the planning and the executing of the progression of events. Each total group experience logically and smoothly led to the next. Perhaps the chart below will help both participants and non-participants see the week in perspective:

NYC WEEK IN BRIEF

	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
AM		Who am I? CLYDE and HELEN SHALLENBERGER	Do I Fit in the Body of Christ? GERALD GOETHE	What is my role in the global community? ANNAMAE RENSBERGER	What can we do now? DISTRICT MEETINGS	ME—A part of a great tradition for a great cause! BOB KNECHEL
PM	Am I really here? Who are You? ANDY MURRAY	What is my community? Does it matter? JIM WEST	Can I be a Disciple? BILL PANNELL	Have I acted like a Christian? LEROY KENNEL and THE COVENANT PLAYERS	Here I Am: Use Me, O Lord! BOB and NANCY FAUS	

Below: Appalachia Awareness Seminar stages a quilting bee.

Center: Bread fresh from an Indian pueblo gives extra symbolism to Communion.

Keep in mind, however, that this chart is an *interpretation* of the events more than a description. Consider, for example, the Wednesday evening experience led by Jim West. Jim, a Cheyenne, led us into an awareness of his community with its beauty, strength, and problems causing us to consider *our* place in community. That service had a profoundly moving ending. Jim prayed the Lord's Prayer in Cheyenne sign language while it was sung by Ralph McFadden. "I especially liked the session with Jim West. It was so great when he did the Lord's Prayer at the end," said Jan May of Ankeny, Iowa.

Midway through the conference I talked with some of the NYC staff members—Will Harpest, Randy Miller, Ralph McFadden, and Jim Tomlonson. Ralph referred to the whole experience as a jigsaw puzzle " ... and the last piece will fall into place when the final bus pulls out of Glorieta." That analogy fits the theme and the experience many had at NYC 1974.

Many youth left with the strong feeling that NYC would not be over for some time to come and therefore the final pieces have even yet not fallen snugly in place. Linda Shank of Fresno, Calif., said, "I was impressed with an awareness of the work God has for me to do and an awareness of

Below: Randy Miller and Andy Murray look on as NYCers launch their names and addresses in balloons for Thanksgiving letters between surprise correspondents.

Clowns featured prominently through the week, showing with whimsical pantomime and "dots" of love on NYCers' cheeks the importance of acceptance. Here speaker Jerry Goethe receives his dot.

NYC '74

global community—that really hit home with me. It is so easy for us to talk about it, but not to do something. It looks like I'm going to have to stop rationalizing it off and get started ... and ... *do something!*"

"Global community" was not just a phrase for most NYCers—it was a vivid experience. In a session led by Annamae Rensberger on Friday morning, the audience was shuffled around to simulate the world situation in geography and population. "Asians" sat three-deep in each row. North Americans had excessive room, to spare. That dramatic event stood out in the minds of many. Kent Blocher (Trotwood, Ohio) and Phil Erbaugh (Dayton, Ohio) agreed that they had been deeply changed, "especially after being in the group labeled as Asians."

An exciting aspect of this NYC was the feeling of spontaneity in the midst of excellent groundwork and planning by the staff. It was part of their design to be able to respond to the immediate needs of those who were present. The tone of flexibility and spontaneity was set on Tuesday night. Worship leader Andy Murray guided us through a meaningful informal service. A spontaneous "dance" in the joy of our faith was a high point for many.

Jody Erhet of Elkhart, Ind., said of Tuesday night, "The first service was the greatest—Fantastic! Everybody got so involved. The song that Andy wrote was so neat!" That song was "Summertime Children." When it was sung by Andy Murray, Randy Miller, and Diane Rist, it proved to be a smash hit. That song was a hit not only because of the great sound of the performers but more importantly because the words touched the lives of the youth.

Perhaps the most impressive aspect of NYC was best stated by Steve White of La Verne, Calif. "The reaction I get from the young people is that they are totally amazed at how they can come here and

find that they have 2,700 sisters and brothers. And that, after all, is—hopefully—the trademark of the Church of the Brethren."

The 1974 National Youth Conference was a success. Adults recognized it and youth felt it. They showed their appreciation in many ways. Saturday night applause lasted for almost two minutes as Will Harpest, NYC coordinator, stood before the conference. That was when Will said, "We are all really part of one another, so when I hear your thanks I am hearing it for all of us (youth workers, resource leaders, staff, BVSers). It is all a part of being a part of the Body of Christ and really giving Him the praise. And that is another way of interpreting your applause. So God be praised!" ☐

Opposite: The week was characterized by spontaneous outpourings of love, warmth, concern, and sharing.

Top left: Clay rings symbolizing NYC high points were later woven into a large ongoing art piece.

Top right: Ecology-minded youth made their point by reusing their plastic cutlery in the dining hall.

Center left: Wednesday night speaker Jim West asks, "What is my community?"

Center right: Morning seminars gave opportunity to be involved in specialized interest areas, ranging from Brethren-Anabaptist heritage to male/female roles.

Bottom: Anointing of one another at Saturday night Communion symbolized love and concern for each other.

When

The Zenith Corporation has an intriguing slogan. On the tv screen you watch persons solder loose connections; twist wires with long-nose pinchers; turn a delicate screw adjustment. Then visually and vocally you see and hear, "At Zenith, the quality goes in before the name goes on."

If I were not so suspicious of commercials, that would be one of the more impressive ones. Impressive because it speaks to a deep-seated human desire—the yearning for quality. Quality means something unique—something distinguishable—something desirable—something lasting; dependable; an item of value. Quality is a positive, not a negative. It is a presence within—not an absence. When you have quality in something, then that something has worth.

Zenith doesn't fool around. They want us to believe that when we see an item with the name Zenith on it, the quality is already in the product.

John 15 doesn't fool around either. It gets right to the business of quality. "I'm the vine—you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." The quality is already in.

William Barclay points out a curious thing about this passage. The vine of course is a common symbol throughout the Bible. But the symbol of the vine is mostly used in the Old Testament. Around the idea of degeneration Isaiah says Israel is a

he name goes on

by Earle W. Fike Jr.

vineyard that has run wild. Jeremiah complains that the nation has turned into a degenerate plant from a strange vine. Hosea says Israel is an empty vine. But in the New Testament, Jesus speaks of himself as the true vine—the one cared for and raised by the Father—the one whose branches will bear fruit. That's good news about quality life. In this vine is something unique—something distinguishable—something desirable and lasting. This vine does not speak of degeneration, but regeneration. In this vine there is a quality—a positive presence—not a negative absence.

Sometime back I journeyed from Sacramento, California, to Live Oak. On the way, I passed through grove after grove of nut trees. One kind of tree attracted my attention. It was a kind of silvery gray tree, with the exception that each tree looked like it had the top of an overshoe or boot coming up at various heights around the base of the trunk. They were English Walnut trees. When I got close enough I could tell that the dark was really a part of the tree trunk, but a different kind of bark—rough and a deep brown color. A man in Live Oak told me why. The roots of the English Walnut tree are not strong—they will not provide the vitality needed for good walnuts—so the trees are grafted onto a stronger, healthier, and more productive root system.

John 15 is the good news that the quality is already in the vine to which we are grafted. In this true vine is all that is needed for the branches to bear good fruit.

Elsewhere in the New Testament, Paul speaks to the Romans about being wild shoots grafted to the rich roots of Christ. He adds a helpful word of warning, "Remember it is not you that support the root, but the root that supports you."

Zenith says about its product, "The quality goes in before the name goes on." God, in his Good News, says that for those of us who bear the name, the quality is already inherent in his gift of Christ.

It is implied that only when the quality is in will Zenith allow its name to go on. That is, when the quality is in, it is desirable to bear the name.

For the most part, waiting rooms at air terminals are not very interesting places—except for the people who gather there. I was waiting for a plane at Chicago's O'Hare Field, glancing at people and wistfully looking outside at the gorgeous weather. Suddenly a man just came over and said, "Do you think spring is finally here?" For a fleeting moment I pondered my experience of spring in northern Illinois and said, "I suspect we best be thankful for one day at a time." Then I felt a little bad about that and felt I should think of some positive possibility about Illinois springs. So I said, "Maybe its late enough that we won't get any more freezes." That was about all the hope I could muster.

There was a little pause, then the stranger said, "You know, I used to live on about ten acres just outside of Dayton. I either sit behind a desk, or travel a lot, and I wanted something to do for exercise. So the family and I got this land and we planted 34 fruit trees. We lived there five years, and every year we got out there and pruned, sprayed, cultivated. You have to do that kind of thing you know. And every year for five years, the fruit froze. Last year I sold the property—we moved, and I'm doing other things for exercise." There was another pause, then he said rather wistfully, "It wasn't any fun when there was never any fruit."

You know, exercise wasn't enough. The attractive thing about the gospel is not the exercise, but the fruit. In fact, in John 15 God does the exercise and the branches bear fruit. That is not to say that exercise is not there. There is much in the New Testament about the cost of discipleship. There is much about commitment and sacrifice. But when you get right down to it, it's not what it costs or what we've given up that is the witness. The most immediate and powerful witness we have is the attractiveness of our faith visible in the fruits of our lives. The drawing power of the gospel is not in the exercise—the activity—but in the fruit—the end product.

I read once of the little boy who went for the first time to the ballet. He watched with real interest as the dancers cavorted around

Jesus calls himself the true vine—the one whose branches will bear fruit. That is good news for us about quality life.

on their toes, then said, "Hey Mom, why don't they just get taller people?" The people who have most profoundly influenced my life have not been those who have impressed me with the sweat—the rigor—the sacrifice—the energy necessary to practice the way of Christ. They are not people who make me feel like maybe we need taller people. Those who have most influenced me are those who move with grace and strength—who make living on tiptoe seem like such a joyous and natural thing that it becomes something I'd like to be a part of.

The people who have drawn me into the faith, and nurtured and contributed to my growth have not been those who have succeeded in itemizing, cataloguing, and copyrighting their understanding of my sins, but rather those who have attracted me by their attributes of acceptance, understanding, strength, wisdom, openness, and love. That is to say, a positive *other* is a more powerful witness than my being convinced I'm a negative *me.* I believe for the world, what they are missing is a more powerful incentive than where they are wrong.

One Sunday my pastor asked the members of the congregation to preach the sermon. He suggested they come prepared to share one of the most meaningful things that had happened to them during the past year. The sermon was a little over 25 minutes long. In that time not one person mentioned what they had to give up.... not one thing about the cost or the exercise. There was a great deal about praise for the meanings that had come to life—there was much about thankfulness for strength in crisis—for healing—for a new chance at life—a great deal about what a caring community of faith had done to undergird and sustain. The congregation is a growing one—an exciting and vital community of faith to be a part of. And I think it's because, when the quality is really in, others want the name on.

One more tampering with the phrase. Let's change it slightly again. When the name goes on—the quality begins. What do the fruits look like? Paul lists them in the letter to the Galatians. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law" (Gal. 5:22-33). If you really want to have a vision of what quality life in Christ can really be, do some Bible study—word studies—around the list of the "fruits of the Spirit." Spend some time in letting the Spirit speak from its strength, and maybe what you are missing will be a powerful incentive to be what you can become.

About the first fruit of the Spirit—love—John 15 says, "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends." Grady Snyder suggested one time that this passage is mostly understood in terms of martyrdom, the willingness of one to give life for another. But he said that the Greek could also mean, "greater love has no man than this, *that he give his life in relationship with his friends."*

Love makes a witness of withness. It makes a testimony out of genuine relationships. We are a people of the love feast where footwashing is an enactment of love that gives and receives service. We have worked hard at the giving—we have some distances to go in the receiving. We rejoice in washing the feet of *others.* We are, like Peter, not so sure we want *our* feet washed.

When Nigerian churchmen John Guli, Nvwa Balami, Jabani Mambula, and Mamadu Mshelbila visited the Brotherhood in 1973, they came not so much to tell us how much we had done for them, but to share with us their understanding of the gospel as they experience it. One of the things they said was, "We do not understand why you are so afraid—why you work so hard to protect and preserve who you are. Maybe *we* should send missionaries to *you* so that you can learn how to be less afraid." Would we let them tell us anything like that? Would we let them serve us with such a word?

Emmanuel Urhobo at the 1973 Annual Conference said, "How have the godless Chinese succeeded in wiping out poverty in the last 40 years while rich capitalism has not even begun to make a dent? It is no wonder that the American church is losing credibility in two-thirds of the world."

That is *not* a man who wants us to become communist, but the voice of a brother calling us to let the fruits match the roots. Worldwide we need the kind of wholeness in our witness that was viewed in a church office where the pastor had his phone in one hand working feverishly at disaster ministries while with his other hand he was signing baptismal certificates. Will we hear our brothers and sisters from around the world as they speak from *their* faithfulness to *ours?* Would we let them so serve us?

Or again, in the spirit of love, will we dare to bear witness to those in our community who are not our kind? You know the letters to God that children have written. Here's one: "Dear God, why did you make people talk foreign languages? It would be easier if everybody could talk English like you and me.—Love, Alice." Would we dare to let those who don't speak our language—who aren't our kind—be in such a relationship with us that their study—their faithfulness might enrich our lives?

I heard a minister say, "Everytime I turn around to look back into history, I see one of my forebears looking into the future." When I turn around and look back into history, I see my forebears searching the scriptures for light—and responding as God gave them understanding about faithfulness. It is New Testament and deeply in our heritage to receive the witness, faith, and faithfulness of all brothers and sisters from within and without our community. By so doing the body is enriched.

Love seeks not its own—is not puffed up—does not behave unseemly. Love doesn't need to be right; it doesn't have to put someone else down or win over them in order to be secure. My brothers and sisters, love does not know all the answers, but it is willing to give and to receive.

Whenever you have persons who believe the spirit gives varieties of gifts and fosters many manifestations of faithfulness; and along with that belief exhibit a style of giving and receiving which enriches, clarifies, and strengthens, then you have community. You have love. The quality is beginning because the name is really on.

I don't know whether Zenith sells more products because of their slogan. But I know the gospel is the good news that the quality is already in. And when it's really in, others will want to bear the name. And when we truly bear the name, the quality begins. □

The shadow of a kingdom

text by Kermon Thomason
photography by June Schonbach

Orville and Mabel Hersch have been loving and helping children for half a century now. Not many Brethren recollect much about the Church of the Brethren Industrial School that was maintained at Geer, Virginia, for a number of years earlier in this century. It was there in the Blue Ridge Mountains that the young Hersch couple went as missionaries in 1925. In mountaineer scenes straight out of "The Waltons," Orville and Mabel ran a school for deprived children until a new road and buses superseded the mission project.

At the depth of the Great Depression the Hersches bought and moved to Mabel's father's dairy farm near Manassas, Virginia—then a sleepy backwater village, noted only for its battlefield of The War

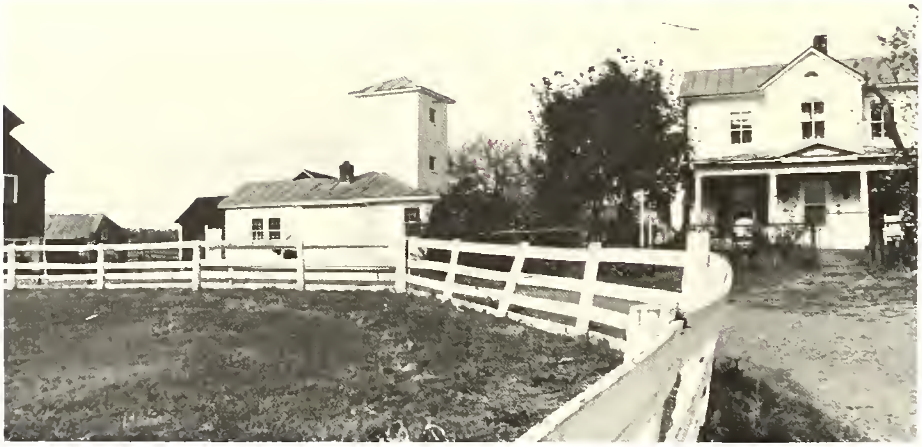
Agriculturalists were not the only ones to discover the Her

Between the States. There the couple farmed their land, reared five children, and worked in the local churches. They had once dreamed of being foreign missionaries. That dream never materialized, but while Orville and Mabel in steadfast faith continued to brighten the corner where they were, a bigger dream of which they were a part—one they would hardly have dared to entertain—was slowly transforming into reality.

Because of their wide interests and proximity to Washington, D. C., the Hersches came to know people from all parts of the world. In 1948 a group of foreign agriculturalists had Thanksgiving dinner at the Hersch farm. Their interpreter, a Dr. Stephanides of the Department of Agriculture, became thereafter a close family friend. He began to bring foreign visitors to see an authentic American farm. Well, authentic in one way, but then the Hersches were at the same time somewhat unconventional American farmers. Their farm sheltered not only the modern dairy herd, but also a large family of lively children, and then all the horses, pigs, turkeys, ducks, and chickens; fruit trees, root cellar, and vegetable garden. In short, it was a blending of old-fashioned, almost European style farm life and modern American dairy technology.

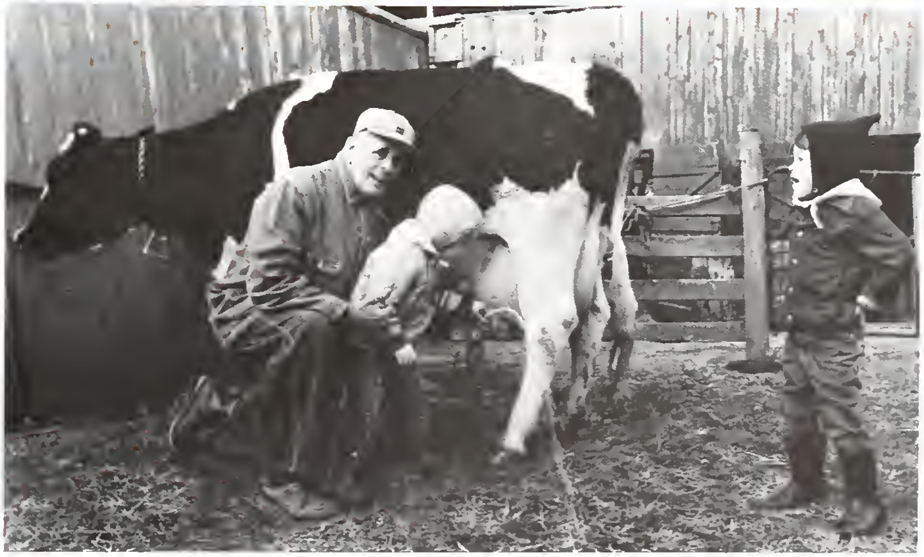
Foreigners got ideas from the Hersch farm that were suitable for improving the lives of small European farmers. The fame of the farm and its owners spread.

By now not only foreign agriculturalists had discovered the farm and its friendly owners. Entertaining the children of their visitors gave so much pleasure that when



SELECTED TOMATOES
TOMATOES

arm . . .



local school teachers began asking to bring their classes to see the farm, the Hersches willingly agreed.

That was about 1962. By 1966 more than 1,000 children were visiting the farm each year. And now the buses roll in from Washington and its sprawling suburbs (that now include Manassas), bringing hundreds of bright-eyed youngsters to see—many for the first time—a "real" farm and farm animals.

Orville and Mabel "retired" in 1966 and now work more or less full-time playing hosts to the children. It would be difficult to say who enjoys themselves more, the visitors or their hosts. As the bus stops and the children scatter, you will find the jolly old couple in the midst of the fun that follows. There is Orville lifting a timid little boy onto a pony, or playfully squirting milk from Tinkle Bell's teats to hear the childish squeals. There is Mabel, bucket in hand, letting the boys and girls help gather eggs. They circulate among the children, answering questions, explaining about animal ways, sharing farm secrets, showing where the rope-swing hangs in the hayloft, demonstrating gentleness with kittens, rabbits and chicks.

The secret of the Hersch Fun Farm is genuineness. Nothing has been changed to accomodate the finicky. Farm life goes on around you. You tramp through the mud. You may get manure on your shoes. All the farm smells are there. You can wash your hands at the outside faucet. You can also taste some milk from the cow, or pick fresh fruit from trees and vines, or wander through the garden. Meanwhile the Hersches go about their chores and hosting

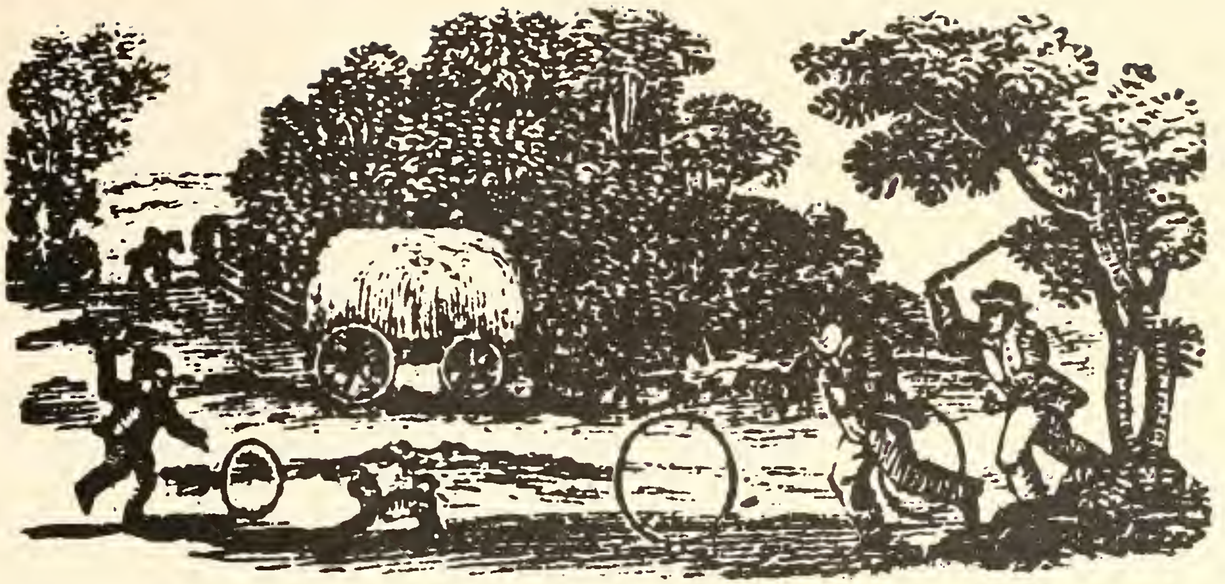
in their comfortable old farm clothes. No, the Hersch Fun Farm is not sterilized and wrapped in cellophane. And therein lies its charm.

But there is something else about the farm. Long ago in Judea the Master said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven." Those words will inevitably whisper in your ears while you watch the little children romp and play and make discoveries with two loving oldsters abetting them. And it will be an exceedingly dull day if you catch less than a fleeting glimpse of the shadow of a kingdom like Jesus spoke of. What goes on at the Fun Farm is love lived out. You come away feeling better about people. And a little more determined to be better yourself.

It wasn't long after the Hersches began to entertain the larger groups that grateful visitors began to ask how they could repay the Hersches for the good times they had enjoyed. It was then that the dream rounded out for Orville and Mabel and they saw their chance to help little children all over the world. Since its inception they had been strong supporters of Heifer Project International (HPI)—the Dan West-inspired plan for providing livestock to needy farmers both in the US and abroad. So began a custom of accepting voluntary gifts from visitors as donations to Heifer Project. Hundreds of dollars have been collected, most of it in nickels, dimes, and pennies. This past August, on the Hersches' golden wedding anniversary, they received gifts from which they gave $1,000 to pay for two acres of land at HPI's Fourche River Ranch near Little Rock, Arkansas, thus "endowing a cow" which will produce a calf each year hereafter for HPI. Other gift money was used to send abroad a goat and a sheep.

In 1974 the children keep coming by the car and busload. They still squeal when Orville squirts milk at them. They still shout with sheer exuberance as they ride ponies, swing in tires or on ropes, pet the cats, and gather the eggs. They still bring joy to Orville and Mabel Hersch, and they still bring their nickels and pennies for HPI.

Who would have dared dream the dream—a ripe old age together, a long and happy retirement, children by the hundreds, and a way for those children to help other children around the world! ... the shadow of a kingdom? ☐



Reaching toward the promise

by Warren F. Groff

I believe Jesus Christ is the very name of God, the one who firmly establishes God's presence in human affairs, and discloses God's trustworthiness as a promise-keeper. If I were asked to state my faith in one sentence, that would be my affirmation. It draws upon language used by Paul during an intense interchange with the church in Corinth. While assuring his critics that their word had not been an ambiguous blend of Yes and No, he said: "For the Son of God, Jesus Christ, whom we preached among you, Silvanus and Timothy and I, was not Yes and No; but in him it is always Yes. For all the promises of God find their Yes in him" (2 Cor. 1:19). Or, to give a free translation, he is the signature validating all of God's promises.

I find it difficult to give step-by-step reasons why I believe that. But I can describe my own pilgrimage as one way of giving an accounting of the faith by which I live. I do so out of the conviction that Jesus Christ is the clearest title the church has for its outward-reaching story, its "good news." Not only the lives presented in the Scriptures, but your life and mine, indeed all living things, are caught up in that story line which centers in him and which holds it all together.

I grew up close to the town of Harleysville, Pennsylvania. Many of my immediate relatives on my father's side have lived there for generations. My parents still do. When I was born in 1924 the area was largely agricultural. Some of the farmers retailed their products in Philadelphia and nearby suburbs.

The dialect known as Pennsylvania Dutch was prevalent. I heard it about as much as English. I don't know why I never learned to speak it better than I did, although I came to understand it well enough to get the drift of those conversations which suddenly shifted to the dialect in the hope that youthful ears might not catch what was being said.

A high percentage of the people were churchgoers. Different denominations were represented, but many were either Mennonites or members of the Church of the Brethren. I had strong roots in both, but heard more plain-garbed Mennonite preachers in the early years. The Church of the Brethren finally won out when my parents were installed as deacon and deaconess.

Until I was eight going on nine, we lived within walking distance of a one-room school. I began first grade at age five. There were only eighteen students altogether, so the teacher agreed to take me a year early. It's as though I were still there: slanted, hinged-top desks with fascinating doodles pressed into their surfaces by students who pretended they were practicing penmanship on their copy pads; recess signaled by a bell in the steeple; potbellied stove in the corner; teacher's desk, blackboard, and flag in the front of the room; tin lunch boxes—colorfully painted—and small thermos bottles held firm by swinging fasteners inside; smells of bananas and oranges; a hand-dug well with fresh water drawn up by a metal pump handle that squeaked; double doors in the front that were usually wide enough except the day one of my front teeth was chipped during a fight—obviously he was older and much bigger.

They boarded up the building just as I was beginning fourth grade. We traveled by bus to the new consolidated school in town—four rooms instead of one, central heating, inside plumbing, new desks with smooth but less interesting tops, a marvelous ball diamond outside. It was exciting. I learned a lot. But something had passed—indeed was passing in many communities as school consolidation swept the country. It would be several decades before the idea of "ungraded, free" groupings of students and "learning centers" would emerge with the novelty of a brand-new thought and highlight some of the values I experienced in one room with all grades, learning from the total environment at my own speed.

Home, church, school, town—all contributed to my growth. I was given direct, accurate, sometimes irritating, information about things that were part of my everyday world: That's a spoon. Eat with it. That's a door mat. Wipe your feet on it. That's a baby brother. Don't hit it. That's a church pew (hard and straight). Don't squirm on it. That's a chicken house. Keep it clean. (We had enough chickens for a chicken farm, so I was carefully briefed on this point.) That's a car. Drive it carefully.

I was given enduring memories and associations in the midst of all this instruction. From that everyday world of things, persons, and relationships one item snuggled up to another with the image-evoking power that motivates and stirs at deep levels.

I told you about persons in my home community speaking Pennsylvania Dutch. Inked into my mind with grooves as deep as those on the slanted desk tops are some highly descriptive words, usually spoken as part of strong admonitions.

Bist net so Doppich. You're so awkward. There you go, falling all over yourself, always dropping things.

Bist net so Rutschlich. You squirm too much. Sit still.

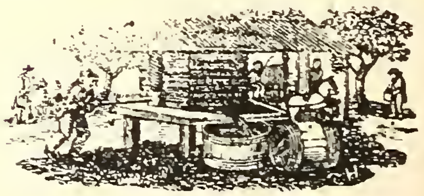
Bist net so Wunnerfitslich. You're too nosy. You pry into things you shouldn't.

Du bist ein kleine Schnickelfritz. That expression still evokes feelings of warmth and approval, of being OK.

Remembered associations from which I continue to draw strength not only include such family words but also activities. Take our annual fishing week in the Poconos, even during post-depression years, catching pickerel we didn't enjoy eating let alone cleaning, sleeping on makeshift beds, doing without electricity, rowing a boat until our arms ached, having breakdowns on roads too steep and rough for cars of 1930-40 vintage. So powerful are the shaping memories of family sharing during these times that I try to repeat the past each summer as my wife Ruth, son David, and I, usually with other friends, endure similar inconveniences while on our yearly fishing pilgrimage to Canada.

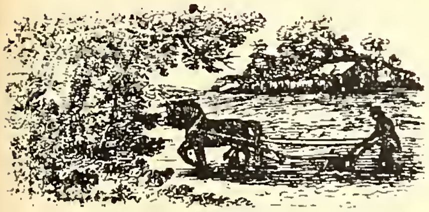
I can never remember a time when Jesus Christ was absent from all these formative influences. He was there in the very beginning. His story was told, and not as though he were an obscure figure who lived years ago, about whom we have only hand-me-down knowledge. His presence was experienced. His name was as comfortable in home and church conversations as speaking of a friend who is expected and always welcome. Like any close personal friend, he was to be appreciated and dealt with, not gossiped about.

Jesus Christ came to be closely bound up with feelings about myself in relation to others, and with challenges to act in certain ways. His name gives firmness even yet to a sense of belonging, of knowing who I am because another calls me by name.



My response has never been neatly packaged. I have to admit there are torn places in the wrapping and dangling pieces of string: feelings of belonging and not belonging, of knowing and not knowing, of doing and not doing.

Nor can I detail the steps by which these elemental feelings and challenges became so intertwined with the story of Jesus. I often wonder about the specific contribution of: singing "Jesus Loves Me" in church school classes; drawing maps of Palestine in vacation Bible schools; memorizing scripture passages—earning blue and red cards toward a Bible; taking part in church pageants and various fellowship occasions where people obviously enjoyed being together; trying to beat my pastor in ping pong and rarely doing it; singing in the choir with an attractive girl, later to become my wife; sharing Sunday dinners with family and friends from church and community; hearing parents, preachers, and church school teachers speak of Jesus in the same breath in which they assured me that our heavenly Father knows the number of hairs on my head, will never give a stone if asked for bread, and cares for me even as he does birds of the air and lilies of the field.



I am called by name. There's no doubt about it, even though my reply is often unsure. And that calling is mediated by, but reaches beyond relationships in family, church, school, neighborhood. Jesus Christ supports a belief and a prayer, a confidence and a hope: I am free to become the person I was intended to be, *just because* I am called by One who never forgets my name, who knows me with all the caring and reliability of the One who sent him.

A sense of belonging is comforting, almost as essential as breath itself. But the Christ I experience in time and memory is not only associated with being known by name. There's abrasiveness and intrusiveness as well. He calls forth, and gives direction to a sense of being claimed from beyond myself. His call to obedience forces me to remember in spite of my forgetfulness that I'm to love God without ceasing and my neighbor as myself, to turn the other cheek, to go the second mile, to find my life by losing it, to live without anxiety about food, shelter, clothing, financial security, all material possessions—I almost said necessities, but that's the whole point.

Jesus Christ has always presented me with an uncompromising claim to radical obedience. I was formed in a church tradition which has simply assumed that Christ's example is to be followed. His teachings are to be obeyed. If he says we are to wash one another's feet, it's to be done. If he says peacemaking is a mark of discipleship, participation in war is to be refused. If he says not to be anxious about worldly things, keep life simple.

I'm not saying my church tradition has necessarily been more faithful to this radical claim than any other. Christ's example has not really been followed by me or others around me. His teachings are difficult to obey.

Nor was it easy for me to distinguish between the unqualified claim of Christ and the lesser claims of persons—sincerely motivated—who had strong opinions about who I was and what I should do. "Jesus wouldn't do that." Or was it parents who didn't want me to do it, or preachers, or neighbors, or all together? That's as difficult to pull apart as yeast is from dough once the bread has begun to rise.

I was propelled into baptism at age eleven by a visiting evangelist who convinced me it was time to join the church. He made any alternative seem most unattractive. Baptism is reserved for those who are old enough to decide for themselves, supposedly after reaching the "age of accountability." No one has ever defined that very precisely. I guess I had reached it.

For all its openendedness, the decision which I made as an eleven-year old set a direction for my life. But it was another five years or more before church began to capture basic interests and commitments. I found myself increasingly estranged from church between age eleven and sixteen, years marked by restless searching. I became a high school dropout just as I was about to turn thirteen.

It was still legal to stop school after eighth grade, and other classmates from our rural, Mennonite-Brethren community were stopping. I helped take farm products to market, working at least twelve hours a day, six days a week. I can't imagine why I chose that rather than high school.

I spent what spare time I had hanging around with youth of my own age. We really constituted what now would be called a street gang, only we were congregated in a rural village rather than in a modern city, and we drove cars rather than roam the streets on foot. Our primary adventures were drinking cokes and eating hamburgers by the ton, talking about the girls we rarely managed to date, fast driving, and an occasional trip to such forbidden places as roller-skating rinks or movie establishments in nearby villages. My restlessness grew. My baptismal vows seemed distant, and unrelated to what appeared more pressing at the moment.

Where was Christ in all this? He was there. I didn't think much about it then, but I knew his claim stood head and shoulders above that of family, work, church, even gang. Only he deserved my total commitment *just because* he found his life by losing it, having been faithful even to death on the cross and raised victorious.

The call to obedience issued by Jesus Christ is equally an invitation to start over again. His name validates the promise that tomorrow need not be a dreary rerun of yesterday. Because he lives in time and memory a sense of new beginning does battle with any sense of being fated. My past is not one inevitability after another controlling present action, but a platform for facing alternatives in openness to a future that is filled with what another purposes for my life.

I didn't have language to express it the same way at age sixteen, but things that were going on then helped to identify Christ with the promise of new beginnings. It happened suddenly. A friend and I were doing some of that fast driving I told you about. The curve was sharp. Like many country roads in the area there was loose gravel along the edge. He lost control of the car. We turned end over end. I remember sparks flying and the smell of hot rubber before we landed upside down in the ditch. There were no seat belts in the car, but somehow we both crawled out un-

WE REACH TOWARD IT WITH THE ANGUISH OF PERSONS ABOUT TO SLIP INTO QUICKSAND. WE REACH, WE GRASP. THE PROMISE HOLDS SECURE.

injured, only badly shaken up.

It would be more dramatic, but less accurate, to say I walked away from the accident a changed person. It was hardly a Damascus road conversion. I don't even recall any split-second review of my life while skidding toward what might have been death.

There had to be more to life than marketing farm products and hanging around with the gang. Of that I was certain. I had been out of school for over three years. By now I knew it was a mistake.

I began to spend more time with the church youth group than the gas station gang. Why not? There I shared in a very active youth program. There I met attractive girls—one named Ruth—instead of only talking about them. Besides, we had a pastor and wife serving our congregation whose life-style I admired greatly.

The claim of Christ was experienced at a new level of intensity, and with maturing readiness to respond. Persons whose judgment I valued said they saw ministerial gifts in me. I was encouraged to pick up my education with a view to church service. Shortly after reaching seventeen I took up residence in a Bible school in New York City, one my pastor and wife had attended. I was enrolled as a special student, and given employment, while taking full-time evening high school classes.

World War II intervened after about a year and a half. I was drafted. Church teachings about nonparticipation in war led me to request noncombatant service. It was granted. I was assigned to the 50th Field Hospital, United States Army, European theater of operations, from 1943 to 1946, working most of that time as master sergeant in charge of personnel affairs.

I was discharged in January, 1946. By September of that year I had studied enough books borrowed from the local high school, and taken enough examinations through the Pennsylvania Department of Public Instruction to earn a high school equivalency diploma. Ruth, who was to become my wife in 1947, earned a diploma the same way. Then came college, ordination to the ministry, seminary, and graduate school, with service in the parish, and a vocation as college and seminary teacher since 1954.

Christ's claim to radical obedience is at the same time an invitation to new beginnings. The promise of newness which his name validates draws upon the contribution of all those persons who are essential to one's formation, but has the backing of God's own forgiveness and power of renewal.

A sense of fundamental rightness bears the name of Jesus Christ. *Just because* he is God's plumbline, he doesn't let me pretend that things are better than they are. He validates the promise that things can be right somehow in spite of what's wrong in me and around me.

That's quite a promise. It's almost as difficult to believe as the promise to Abraham that he would have descendants as plentiful as the sands along the ocean, even though Isaac was to be sacrificed, seemingly the last chance for an heir.

There are times when nothing seems right anymore, like those mornings when, still half asleep, a feeling of apprehension sweeps over you. Something about the day is foreboding. When fully awake, and you identify what's ahead that's disturbing—facing a crucial decision, asking the boss for a raise, coping with prospects of serious illness, starting a new job, taking an important examination, traveling for business or profession—the generalized anxiety may abate somewhat. But you reach for a foundational rightness that's firm, especially when you are disturbed, uncertain, alone, and more than a little afraid.

As a child I remember sitting with parents during Love Feasts. The adults washed one another's feet while singing the hymns they knew by heart. I was too young to be a full communicant. The visiting evangelist who precipitated my baptism was still several years away. I did share the fellowship meal of freshly baked, sugar-topped buns, cheese, and hot, creamed, sweetened coffee. Following the meal, and the appropriate scripture readings and prayers, there was the communion bread and cup. I was delighted when the elders slipped me a tiny piece of that unleavened bread, baked by the deacon's wives with precisely the right number of fork imprints on each of the long, narrow strips.

I felt the solemnity of it all. Persons important to me were doing what was important to them. I knew there was no magical erasing of troubles that still bothered parents, friends, and the larger society around us. And yet there it was, just waiting to be experienced and celebrated: the promise of a fundamental rightness whose name is Jesus Christ, a rightness that gathers persons within a circle of care, makes possible new beginnings, and calls for radical faithfulness.

The promise of a rightness that endures, and nothing seems right anymore—these two elemental feelings stand against each other in mortal combat. When total loss of rightness threatens to overwhelm, it's downright scary. We reach toward the promise. We reach toward it with the anguish of persons about to slip into quicksand. We reach, we grasp. The promise holds secure. ☐

Copyrights versus the copying machine

y Robert Wetzler

ublished materials are almost always opyrighted. The absence of a copyright otice is no guarantee that the material is ot protected by law. To reproduce opyrighted matter in whole or in part, in *ny* form whatever (even including copying onto a blackboard!) is a violation of the opyright laws, subject to heavy penalties r each infringement.

Reproducing copyrighted material is not nly illegal, it is immoral. Put bluntly, it is *ealing.* It is appalling that churches, hools, and otherwise honest individuals o not recognize this simple fact. The comoser, after spending his life in study to repare himself, gives his all to creating a ork of merit, worthy of sharing, in hopes hat the work will put new life and meang into a worship service or a choir conrt. The composer's income from his work generally a royalty payment from the ublisher based on sales. If the publisher is bbed of sales, the composer too is bbed—just as if someone were to steal oney from his billfold. There is no essenal difference.

When the composer sends his manuript to a publisher for possible publiation, the process of reviewing the work costly, involving the time, talent, and ained judgment of an experienced comittee of musicians. After the work is cepted for publication, there are the costs f engraving, proofreading, and printing. rinting costs alone have risen sharply. Yet the cost of music has not risen accordingly.

Getting the work in print is the easy part. Next come the problems of distribution, and letting the public know that new works are available. There are catalogs to be printed, fliers to be sent out, postage costs (which are astronomical these days), approval packets, and all sorts of other services which the customer takes for granted. So when a choirmaster goes to the store and buys a copy of music for 25 or 30 cents, he is getting a real bargain!

But if that same choirmaster buys just one copy to take home for the purpose of running off copies for an entire choir on the local copying machine, this is robbing the publisher, the author, and the composer of the just rewards for their labors. Further, if it cuts down on the volume of sales for the publisher, the publisher is either forced to raise his prices, or go out of business. Everyone loses when that happens.

Above one of the copying machines at a certain college there is a large notice stating clearly what materials may not be reproduced. Such a notice would be an excellent idea for all churches and schools. Briefly, if the material is published (be careful—unpublished material often falls into this category also), and not more than 56 years old, it is probably protected by the copyright laws. A rule of thumb would be to assume that anything written before 1900 is public domain material—that is, material that has become public property, no longer under copyright. If new material has been added to public domain material, however, such as in a musical arrangement, that new material is probably protected by copyright, and it is often difficult to know just what part is new, and what part is public domain.

If one has good reason for reproducing published materials, other than avoiding purchase of published copies, publishers are generally willing to make arrangements to grant permission to reproduce their wares. This approval should be received in writing before one proceeds.

In summary, if musicians, poets, artists, and others wish to see publishers continue the process of seeking out quality works for publication and the advancement of the arts, then the lawless use of copying machines must come to a halt. It just isn't worth it when one adds it all up: those "cheap" copies one can make for oneself are extremely expensive! ☐

The Brethren Press Catalog

NOW AVAILABLE!

A *NEW* BRETHREN
PRESS CATALOG

Write for a free copy.

The Brethren Press
1451 Dundee Ave.
Elgin, Ill. 60120

CONCISE & COMPLETE IN ONE VOLUME

THE ABINGDON BIBLE COMMENTARY

Edited by Frederick Carl Eiselen, Edwin Lewis and David G. Downey

Standard Edition $14.50
Thumb Indexed $16.50

A Complete Commentary for Our Time
THE ABINGDON BIBLE COMMENTARY
EISELEN LEWIS DOWNEY

at your local bookstore **abingdon**

EMPTINESS IN EDEN

It is not good to be lonely and God knows it

Read Genesis 2

Genesis 2 has been a matter of conversation, concern, and controversy within the tradition from the early church on. It seems destined to remain the center of dispute for some time to come. Currently, the discussion has two foci. On one hand, there is the question about whether the chapter represents a dramatization of the experience of the ancient Hebrews or whether it is to be understood as a historical report of an event. Christians are still accusing one another of heresy and naivete over this question. More recently, Genesis 2 has found itself in another dispute. Does the chapter report the relationship between male and female which God stamped into creation, or is it simply a reflection of the sexist attitudes of the culture in the Ancient Near East?

One has the uncomfortable feeling that the fundamental concern of the chapter has been a victim of our tendency to drag whatever we can into our intra-church disputes. It is doubtful that the chapter really wants to start a battle about what is "historically true." It is questionable whether its intention has been adequately heard when we focus our attention solely on whether man or woman was created first. Read the chapter and listen to it.

First, we find a lengthy narrative about the creation of man and placing him in his environment with his options and limitations. But then a problem arises. The man is lonely. Yahweh God declares that situation "not good." So Yahweh sets out to solve the problem. He creates all of the animals and brings them to the man. The animals are good, but they do not answer the problem of loneliness. So God tries again. Yahweh creates another from the man's own person. That does it! Now there is a man and a woman and there is no loneliness. According to the next chapter, this idyllic situation deteriorated rapidly, but let us take note. Genesis 2 reports that God saw that man was lonely, and that such a situation was intolerable. The woman-man relationship is His response to that crisis.

In all of our disputation about Genesis 2, we have easily missed the extent to which this chapter addresses one of our most pressing concerns. Loneliness is our experience and the experience of those around us. For some of us, loneliness is only an occasional experience, but for others it is constant. They look around them and find the room empty. There may or may not be people there, but they experience the room, the church, the world, as empty.

Loneliness is a major health hazard. It is epidemic among the elderly, but it also cripples young children. A close friend vividly recalls the loneliness of his childhood. Following the death of his mother, this young boy found himself living in a situation where his stepmother did not want him. Therefore she convinced the father to send his young son to a Catholic boarding school for problem youngsters. Remembering that time he reflects:

"Naturally, I was terribly lonely at this school. I was, if I remember correctly, the only Protestant child there and yet I went to Mass faithfully every morning. I faithfully said the rosary given to me by one of the Fathers there, and envied beyond belief the altar boys who seemed so much "nearer to God" than I. I set up on my chair beside my dormitory bed a makeshift altar similar to that in the chapel—with Missal, unblessed wafers, medals, and pictures of the saints. I prayed every night at that chair. Somehow, I thought, God *must* know how terribly lonely I was. We marched to and from classes and recreation, and one night—probably the darkest night of my life—I was so lonely I pretended to faint out of line so someone would show some loving attention for me. The line marched on, and no one came back to pick me up."

This is the situation which God pronounced "not good." And Yahweh is at work doing something about it.

Even as much as loneliness troubles our time, so also is the man-woman relationship problematic. Almost everyone has ideas about how the relationship between the sexes should look. At least some of the aspects of the various visions are mutually exclusive. As Christians trying to check our life-style by the biblical tradition, it is incumbent upon us to take seriously the witness of Genesis 2 as we face new sexual life-styles. This does not mean that we are to advocate the status quo in terms of marriage ceremonies and customs. Nevertheless, it does require that we take seriously the man-woman relationship as an arena where God is at work to alleviate loneliness. This will force us to reject certain options popular in our culture as destructive to His work.

Permanence is quite likely the characteristic most necessary if the relationship is going to have any chance of quieting the scream of loneliness (Genesis 2:24). Indeed, fundamental to loneliness is the feeling that no one is there. The relief that comes with the realization that someone *is* there who really cares cannot be underestimated.

As we know, one of the options which our culture currently advocates deemphasizes permanence as important to the relationship between a man and a woman. Genesis 2 will not support such a

position. Permanence must be an essential characteristic of the relationship between a woman and a man if God is going to work through that relationship to relieve our loneliness. A relationship understood by the participants as transitory has little power to deal with loneliness.

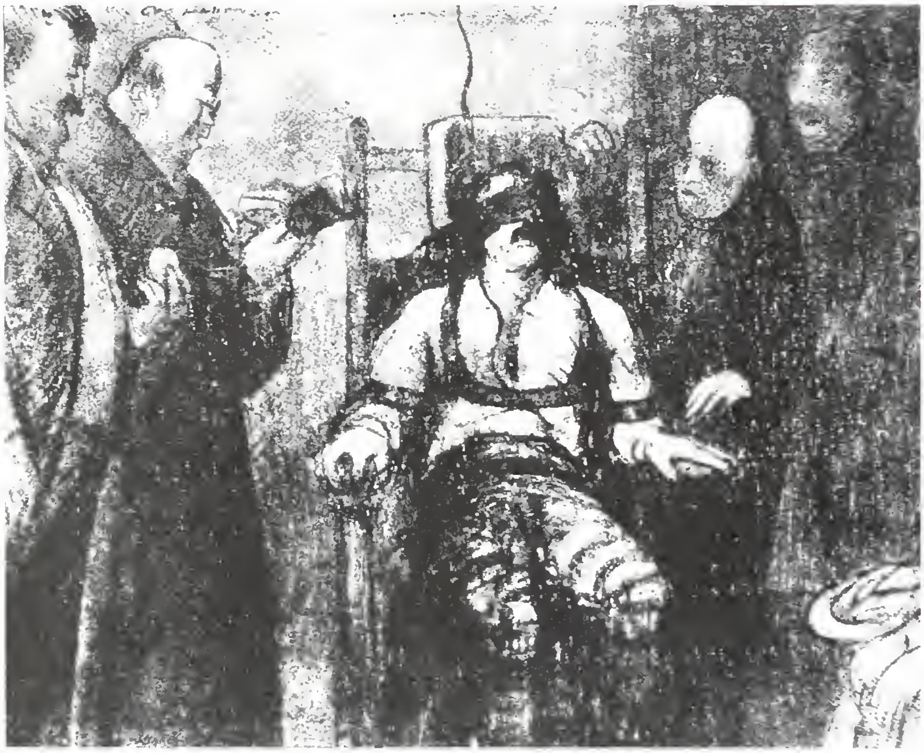
One cannot hear from this a denunciation of all divorce and remarriage. Covenants are broken and Yahweh is the God of the resurrection. He can create new beginnings. But as we evaluate new lifestyles for the relationship between women and men, let us hear Genesis 2. God saw that man was alone and he declared that condition was not good. And so He created another. And they were of the same bone and the same flesh.

The relationship between the sexes is *not the only* place where God is at work to alleviate loneliness. But it is *one* place. It is an *important* place. According to Genesis 2, loneliness is more fundamental to the creation of two sexes than anything else. It is not good to be lonely and God knows it. ☐

by Gene Roop

word from washington

Capital punishment . . . again?



by Ralph E. Smeltzer

Capital punishment is now back on the agenda of Congress and the states. Brethren in many areas are concerned, are voicing their convictions, and are opposing the re-institution of this evil practice in their states.

Several years ago the Supreme Court outlawed capital punishment and the last execution was June 2, 1967. But in 1972 the Supreme Court reversed itself in a 5-4 decision in the Furman vs. Georgia case, ruling that the death penalty itself was not unconstitutional, just its uneven administration from state to state. The Court's June 29, 1972 ruling said, "the (uneven) imposition and carrying out of the death penalty . . . constitutes cruel and unusual punishment in violation of the Eighth and Fourteenth Amendments." The Court found that the earlier administration of the death penalty was characterized by sporadic application, arbitrariness, and socio-economic or racial discrimination.

In March 1973, when crimes associated with Watergate were surfacing, President Nixon asked Congress to restore the death penalty in order to deter crime and to overcome the Supreme Court's objections.

A year later, on March 13, 1974, the Senate in a 54-33 vote passed S. 1401, a bill to reinstate capital punishment for certain federal crimes and to establish clear standards for its application. It sets out specific mitigating and aggravating factors that the jury must consider. If any mitigating factor is present, the death penalty cannot be imposed. If no mitigating factor is found but one aggravating factor is present, the sentence must be death. Mitigating circumstances include: being under 18; significantly impaired mental capacity; inability to have reasonably foreseen death as a result; acting under unusual or substantial duress; or being a minor participant in the crime. Aggravating circumstances include: knowingly endangering national security; committing murder a) in the act of espionage, sabotage, treason, skyjacking, kidnapping, arson, escape from custody; b) in an "especially heinous, cruel or depraved manner"; c) for financial gain; d) or against the President, Vice-President, President-elect, Vice-President-elect, Supreme Court Justice, visiting head of state, high foreign official, federal law enforcement officer or federal corrections officer—killed while performing his/her duties or because of his/her official status.

On April 3, 1974, Rep. Biaggi (D) N.Y. introduced a similar bill in the House, HR. 13926, which was referred to the Judiciary Committee. The committee in late August had shown little interest in holding hearings on the bill. It appears doubtful that the bill will reach the House floor this year for a vote.

Because of the 1972 Supreme Court ruling, however, some 28 states have reinstituted the death penalty, and some 50 persons are awaiting execution—most of them black. These states hope their new laws will meet the objections of the court.

Virginia is one state now considering reinstituting capital punishment. The Virlina District Board adopted a statement on Dec. 10, 1973, opposing such action:

"Our understanding of the life and teaching of Christ as revealed in the New Testament has led us to the conclusion that the taking of human life is wrong and is incompatible with the spirit, example and teaching of Christ. This conviction grows out of such teachings of Christ as the following: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also. . . . (Luke 6:27, 28). So whatever you wish that men would do to you, do so to them; for this is the law and the prophets (Matthew 7:12). Put your sword back into its place; for all who take the sword will perish by the sword (Matthew 26:52). We express our personal conviction that the re-establishment of the death penalty as a form of punishment is seriously to be questioned.

"We state categorically that crime is a serious menace in the American society and we support all reasonable efforts to curb crime. At the same time, we reaffirm the sacredness of every human life. We consider the death penalty as degrading to our society and as useless since no convincing evidence has been shown that capital punishment deters crime.

"The developing Judaeo-Christian conscience does not allow for vengeance. Therefore, the imposition of all penalties should be given with the motive of rehabilitating the individual offender and at the same time protecting the members of society. No compelling reasons have been presented by the proponents of capital punishment for its re-instatement.

"The recent Supreme Court decision (Furman vs. Georgia) determined that capital punishment is cruel and unusual punishment. The widespread discrimination used in applying the death penalty in the State of Virginia clearly illustrates the unjust nature of the penalty.

"Therefore, we strongly urge the Capital Punishment Study Committee, the Virginia State Crime Commission, and the General Assembly to reject efforts to restore capital punishment in Virginia. We urge the adoption of effective alternatives to the death penalty. We further urge the members of our churches in the Virlina District seriously to study this issue in the light of doctrinal evidence and modern scientific studies."

The Virlina District Board asked the General Board to consider proposing a similar resolution to the 1974 Annual Conference. Instead, the Board decided to commend the district for its resolution and to urge the Brotherhood to engage in similar appropriate action based upon Annual Conference's 1957 and 1959 Statements on Capital Punishment.

The 1957 Statement said:

"Because we regard human life as sacred, and because we believe that the sixth commandment has application to organized societies as well as to individuals, we stand ready to give our support to legislation, now proposed in many states, for the abolition of capital punishment."

The 1959 Statement by Annual Conference reads:

"Because the Church of the Brethren holds that the sanctity of human life and personality is a basic Christian principle which the state is also committed to uphold; and because we believe that capital punishment does not really serve the ends of justice, often resulting in tragic and irrevocable miscarriages of justice;

"We commend current efforts to abolish capital punishment, and call upon Brethren everywhere to use their influence and their witness against it."

Will we have widespread capital punishment again? Not if Brethren and other church groups work hard to prevent it as they did five to ten years ago. Let us heed again the 1959 call to "Brethren everywhere to use their influence and their witness against it." The Virlina District has set a good example. ☐

CLASSIFIED ADS

ROOMS FOR RENT—Girls working or going to school in Harrisburg area; houseparent, church sponsored. Brethren Fellowship House, 207 Hummel St., Harrisburg, Pa. 17104.

WANTED—Full time maintenance director for Church of the Brethren camp in Atlantic-Northeast District. Experience in maintenance or related fields necessary. Salary, housing and utilities. Opening Jan. 1, 1975 or sooner. Also interested in wife as head-cook. Edward Poling, Route 1, Bethel, Pa. 19507.

THE WAY TO BUILD DYNAMIC SERMONS—Send for free information on new book that shows how to build dynamic sermons. 6 sheets of paper can be the magic key in starting a sermon. 9 sermons, 152 pp., 7 how-to-chapters from preaching without notes to developing a good memory, or order on money back guarantee—$2.50. Seaboard Press, 153 Blanchard, D18, Drexel Hill, Pa. 19026

WANTED—by church camp—couple to work as maintenance/kitchen personnel. Retired couple preferred. Housing provided. Salary negotiable. Apply to Camp Eder, R. 1, Fairfield, Pa. 17320. Tel. (717) 624-8636.

FOR SALE—6-lane bowling alley (AMF equipment) and restaurant in Milledgeville, Ill. Grossing over $100,000 annually. Excellent opportunity to own going business. Owner will sell building and business for a total price of $54,500. Call for more information Roger De Vries 815-225-7171 or Orion Stover 815-225-7715, Milledgeville, Ill. 61051.

Choir
& Pulpit
Robes

ENHANCE THE BEAUTY OF CHRISTMAS

A complete selection of styles and modern fabrics. Write today for FREE catalog C-18 (Choir Robes); J-18 (Children's Robes); P-18 (Pulpit Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL. 1000 N. MARKET ST.
OKLAHOMA CITY, OKLA. 801 N. Western Ave.
VAN NUYS, CAL. 15525 Cabrito Rd.
BROOKLYN, N.Y. 52 Bridgewater St.

now a popular price paperback!

THE HIDING PLACE

BY CORRIE ten BOOM

THE
HIDING
PLACE
Corrie ten Boom with John and Elizabeth Sherrill

The bestselling true story of one of the towering women of our time . . . and the amazing faith that turned a gentle spinster into a vibrant Christian activist who defied the Gestapo.

only **$1.50**

Nearly two million copies sold . . . soon a major motion picture!

At your bookstore

SPIRE BOOKS
FLEMING H. REVELL COMPANY
OLD TAPPAN NEW JERSEY 07675

Where are they now?
Nicky, Maria, Israel . . . and others you met in THE CROSS AND THE SWITCHBLADE?

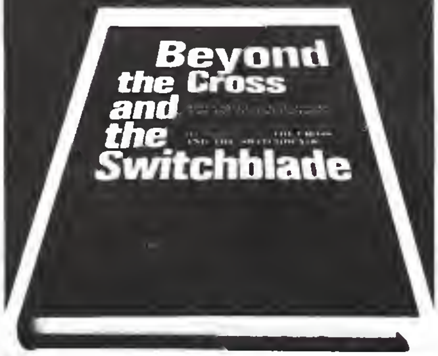
And David himself?
Problems he faces as a public figure . . . his "addiction" to the rat race . . . his marriage.

And what does he have to say about the "forgotten" teens of suburbia? The end times?

In this revealing sequel to THE CROSS AND THE SWITCHBLADE, David Wilkerson answers these questions . . . and more.

Read...

Beyond the Cross and the Switchblade



Cloth $5.95

At your bookstore

a chosen book
FLEMING H. REVELL COMPANY
OLD TAPPAN NEW JERSEY 07675

All that glitters is not gospel

by Clyde E. Weaver

For the second year, the Brethren Press was an exhibitor at the evangelically-oriented Christian Booksellers Convention. There were over 450 booths displaying books, bumper stickers, buttons, and Bibles, sponsored by about 200 exhibitors.

Christian books are big business. Hal Lindsey's *The Late Great Planet Earth* has sold over 4 million copies. Marabel Morgan's *The Total Woman* sold 95,000 within a few months. Dave Wilkerson's *The Vision* has sold 820,000 since February.

But this is not only a book selling event. A visit to your local bookstore will indicate the degree to which its survival is dependent on the selling of nonbook items. Many of the same wares, only countless more, were a part of the convention scene in Minneapolis.

What impressions does one take away from the religious publishers' "harvest festival"?

First, the Christian Booksellers Convention is an affluent event. The 6,000 feet of rich red carpet, the multi-dimensional displays, and the plush exhibits all point to the fact that faith is profitable. This is not to say that the Good News is not to be aggressively promoted or that religious ideas are to be advanced only in arenas of austerity. It is to say, however, that a relationship must always exist between t way an idea is sold and the idea itself. Could our religious "best sellers" be sell a personal, nationalized, and non-global faith that strokes our spiritual egos with helping us to relate meaningfully to our mates, our friends, and our world?

Where were books on hunger? Where were books on world peace? Where wer books on the migrant farm problem? Th most popular books were devoted to per sonal religious needs and problems.

We must try to understand that our ability to meet our own personal needs always related to our ability to meet another's. And religious publishers shou be helping us here too!

Second, the Christian Booksellers ann gathering is an exciting event. The 1974 program was accentuated with the heroe of the evangelical world—Bruce Larson, Pat Boone, Anita Bryant, and Kenneth Taylor *(The Living Bible).* Gospel music was in abundance. But at times you had listen carefully to the words to distinguis them from a Johnny Carson Show or H Haw.

The charisma, magnetism, show busin aura seemingly is good for a booming church market. The sellers, the buyers, a the customers turn each other on, and th gets to the cash register. I fear, however, that it is the "packaging" that attracts mo than the contents. This packaging is sym bolized by excitingly verbal people and sexy singers.

Not all bad. An attempt is being mad to relate to our society. Again, however, would urge far more sensitivity to such a concern as the Anabaptists have for non-conformity. Certainly at an evangelical convention we should find more symboli representations of Romans 12:2—"Don't let the world squeeze you into its mold." was pleased to find Herald Press (Old Mennonites) carefully marketing Anabap tist theology in an attractive and non-compromising fashion.

Third, the Christian Booksellers Conve tion is a symbolic event. At least half the exhibits were selling the popular symbols of the Evangelicals—crosses (from common nails to sterling silver), bumper stickers, scripture pens, bracelets, earring necklaces, rings, praying hands cast in cla

ophet puppets, wall plaques, and artists'
ncept of Jesus in frames, on wood,
cals, and posters.
Symbols are great. We all need them to
nind us of great happenings, persons,
d places. But I had an uneasy feeling.
ın we depend too much on the gimmicks,
: trinkets, the glitter? Do we feel more
mfortable surrounded by pictures,
sters, and plaques than by each other?
) outside reminders replace our need for
ide direction? Our forebears were work-
; on an important principle when they
ged that we avoid anything that's "just
: show." The Evangelicals may not have
saries but as the Pennsylvania Dutch
ght say, "Beads do not a rosary make."

ourth, the Christian Booksellers Con-
ntion is a sales promotion event. I admit
at's why I was there and why each other
blishing representative was on hand. I
nent the fact, however, that many ex-
ɔitors found it necessary to stimulate
les by a "religious lottery" or drawing. It
:med strange on the final day to hear a
:ll-modulated voice interrupting my con-
rsation with a Mennonite brother, an-
uncing, for almost a half hour, the
mes of those who were chosen from the
any to receive the economic "gifts of the
irit." In our sweepstakes-motivated socie-
I was hoping for at least one refuge from
: cheap grace of the lotterized gift. But
ıt here. Appropriately, this was one
:ment of the program that in spite of my
servations about the Christian Book-
llers Convention, neither began nor
ɔsed with a word of prayer.
Finally, I'm glad the Brethren Press was
ere. In four days I told more people
ɔout "the Brethren" than in many a year.
'e shared our books attractively. Our new
ıperbacks, *Simple Living* and the
glenook Cook Book, were received with
ore than casual interest. We met new
:ople, were exposed to new ideas,
eamed new dreams. And, in the words
a visitor to our exhibit, "Where have
e Brethren been the last 25 years (this
as the Christian Booksellers 25th an-
versary)? I'm glad to see you here. I
as a member of one of your churches
Iowa 30 years ago and if I remember
ɔrrectly, you have some ideas that this
ace needs!" ☐

turning points

Pastoral Placements

Paul H. Boll, from Bridgewater staff, Bridgewater, Va., to Quakertown, Northeast

Wilmer Brubaker, from Painter Creek-Pitsburg, Southern Ohio to Elkhart Valley, Northern Indiana

Gene A. Burry, to Garrison-Robins, Missouri

Robert A. Byerly, from University Center, Harrisburg, Pennsylvania to LaPorte-Michigan City, Northern Indiana

Ted Caudill, from secular to Bristol-Pleasant Hill, Southeastern

McKinley Coffman, from Myersville, Mid-Atlantic to Welty, interim, Mid-Atlantic

Roger M. Combs, from Valley Pike, Shenandoah to Lorida, Florida and Puerto Rico

Byron E. Dell, from district executive and Enid Fellowship, Southern Plains to Union City, Southern Ohio

Kirby L. Dubble, to Paxton of Big Swatara, Atlantic Northeast

Jerry Lee Fair, from United Church of Christ to Painter Creek-Pitsburg, Southern Ohio

Everett M. Fasnacht, from leave of absence, World Ministries Commission (Missionary-India) to Bethany-Rockingham, Missouri

Donald Fike, part time, Swan Creek, Northern Ohio

William B. Gahm, from Sabetha-Morrill, Western Plains to Independence, Western Plains

Darrell Goings, from part time, Lindsay to full time, Lindsay, Pacific Southwest

Kenneth G. Long, from Keyser, West Marva to Long Green Valley, Mid-Atlantic

De Witt L. Miller, from Hagerstown, Mid-Atlantic to Myersville part-time, Mid-Atlantic

Larry L. Moreland, to Osage, Western Plains

Eleanor Painter, from secular to Palmyra (Director/special ministries) Atlantic Northeast

Doye Peyton, to Bethel Center, South Central Indiana

Cornelius Plett, from Evangelical Mennonite, Winnipeg, Manitoba to Reedley, Pacific Southwest

Rodney A. Poe, continues as student Phillips Seminary plus Enid, Southern Plains

Clarence H. Rosenberger, from East Petersburg, Atlantic Northeast to Covington, Southern Ohio

Jerry Ruff, from Mount Olivet, Shenandoah to Unity, Shenandoah

John H. Schmidt, from evangelistic work, to Pleasant Plains, Southern Plains

B. Eugene Shaver, from Wiley Ford, West Marva to Mathias, Shenandoah

Wendell Thompson, continues teaching plus Wooster, Christ, Northern Ohio

LeRoy C. Weddle, from Peoria, Illinois/Wisconsin to Hutchinson, Western Plains

Donald E. Willoughby, from part time, Marilla, Michigan, to Marilla-Lakeview, Michigan

Dale Young, interim, Freeburg-Reading, Northern Ohio

Wedding Anniversaries

Mr. and Mrs. Gary Akers, Roanoke, Va., 58

Mr. and Mrs. L. Courtney Bolger, Martinsburg, Pa., 53

Mr. and Mrs. Elmer Brumbaugh, Kent, Ohio, 50

Mr. and Mrs. Nathaniel Childs, Polk City, Iowa, 50

Mr. and Mrs. Orville Hersch, Manassas, Va., 50

Mr. and Mrs. Floyd Miller, Mount Morris, Ill., 54

Mr. and Mrs. Arthur F. Morris, Churubusco, Ind., 54

Mr. and Mrs. Norman Peters, Peru, Ind., 50

Mr. and Mrs. J. Roy Sell, Martinsburg, Pa., 52

Mr. and Mrs. Irvin Wareham, Martinsburg, Pa., 51

Deaths

Alice R. Boor, 86, Everett, Pa., July 12, 1974

Emerson Brumbaugh, 75, Troy, Ohio, June 14, 1974

D. L. Butler, 66, Ivester, Iowa, July 25, 1974

Elcie Crist, 78, Garnett, Kans., May 11, 1974

Edriss Crowder, 72, Roanoke, Va., July 9, 1974

Edna Davis, 79, Punta Gorda, Fla., July 8, 1974

Susie Dick, 60, Roaring Spring, Pa., May 31, 1974

Ellura Dooley, 86, Daleville, Va., July 20, 1974

Katherine S. Driver, 93, Mount Sidney, Va., June 2, 1974

Dorthey Ebersole, 64, Goshen, Ind., June 6, 1974

Nora Snyder Edris, 81, Lebanon, Pa., July 12, 1974

David Feary, 19, Mount Morris, Ill., July 19, 1974

George P. Fralin, 88, Bent Mountain, Va., July 25, 1974

Marjorie M. Fries, 74, Harrisburg, Pa., July 16, 1974

Clayton C. Frye, 75, Martinsburg, Pa., March 25, 1974

Isa Gallahan, 87, Mexico, Ind., July 20, 1974

Edward S. Glover, 82, Limestone, Tenn., July 11, 1974

Martha P. Groff, 83, Wingate, Ind., July 14, 1974

Edna L. Henrix, 65, La Place, Ill., July 3, 1974

John K. Hentz, 66, Garrett, Pa., June 30, 1974

Ada Hessong, 82, Peru, Ind., May 21, 1974

Arthur Hessong, 76, Peru, Ind., June 28, 1974

Lloyd Hoff, 76, North Manchester, Ind., June 30, 1974

Perry R. Hoover, 83, North Manchester, Ind., July 9, 1974

Thomas Eugene Jessel, 19, Johnstown, Pa., July 14, 1974

John Kagarise, 74, Bedford, Pa., July 16, 1974

Al Kartler, 50, East Canton, Ohio, July 13, 1974

Frances King, 78, Roanoke, Va., July 20, 1974

Ruth Kissel, 81, Ashland, Ohio, June 10, 1974

Nora Harley Kline, 77, Manassas, Va., August 22, 1974

Russell Kruse, 58, Ivester, Iowa, July 25, 1974

Viola Kurtz, 81, Leola, Pa., July 7, 1974

Henry D. Landes, 80, Weyers Cave, Va., June 12, 1974

Robert Marshall, 56, Mount Morris, Ill., July 18, 1974

Talilha C. Martin, 98, Ashland, Ohio, March 20, 1974

William Herman Martin, 82, Harrisburg, Pa., July 14, 1974

Noleta Porter Mason, 21, Los Angeles, Calif., July 4, 1974

Joseph A. McDaniel, 87, Staunton, Va., June 6, 1974

Brooks Miller, 67, Rockwood, Pa., April 10, 1974

Fannie Miller, 84, Goshen, Ind., July 2, 1974

Mrs. Harry Miller, 89, Clapsburg, Pa., June 1, 1974

Mary Miller, 81, North Manchester, Ind., July 1, 1974

Jack Nees, 50, Elizabethtown, Pa., May 31, 1974

Thelma Norris, Denver, Colo., July 13, 1974

Joe Petersime, 94, Greenville, Ohio, June 18, 1974

Ralph R. Petry, 69, Markle, Ind., July 18, 1974

Gary W. Phennicie, 29, Berlin, Pa., July 4, 1974

Mary Emma Price, 82, Bellefontaine, Ohio, May 27, 1974

Merle Rayman, 79, Winter Park, Fla., June 9, 1974

Elizabeth Richardson, 63, Richmond, Ind., June 17, 1974

Albert L. Riley, 72, Goshen, Ind., July 8, 1974

Mary Etta Roadcap, 74, Mount Sidney, Va., April 29, 1974

Elizabeth Forshey Rogers, 70, Tampa, Fla., July 14, 1974

Mary Rogers, 87, Plymouth, Ind., July 9, 1974

Mary C. Rose, 81, Martinsburg, Pa., July 22, 1974

Lula Rush, 89, Mexico, Ind., July 1, 1974

Mary Shivley, 86, North Manchester, Ind., June 26, 1974

Hazel Wirick Shumaker, 69, Windber, Pa., July 4, 1974

Harvey Smallwood, 92, Marcum, Ky., May 18, 1974

Clara A. Smith, 76, Beaver, Iowa, July 12, 1974

Clarence Stein, 73, Akron, Ohio, June 22, 1974

Mary Elizabeth Wampler, 95, Weyers Cave, Va., Dec. 18, 1973

Helen Welborn, 69, Troy, Ohio, June 13, 1974

Belle Westbrook, 72, Saltillo, Pa., May 8, 1974

Eugene Wineland, 55, Martinsburg, Pa., March 17, 1974

Rebecca Wilson, 70, Lansing, Mich., May 6, 1974

Millard Wimmer, Westminster, Md., June 20, 1974

Lewis Yoder, Lewistown, Pa., May 17, 1974

Prudence Yordy, 87, Dixon, Ill., July 22, 1974

Lewis Young, 68, New Carlisle, Ohio, June 8, 1974

Bessie Zimmerman, 71, Akron, Ohio, June 24, 1974

Healing ministry includes garments, toys, games

While disaster service at home has been expanded significantly in the past year by the Church of the Brethren, the supplying of materials for shipment abroad continues in old and new forms.

Representative of the more established efforts is the production of garments by such groups as the Warrensburg, Mo., Women's Fellowship, which last winter completed 175 children's outfits in its "Sewing Threads of Love" project.

A special project undertaken this year by 57 Brethren congregations at the request of CROP's national Clothing Appeal director Lila McCray was the gathering of stuffed animals, toys, and games for shipment to children in Vietnam. The items are to be distributed prior to Christmas by workers in Vietnam Christian Service. The gifts included paints, pencils, glue, scissors, ping pong balls, soccer balls, checkers, dominoes, construction sets, looms, and modeling clay.

In expressing thanks to the congregations invited to share in this program, Mrs. McCray commented that sometimes responses to desperate human situations overlook the emotional needs of the young. "They too need various kinds of support so that they can be whole persons in a broken world," she said as she commended the churches for contributing toward a "total healing ministry."

Mrs. Harold Mohler and Mrs. James H. Baile display clothing made in "Sewing Threads of Love" project.

Family farming highlighted in television documentary

A tv documentary entitled "The Family Farm: Resurrection of an Ideal" centered on explorations in the Modesto, Calif., Church of the Brethren.

Spurred by the Annual Conference Statement on the Farm Issue, an NBC producer in San Francisco interviewed John W. Hunter, pastor at Modesto, and others from the 500-member parish about concerns on the family farm dealt with in the denomination's study. Mr. Hunter was a member of the Church and Agriculture Committee which drafted the statement and a detailed report published in the booklet, "This Land: Ours for a Season."

The Modesto congregation is trying to encourage people, particularly the young, to return to family farming and the church's concept of the simple life. Pastor Hunter sees in a revival of family farming answers to numerous contemporary social difficulties.

Among those who have returned to the land are the pastor's own son David, who with his wife Linda and two other young couples are planning to start a cooperative farm on land leased near Modesto.

Family farming is not just for the young, the documentary reveals, for Linda's parents, influenced by their children, have given up urban life and are struggling to make a living on 30 acres of almond trees. Linda's father, Declan Gowan, a 48-year-old former printer, says he works harder and gets dirtier now, but is a lot happier since he moved from business into farming.

Prompting the 11-minute report, explained Ira Eisenberg, writer and producer for KRON-TV, is the demise of the family farm largely as a result of the growth of agribusiness—the corporate giants which control three quarters of all California farm land.

A mission of mercy, a message of love

Relatively few members of a congregation in Indiana and another in Pennsylvania have met face to face, but the exchange of communication between the churches in recent months has been warm and frequent.

It began after a tornado on April 3 destroyed hundreds of homes in the community surrounding the Pike Creek Church of the Brethren at Monticello, Ind. Mr. and Mrs. Arthur Boltz and Mr. and Mrs. Carl Shutter, disaster coordinators of the Lebanon, Pa., Church of the Brethren, began asking, "What can we do?" The answer became clearer when the board of administration voted to designate the church a collection center for receiving bedding and soft goods for the 600 White County, Ind., families whose homes were destroyed or severely damaged.

A team of members at Lebanon started by telephoning parishioners and placing communitywide appeals in the press and on radio. Gifts began coming from persons of all faiths. A filling station donated an 18-foot van to transport the gifts. Coworkers in the company where Arthur Boltz works volunteered to pay for the gas and the insurance. Hundreds of sheets, blankets, pillow cases, towels and quilts and $2,241 in checks were received.

Before loading the gifts the Lebanon congregation engaged in a dedication service. When Mr. and Mrs. Boltz and Mr. and Mrs. Frank Scheer arrived with the materials in Monticello, a similar service followed at the Pike Creek church. Before a chancel heaped with gifts Pike Creek pastor Willis Maugans led the service of celebration; South/Central district disaster coordinator Elden Yohe and others spoke appreciatively. Tears, cries of "Thank God," and applause marked the service. A basket dinner and films of the worship service and the loading out at Lebanon followed.

In subsequent weeks cards and letters of appreciation from nearly 400 Indiana families arrived in Lebanon County. A few members of the two parishes exchanged visits. Stories were told of how the visits and gifts from Lebanon County had kindled a new spirit of brotherhood among the people at Monticello.

Beyond the giving and receiving of material gifts, the interchange brought a heightened awareness of Christian community and mission to both churches.

Self-worth a key value at child care center

Under the conviction that church facilities should be used every day, not just once a week, the Lynnhaven Community Church of the Brethren in Phoenix, Ariz., operated a kindergarten for more than 15 years.

When Valencia School just across the street opened its kindergarten class four years ago in September, the Lynnhaven congregation found another way to serve the community.

Parents were invited to bring kindergarten, first and second grade youngsters, along with smaller brothers and sisters, by the church fellowship hall on the way to work.

The project, now the Creative Child Care Center, serves 50 to 60 youngsters daily. It is a nonprofit organization under a 10-member board of directors.

It doesn't take a visitor long to observe that the name has not been taken lightly. Bulletin boards display colorful crafts. Each child has the same materials to work with, but one used his circles for wagon wheels, another saw them as balloons.

Phyllis Wengerd, director, explains the Center's approach to child care.

"The children have a lot of free activity. I don't believe in too much structure for little children. They will have plenty of that at school," she said. "So we give them a lot of free play time.

"The workers are told they are here to observe. When it is obvious that a child is unhappy, the order is to find something creative to do that will make him or her happy.

"We have a doll corner, a dress-up corner, magazines to cut, toys and games to play with. The children are free to find their own activity."

Children who are especially in need of one-to-one contact and individual attention may work with the cook, two at a time each day. It is found that shy, unsure youngsters gain confidence by being allowed to help.

"If we do not teach children another thing, it is our purpose to help them establish a good self image—to get across to them their self-worth," Mrs. Wengerd explained.

She believes a child should receive more attention when he behaves well and less when he misbehaves. Workers try to find other ways to work with children without scolding or spanking.

The director prefers workers who have children of their own. She finds they do not expect so much of little folks. Since most at the center are from broken homes, it is important, she feels, that workers be prepared to give a lot of love and kindness on an individual basis.

"Sometimes center people are the only personal contact in a child's life. We make it a point to find ways of showing interest and concern on an individual basis." And some daily rounds are designed with this in mind.

"We always have a young man on the staff, because many of the children have no father image. Pastor Eugene Lichty is here a lot too, including at least once a week for lunch."

Workers take kindergartners and first and second graders to school at Valencia in the morning. The children return for lunch. Again, in the afternoon, another group of kindergarteners go for their two-hour stint in the classroom.

The church nursery is busy every day with infants and toddlers. Men of the church have built a tree house for the children in a fenced play yard.

Financially, Creative Day Care Center just about breaks even, reimbursing the church for the facilities and the staff for its work from day care revenues.—Ruth Nourse

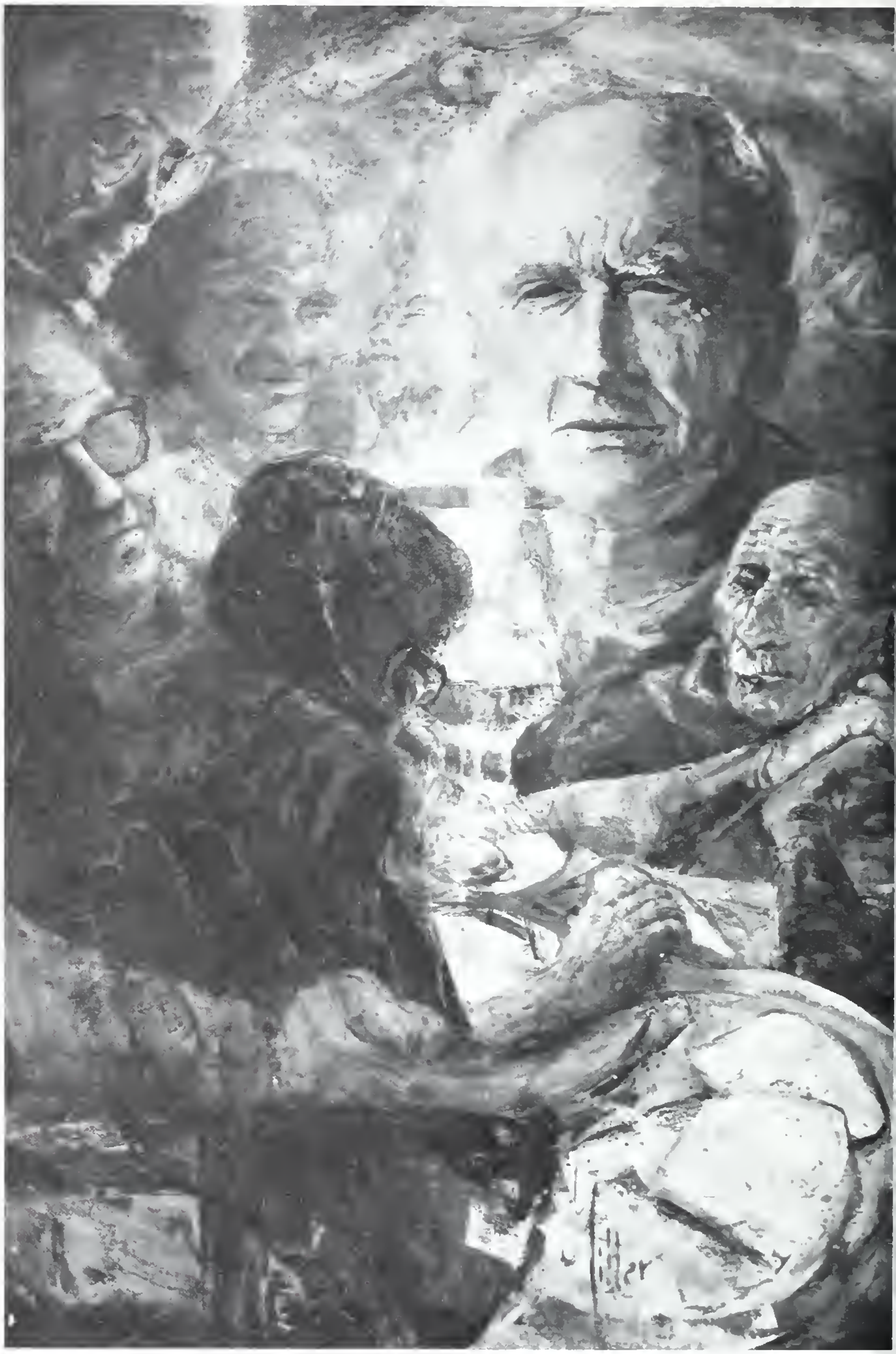
Art that honors the servants of God

by Kenneth I. Morse

When you look at a painting, what you see may be quite different from what the artist had in mind during the time of its creation. But if the artist is Joyce Miller, that really doesn't make any difference. She is happy to know that "the viewer will feel a part of the painting and relate to it as if a friend or dear one were portrayed there."

A case in point is the painting Joyce completed about a year ago for display in the foyer of the new memorial chapel of the Fahrney-Keedy Home in Boonsboro, Md. Taking as her theme, "Mankind emerges through the hands of God," the artist hoped that her art would honor men and women she had known, particularly persons similar in age to the residents of the home, whom God had used and who, in their own unique ways, had sought to serve God and mankind.

Actually, the figures in the painting that developed represent specific persons known to Joyce; but with one notable exception, they are probably unknown to those who see the painting regularly. The exception is Dan West, whom Joyce chose because he was a prominent person among the membership of the Church of the Brethren and would be recognized by many viewers.



During the 1920s Dan was an outstanding youth leader who influenced hundreds and perhaps thousands of young people in the church. He was actively involved in launching many volunteer programs including Brethren Volunteer Service. Always concerned for the cause of peace, he received international recognition because of his part in launching in 1937 the idea of Heifer Project, now an interdenominational relief program, which has provided a practical way by which Christians can assist the hungry and the needy in many parts of the world.

As Joyce began to work on the canvas, other persons she had known became a part of the total painting. Among them are a woman doctor from Chicago who still delivers babies at age 75, the husband of a dear friend and fellow artist, her own father who had recently passed away, a lady with whom the artist had worked at a nursing center, a resident of a retirement home in Japan, a great-aunt of the artist, a man from India whom Joyce described as "Gandhi without his glasses," and a Jewish woman who recently left Russia and went back to her native Israel. Joyce deliberately chose real people of all races and walks of life, knowing that others who view the picture will think of friends and acquaintances well known to them. And Joyce says, "This is as it should be."

Sometimes persons who look at a painting become anxious if they cannot immediately discern the meaning of particular symbols that the artist may have included. Here again, Joyce Miller is one artist who does not mind acknowledging that she uses deliberate symbols, but she also hastens to point out that other symbols evolve almost unintentionally in the process of completing the painting. And she is just as quick to acknowledge that viewers may discover symbols that may never have occurred to the artist.

Let Joyce explain in her own words what she had in mind with respect to symbolism in this particular work. "I felt the design itself would symbolize God," she explains. "The circular motion that was present in the initial sketch is symbolic of the eternity of God. The light needed to come from within like the light of the Life from the center of our universe, so it comes from the canvas as you see it." Even the use of a limited palette of various shades of brown was done quite deliberately. Joyce explains, "It reflects the commonness and earthiness of us all, the warmth and human experience with God. The use of hands in the painting is another symbol of God."

Other symbols evolved as the artist continued to work. Specifically she calls attention to the bread held by a woman in the center, the hand of the Holy Spirit, the little green sprig that is symbolic of new life, the fish that happens in the design of the hands and the bread. Also the light that comes from the chalice in the center which, the artist explains, is not only a symbol of Jesus as light of the world, but also his gift of himself at the communion table and in the center of our lives.

Joyce Miller is one artist who does not hesitate to ask for God's help and guidance in her work. She explains, "All I need to do is ask and resign myself to God's will; and all will be taken care of." In this instance, she drew on her own experience of illness, her past work with elderly persons, to which was added her study of the Bible. Joyce says, "I work in such a way as to let things happen on the canvas as I paint. This allows a freedom for creative building which gives picture and strength to color and form in the completed painting. I used a palette knife and acrylic glazes with a brush to attain different visual effects. The knife recreates the roughness and earthiness and gives body and strength and reality to the painting. Also the textures attained with the knife provide a beautiful abstraction that can be appreciated as a life pattern in itself. The stains or glazes given an ethereal feeling and a spaciousness that talks of the spiritual world."

For Joyce Miller, working as an artist within the context of the church is never a private affair. Other persons than the artist and the ultimate viewers are involved. In the case of the painting described here, Joyce called on a good friend who was a carpenter to build a frame for the painting. Before the painting left Illinois there was a dedication of it in Joyce's own church so that actually it became a gift of her own family and of her congregation for the community at the Fahrney-Keedy Home. As Joyce says, "God has a way of getting his work done. We only need to cooperate and watch it happen." ☐

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is regrettably one which could be addressed to many church members who neglect this vital area of responsibility.

Too many Christian men and women who try to live responsibly neglect to arrange for their resources after death, and their estate is dissipated by circumstances.

Your will is one of the most important documents you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, it is important that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative booklet, "Making Your Will." A copy is yours for the asking.

Please send me, without cost, "Making Your Will."

Name ______________________

Address ______________________

City ____________ **State** ______ **Zip** _____

Church of the Brethren General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

#30 11/74

editorial

Who is being destabilized?

If the MESSENGER editor were able to turn the table of contents back two or three years, one article which he failed to publish would appear for certain. Entitled "Questions for Christians," the article was set in type and scheduled for inclusion a number of times, only to be crowded out and finally dropped. Its author was Cleo C. Beery of La Verne, Calif.

On the heels of a global trip Mr. Beery had recounted a series of personal contacts he undertook in countries supposedly hostile to the United States. Surprisingly, virtually everywhere he went he found people going out of their way to be courteous and helpful. In a few encounters, however, he was subjected to some tough questioning, focused not so much on the American people as on their government, namely the Central Intelligence Agency. He could not forget in particular the accusations pressed by a German Christian in Vienna. Was the CIA the US counterpart of the Nazi Secret Police? the inquirer asked. And further, were the Americans as oblivious to subversion by government as the Germans once were?

Hard questions, these. But in light of recent revelations on Chile and earlier disclosures regarding countries in Southeast Asia, the questions were warranted. What do Americans—the electorate or Congress—know about the CIA's methods and performance?

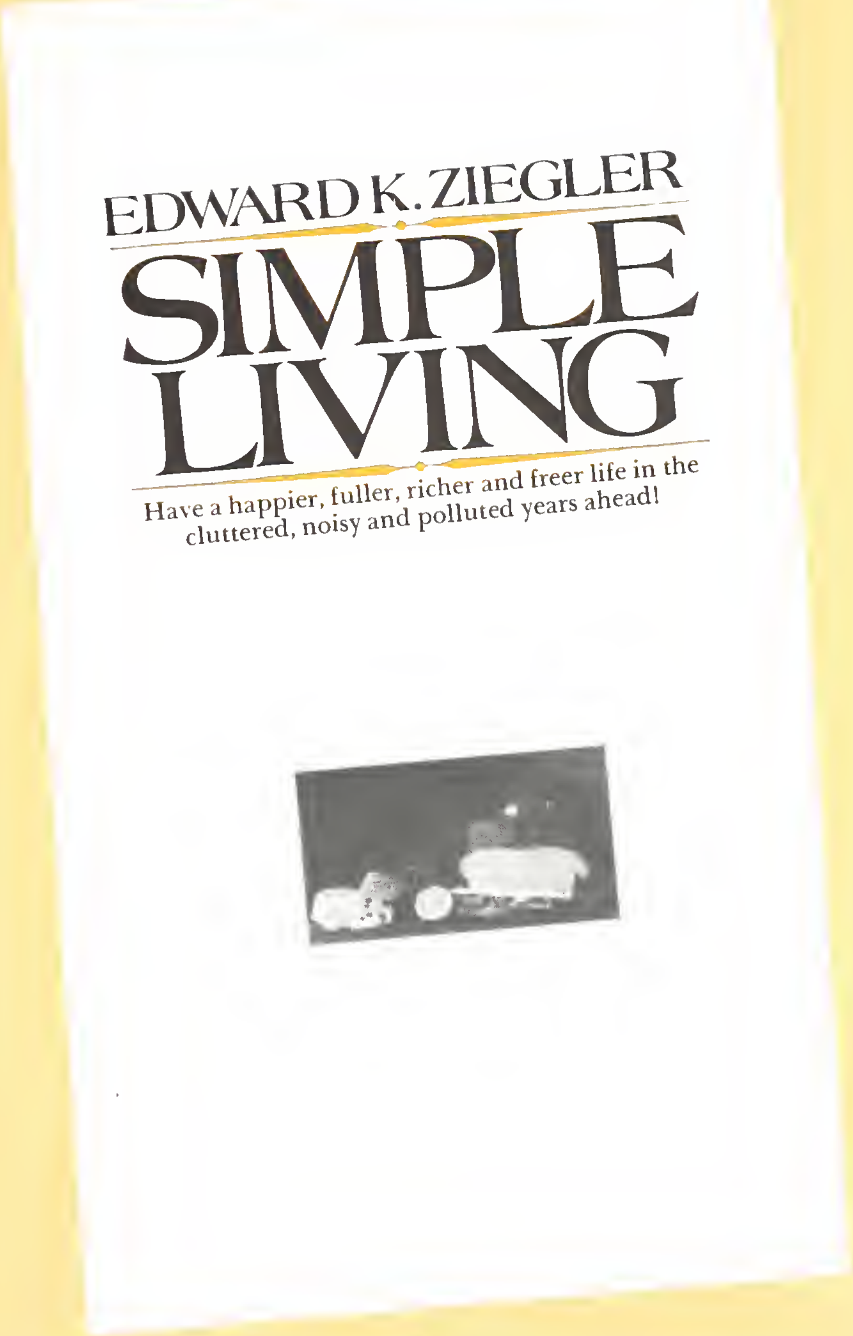
The questions get stickier. Who monitors appropriations for intelligence work and checks how the money is used? Who decides whether the job of the CIA is strictly to gather intelligence, or to go on to disrupt the political process of a foreign power? Who licenses an agency of our government to steal another people's government?

The questions have particular bearing on Chile, where US economic strangulation of the Salvador Allende government, and a subsidy of 8 to 11 million dollars to Allende's political opponents, preceded the coup which in September 1973 saw the democratically elected Marxist president deposed and killed. The CIA action aimed at "destablizing" the Allende government, President Ford contends, was "in the best interest of the people of Chile and certainly in our best interest." He did not explain how the right to impose our notions of "best interest" on other peoples is justified, either constitutionally or morally.

There is increasing reason to believe that the dirty tricks practiced of late on the domestic scene were amply tested in the foreign field. Given the White House record on the bombing of Cambodia and the use of defoliants in Vietnam, to name only two examples, it appears that deception about US actions abroad has been a fairly deliberate course. An item on page 6 points up the consternation of Latin American church representatives over the intrusion of ITT in Chilean political affairs. The concern could well be broadened as a protest to US government policy, which Sen. Frank Church of the subcommittee on multinational corporations describes as "unsavory and unprincipled."

One of the lessons to be learned from the recent tremors in this country's public life is that if power is to be exercised responsibly, it must entail accountability. Through appropriate channels the role of the CIA, the affairs of state, and diplomatic dealings on all fronts must be held up to far closer scrutiny than they have been over the past quarter century.

Otherwise what is being subverted and destablized ultimately is not an unlikable foreign figure but the integrity, the soul force, of our own people.—H.E.R.



EDWARD K. ZIEGLER

SIMPLE LIVING

Have a happier, fuller, richer and freer life in the cluttered, noisy and polluted years ahead!

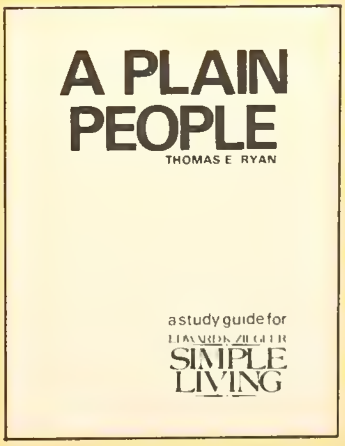
READ THIS BOOK

The quality of simple, uncluttered living is a golden mean between a rigid, joyless, life-denying asceticism on the one side, and an unbuttoned, selfish, life-denying hedonism on the other.

It is good for the mind, the body, and it just may even be good for the soul. *Simple Living,* by Edward K. Ziegler, is available now for $1.25.

A study guide for group use of *Simple Living* is also available: *A Plain People,* by Thomas E. Ryan, sells for $1.00 and contains study suggestions for thirteen stimulating sessions.

Order both books today from The Brethren Press, 1451 Dundee Avenue, Elgin, Illinois 60120.



A PLAIN PEOPLE

THOMAS E RYAN

a study guide for

EDWARD K. ZIEGLER

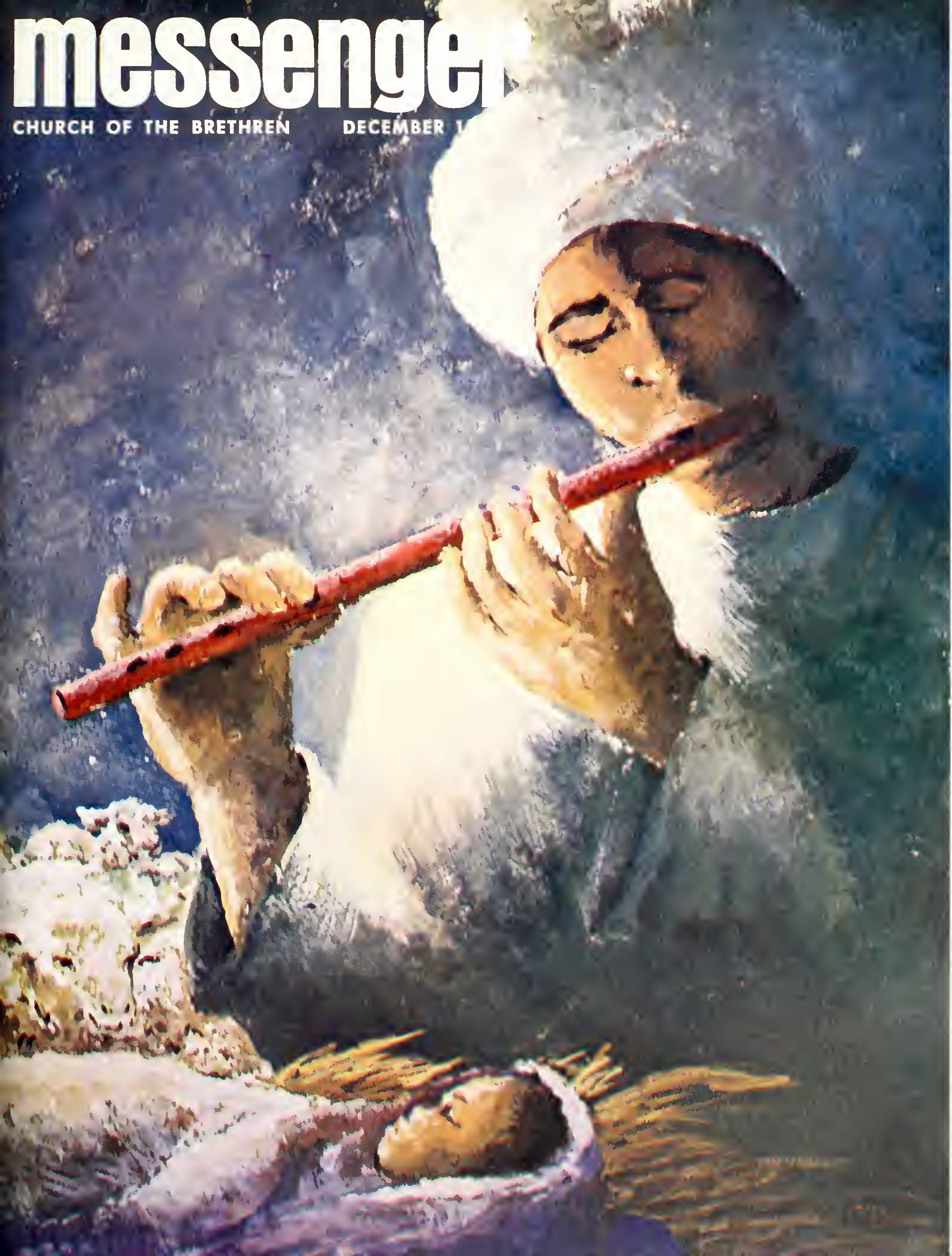
SIMPLE LIVING

Take a closer look at Bethany.

The many services Bethany provides—strong vocational education, in-service training for laymen and pastors, ecumenical field education, community enrichment, educational resources and library services—are all for the people the Seminary seeks to serve. This specialized role of Bethany Seminary cannot function responsibly or successfully in isolation from the church. We need your continued generous support.

Take a second look at what Bethany offers—and then decide what you can do to help through the Challenge IV Offering, November 24, 1974, or mail your gift directly to: Bethany Seminary, Oak Brook, Illinois 60521.

messenger
CHURCH OF THE BRETHREN DECEMBER 1



contents

12 **Why Celebrate Christmas?** Helmut Thielicke's answer is that the mystery of life is not illuminated by a formula, but rather by another mystery, the News that God has become man and that now I am no longer alone in the darkness.

14 **How Can We See Salvation?** Reflecting on old Simeon's glimpse of salvation in Luke 2:29-30, Emilio Castro reminds us of the great Christmas message: God has chosen to work from within human history to save us.

16 **Christmas 1974: Time for a Turnaround.** Something unfunny happened on the way to Christmas. Christians yielded to temptation—in their accent on human dominion they have forgotten their responsibility of stewardship. Roger L. Shinn suggests how we might begin a turnaround.

20 **The Peaceable Kingdom: A Vision for Our Time.** Ken Morse helps us to appreciate the whimsical art of early American primitive, Edward Hicks, and in it finds a vision of peace for our time.

22 **Let's Celebrate a Birthday!** Artist Joyce Miller describes Christmas activities for the entire family that can make Christ's birthday meaningful amidst the usual glitter and twinkle.

24 **A Pacesetter: Education for Village Life.** Laura Sewell and I. W. Moomaw commemorate the 50th anniversary of the Vocational Training College at Anklesvar, India, a Brethren mission enterprise that was visionary from its inception.

In Touch profiles Pam Warner, Violet Eash, and C. L. Groff (2) ... Outlook focus is on 25 years of Brethren Citizenship Seminars, Brethren hospital under fire, Brethren response to disaster, Moomaws to Hiroshima, Credit Union idea, BAM's hospitality network, Bowman and Gibble at Prague summit, new executives, amnesty counseling, Wounded Knee writer's citation, and Bookrack project (start on 4) ... Special Report, "Leuven: Love across the lines," by Donald E. Rowe (10) ... Resources: Shirley J. Heckman discusses learning centers (30) ... Wilbur Brumbaugh introduces a Brethren history quiz (31) ... People & Parish lifts up doings in the Elizabethtown, Richmond-Four Mile, Coventry, and Goshen City churches (36) ... Feedforward prepares us for ABC Theatre's "The missiles of October" (34) ... Underlines (9) ... Update (10) ... Turning Points (32) ... Editorial, "Christ is needed here" (40)

EDITOR
Howard E Royer
MANAGING EDITOR
Kermon Thomason
ASSOCIATE EDITOR
Kenneth I Morse
DIRECTOR OF MARKETING
Clyde E Weaver
PUBLISHER
Galen B Ogden

VOL 123, NO 12 DECEMBER 1974

CREDITS: Cover: Painting, "Punjab Shepherd Boy Playing Flute for the Baby Jesus," by Joseph Scott; courtesy of Intermedia. 2 (center) Judy Shank. 3 Ed Buzinski. 5 RNS 7 GRJ. 11 Design by Olvff. 12, 22 H Armstrong Roberts. 15 National Gallery of Art. 16 Philip Gendreau. 21-22 Philadelphia Museum of Art; photo by A J. Wyatt; detail: Friends Historical Library of Swarthmore College; photo by J. Martin Natvig. 24 Art by Ken Stanley. 27-28 World Ministries Commission. 31 Art by Kermon Thomason.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974 MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions, $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Dec. 1974.

Copyright 1974. Church of the Brethren General Board.

---

letters

HOMECOMING WITH MESSENGER

For the past nine years, or since we moved from McPherson College, we have been reading the MESSENGER in "bunches" or accumulations. We may be in other countries for as much as six months at a time and return to find mail piled up in bushel baskets or orange crates. We sort out the MESSENGER very quickly to see "how things are in the church."

We like what we read! We like the changes we see. Some seem to be fulfillments of things we dreamed of all the way back to 1944-50 [when Dr. Bittinger was editor of MESSENGER—Ed.]. We think it is one of the best religious magazines we read in America or in any other country.

Some writings which have moved me in a recent catch-up reading period were Shantilal Bhagat's comments (August) about Christianity and America in relation to other religions and nations of the world. That seemed to me prophetic: it expressed a point of view which the world and the church must discover in interpersonal and interreligious relations for the future. Ken Morse and the photographer seemed to me to have achieved an unusual synthesis in having Al Brightbill really get us all to stand up and sing (!) in a March article. Ed Ziegler (September) made it clear that the Brethren are achieving and can achieve in areas other than essay and resolutions. The "In Touch" stories of the many who serve in significant, if sometimes unnoticed ways, help to keep alive the feel of the Brethren as a family fellowship.

A further look at those who come from Brethren homes and/or Brethren college backgrounds and who serve in significant national or international decision making areas would be helpful. Andrew W. Cordier is an example well known; William Thompson of the United Presbyterians and Elmer B. Staats of the US Treasury are others.

DESMOND AND IRENE BITTINGER
Orange, Calif.

ON SINGLING OUT THE RICH

As Christians we have struggled with the concept of "one world" and the ideal of inclusiveness of all persons in brotherhood. Now suddenly, brotherhood seems to mean exclusion of the rich. "Catering to the super rich" (from Art Gish's quote related to the seminary issue; August MESSENGER, p. 20) is a phrase which is intolerable to me. Who gives us the right to love certain classes of people while discriminating against others, *even the rich?*

Poverty is not a virtue; it is a condition. It is the poor in spirit who are blessed whether they have great possessions like Job or having nothing like Lazarus. To be poor in spirit means to recognize one's spiritual need, to be humble in one's recognition that God is the source of everything in life that has ultimate value.

It is courageous but not necessarily virtuous to renounce material possessions. In the months ahead we will be studying our Brethren heritage and reexamining our simple life position. One essential point for examination, I believe, will be the real danger inherent in the kind of stance we take—whether our emphasis in sacrifice is martyrdom (holier than others) or of being unencumbered by things (blessed by freedom). The joy of not laying up treasures should overshadow all the sacrifices, and one who chooses to live a truly simple life then is at peace with all persons. Another's riches then will be the problem of the rich, and there can be no satisfaction in penalizing the "super rich." There will be only compassion and love and a willingness to meet their needs whatever they might be. Christ recognized the greater need of such folk when he chided the accusers of the woman who anointed his feet with precious oil. His comment was, "The poor you have with you always."

Cater to the super rich? Why not? And love them, too! Christ was not contemptuous when a rich man, not eager to be identified, sought him out in the shadows of evening. How unlike Christ it would have been if he had said, "No special treatment for you, you super rich! You can come like everybody else during regular hours." Or can you imagine Christ saying, "No appointment for you. I don't cater to the super rich!" He didn't even tell this wealthy influential man that his riches were an abomination. He said that one thing the man lacked—the sheer joy that would be his if he could accept the fact that God was the source of his power (not riches) and it would suffice him for all his needs. Because he was not poor in spirit ("I've kept all the commandments"), money had become his problem. Likewise, if we allow it, "Look how simply I live," can keep us from the blessing of being poor in spirit.

Doris Cline Egge

Hollins, Va.

ALSO LOOKING FOR DAWN

I quite agreed with Edward K. Ziegler's article on creativity in the church (September). Yet I felt moved to call his attention to the fact that there are people working in all the areas mentioned whose names did not come up in his article.

Where can the so far unsung Brethren artists send their material to share it or get recognition for it? For the novice with no knowledge of copyright laws, etc., who does not already have a "name" to be mentioned in an article, it is most frustrating to know that good material lies dormant while inferior stuff is published and available on shelves every day. What I would like to see Mr. Ziegler do is go one step further and tell those of us working creatively and carefully in Podunk, USA, how to share our material!

Nancy Curtis

Nappanee, Ind.

KEEP ON TRYING

I share Sister Nancy Curtis' sense of frustration about getting recognition for creative work, and having our poetry, fiction, thought articles, pictures, or music published [see letter above]. Many writers who are recognized today have gone through the agony of rejection slips hundreds of times before their work was ever accepted. The competition is fierce. And it is all too true that much inferior stuff does get published—sometimes even in religious journals.

But keep trying. The editors of Messenger and *Brethren Life and Thought* are always happy to hear from new and unrecognized Brethren talent. In Parish Ministries, Rick Gardner, consultant for curriculum development, and Wilbur Brumbaugh, consultant for worship and the arts and editor for heritage educational resources, welcome fresh ideas and material. Also there are some guidebooks for writers telling who is buying what.

As to the names used in my article in September Messenger, they are but samples, and the list is not intended to be exclusive. They are simply "for examples."

Edward K. Ziegler

Woodsboro, Md.

A BIT OF HEAVEN

This fall's homecoming celebration at First Church, Chicago, brought to mind a true experience I had there in 1968. I shall never forget it as long as I live:

The man of God was very dark—
The cloth before him white as snow
And the room was filled with many
Searching the way to go.

Candles gleamed, soft glow of light.
Bread and wine, plain food, a pleasing sight.
Partaking of this Holy meal
Were those ready and willing to kneel;
In all humility to heed
God's loving children's daily need.

White faces, black ones,
Spanish and Chinese;
And Christ in their midst,
"I died for these."

As such I experienced my finest communion
And I long for a recurrence,
A simple reunion
Of souls who see beyond
The outward show
And find together
His Way to go.

I have attended communions since I was big enough to sit in a church seat beside my mother, but this one stands out as a bit of heaven.

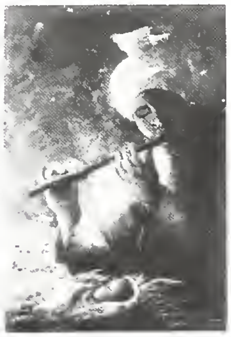
Icel Keim

Seattle, Wash.

page one

Last year's Christmas issue of Messenger concentrated on Brethren history, commemorating the 250th anniversary of the planting of the denomination in the American colonies. This year's Christmas issue accents international and ecumenical perspectives, focusing on what the coming of Christ means in universal terms.

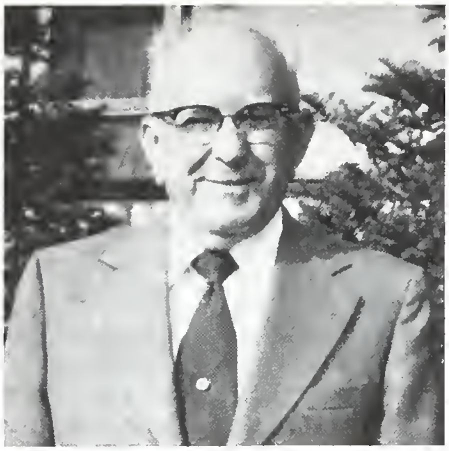
"Shepherd Boy With Flute," the cover painting, which depicts a Punjab boy playing for the infant Jesus, is by Joseph Scott of Pakistan. It is used by courtesy of Intermedia (formerly Lit-Lit), which is ending 20 years of marketing Christmas greetings that feature the work of Christian artists overseas.



Guest writers include Helmut Thielicke, a German theologian; Emilio Castro of Uruguay who directs the Commission on World Mission and Evangelism of the World Council of Churches; and Roger L. Shinn, acting president of Union Seminary, New York. Mr. Shinn's article is published in cooperation with *A.D.* magazine.

Others adding to the global views offered here are Laura Sewell, missionary at Bulsar, India; I. W. Moomaw, former India missionary and life-long leader in agricultural missions; Donald E. Rowe, Ellicott City, Md., moderator of the Church of the Brethren; Frederick Brussat, New York, of Cultural Information Service; and Margaret Thomason, Elgin, Ill., homemaker and former overseas church worker.

Other contributors include Steve Longenecker, BVSer in the Washington Office; Evelyn Dietz, Palmyra, Pa., chiildren's director of the Palmyra church; Janet Maust Miller, York, Pa.; Joyce Miller, Franklin Grove, Ill., a leader of the Church of the Brethren Association for the Arts; Shirley J. Heckman, consultant for educational ministries, General Board; and Wilbur Brumbaugh, consultant for worship and the arts and editor for heritage educational resources, General Board.—The Editors



C. L. Groff: Sermon in shoes

The sun was warm but the air was cool and crisp. C. L. Groff's hand clasped in turn those of twelve children as he led them into the cold waters of Conewago Creek for baptism. As each child emerged from the water its favorite hymn was sung and eager friends extended the right hand of fellowship of the church. In a service steeped with tradition a warm and loving spirit was displayed—but none more warm and loving than C. L. Groff's.

Most of the twelve new members of the Palmyra church who were baptized that May Sunday were from Clarence's sixth grade church school class. Symbolic of this man is a little black book which contains a list of the 435 students who have felt his love and concern for them over the past 30 years. Just ask him about one of them and he will tell you what he is currently doing with his life. He stresses that no two are doing exactly the same thing.

Symbolic too is the arm around a child's shoulder and a voice affirming him as a child of God. His message is clear and says, "God loves you and cares about you and, as a child of God, I love you and care about you and am concerned about what you do with your life." Each child is left with the feeling that he is a precious soul in the kingdom of God.

Having raised three children of his own, C. L. has stayed young by working with the children of his congregation and district. Several years ago he tried counseling at Camp Swatara. He liked it and now considers it one of the highlights of each year. Beginning as a Bible study teacher he has now advanced to a director. Many children make a point of signing up for camp during "C. L.'s week." Over the years he has received many letters from past campers and he tries to keep in touch.

Born in 1906, C. L. was baptized into the fellowship of the church in 1917. In addition to his teaching he serves on the deacon board and is chairman of the spiritual nurture commission. Through the years his wife and family have supported him with understanding and shared with him in his service to the church.

C. L. is a man who has not buried his talent but has used it untiringly and unselfishly to be a "sermon in shoes" in today's world . . . because he is for real!—EVELYN DIETZ

intouch

Violet Eash: Gifted a

What is so unusual about a young woman who goes to college, trains t be a psychologist, wins numerous awards, earns advanced degrees, an who now, as a counselor in private practice, serves as a referral source for Brethren churches?

Not a thing, unless that person happens to be Violet Eash, who at the age of four, contracted scarlet fever and developed arthritis which threw her hip out of joint. This deadly combination nearly ended he life. At this time her parents, firm believers on the biblical teaching of James 5:14-15, asked for the anointing service. Not only was her life spared, but her accomplishments since then are a living testimony to her faith.

Though short of stature because o her early illnesses, she now sings professionally and carries on a vigorous career as a psychologist.

Violet could not attend public school and was tutored at home unti she reached the ninth grade. Then sh went to high school and graduated a the top of her class. Next she entere the University of Pittsburgh, earning both a Bachelor of Psychology degree, and later a Master's degree.

She became a counselor at the Pennsylvania Rehabilitation Center in Johnstown.

But Violet felt she was not using her full potential there. So, back to college. This time she went to Pennsylvania State University. She had obtained her driver's license by this time and had her own car, equipped

acious

ith hand controls. Violet is now
orking on her dissertation based on
cross-cultural survey of Spanish-
eaking people. Last summer she
ent several weeks living in the
panish section of Philadelphia to
ather material for this.

Violet has a variety of talents. She
udied music for five years. For a
astime she tats little flowers and
uts them on notes for friends. Just
cently she lettered a wedding invita-
on for a close friend. She speaks
panish, and when she travels to
lexico she lives in a home where no
nglish is spoken at all. Another ac-
omplishment is that she can com-
unicate with the deaf through sign
nguage.

Presently Violet works closely with
e Atlantic Northeast District. Her
ffice is in the Norlanco Family
ealth Center at Elizabethtown. She
in private practice as a referral
ource for the center as well as the
urch.

Violet may work under physical
mitations but she is certainly not
andicapped. For one who continues
grow spiritually, never wasting her
od-given talents, but using them
aily to help other persons, the term
andicapped" just doesn't seem ap-
ropriate. Let's just say she is
ifted—and gracious in giving.—
ANET E. MILLER

Pam Warner: Seeking first his kingdom

A recent *Time* magazine article characterizes today's college students as the "self-centered generation." They are supposedly highly oriented toward careers and financial security and preoccupied with going into the mainstream of American economic life.

Obviously Pam Warner is not a typical American student. One scarcely sees this Bridgewater College junior paddling placidly down the "mainstream of American economic life." More likely one would see her busy throwing up dams across it or diverting its waters into other channels!

Pam's preoccupation is with Christian life-style—her problem is not unfamiliar: you've grown up in a good Brethren home; it has given you seemingly all you could ask for—love, care, religious training, fun, clothes, an education. Yet suddenly it dawns on you that somehow something is awfully wrong. Then a burning desire to be a disciple leads you to reassess your values.

For Pam the real turning point came during a youth retreat at Camp Bethel in November, 1972. So moved was she by its theme, "Jesus Christ: Superstar or Savior?" and by the service, that she committed herself anew to Christ. Since then, Pam has moved deeper and deeper into radical discipleship experiences, seeking to work out a life-style that is in harmony with her Christian beliefs.

This seeking has not led Pam completely away from the institutional church. She has been active in the Virlina District and in the Brotherhood, serving on her district board and on the steering committee for the 1974 Annual Conference for youth activities. This past summer she served as assistant pastor of Marilla Church in Michigan. Pam had previously been approved for prelicensing to the ministry, but she has changed her mind since, feeling that ordination of all believers is the way taught by Jesus.

The biggest difficulty Pam has with the Church of the Brethren is that, in her view, it does not stress for the new members the "counting of the cost." Because of this, she feels new members of the denomination have little sense of calling.

For herself Pam is determined to pursue a life-style that stresses simplicity . . . "as simple as I can get." She has taken some steps toward this. She has fellowshiped intensely with an intentional community and has been involved with the Gemeinschaft idea for a year now. She runs a gauntlet of hassling for the secondhand clothes she wears, but uses it as an opportunity for witness. Looking forward to graduation and marriage, Pam hopes to find the type of discipline she needs living a simple, community-type life-style.

Not all Brethren could agree with Pam's ideas. But none could fault the sincerity of her seeking or its object. Jesus said, " . . . seek first his kingdom." Should we do less than be supportive, as with the New Testament for her guide Pam Warner actively pursues that search?—K.T.

Hospitality Network centers on community

To extend the sense of community among Brethren as well as to reduce costs in travel, a Hospitality Network is being launched by the Brethren Action Movement (BAM). The current listing notes 100 homes in 20 states open for short-term guests.

"The network of homes is supportive of the Anabaptist tradition in both life-style and Christian witness," explains Cliff Kindy, a BAM representative and Bethany Seminary student.

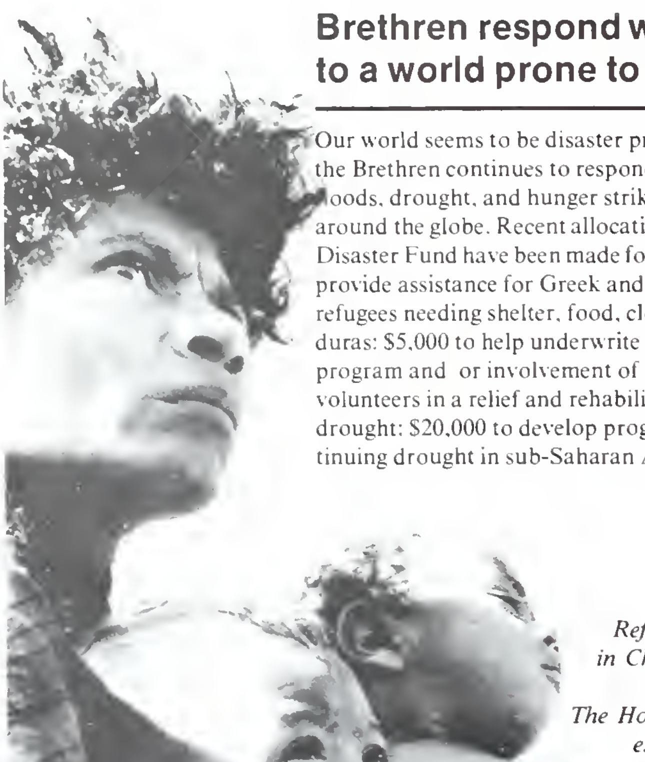
The list delineates areas of particular interest to the host family. For example, whether major interest is in an exchange between rural and city dwellers, overnight hosting of hitchhikers and travelers, or support of "emerging Christian communities."

The approach also is seen as providing a base for searchers in faith, life-style, and radical discipleship to come together. Still another prospect centers on housing for retired people, either for short or long periods, who seek alternatives to retirement homes. A final category seeks to bring together persons involved in alternatives to public education.

More information on the Hospitality Network may be obtained by writing Brethren Action Movement, Box 175, North Manchester, Ind. 46962.

Brethren respond with assistance to a world prone to disasters

Our world seems to be disaster prone, and the Church of the Brethren continues to respond as war, hurricanes, floods, drought, and hunger strike at communities around the globe. Recent allocations from the Emergency Disaster Fund have been made for: Cyprus: $2,500 to help provide assistance for Greek and Turkish Cypriot refugees needing shelter, food, clothing, and jobs. Honduras: $5,000 to help underwrite Church World Service program and or involvement of Church of the Brethren volunteers in a relief and rehabilitation project. Sahel drought: $20,000 to develop program in relation to continuing drought in sub-Saharan Africa.



Refugees from the flooding in Choloma, Honduras, wait for rescue helicopters. The Honduran government has estimated that more than 7,500 people died as a result of the floods and landslides caused by Hurricane Fifi. The flood left 40,000 isolated by floodwaters and over 300,000 in need of relief

'Gospel vision can humanize detente'

The end of the Cold War and the growt of detente must benefit not only the eas and the west, but all the peoples of the world, a high level summit of religious leaders in Prague, Czechoslovakia declared. They appealed especially for cooperation in behalf of the countries o the Third World.

Hosted by the Christian Peace Conference, the event was attended by 30 Protestant, Orthodox, and Roman Catholic leaders. Representing the Chu of the Brethren was S. Loren Bowman, general secretary; participating as a member of the executive committee of Christians Associated for Relationships with Eastern Europe (CAREE), the co-sponsoring group, was H. Lamar Gibbl consultant on peace and international a fairs.

Eight other North Americans and 11 leaders from six east European countrie comprised the roster of official represen tatives.

The opening address of the conferenc was presented by Lamar Gibble on the theme, "The Possibilities and Dangers the Emerging Detente." Bishop Tibor Bartha of Hungary also addressed the theme from the viewpoint of the churc in eastern Europe.

In a summary communique the chur officials stated that to humanize detent the churches of the east and the west m stress from the gospel an ethical vision t upholds service to all humanity.

Specifically, the statement urged that World Christian Conference on Disarm ment and Hunger be called to highlight church's vision for the release of massi financial resources for meeting the need developing regions.

The most major wide-scale deliberati between churches across east-west lines for some years, the Aug. 22-24 parley w co-chaired by Robert Moss, president o the United Church of Christ, and Russian Orthodox Metropolitan Nikodim, president of the Christian Peace Confer ence.

A committee was formed to further cooperation among the churches, with representatives of the Christian Peace C ference and CAREE named to facilitat planning.

Wounded Knee writer wins freedom award

The second annual Freedom of the Press Award issued by A.D. magazine was conferred upon a Boston Globe reporter for coverage at Wounded Knee, S. Dak.

Thomas Oliphant, the recipient, while at Wounded Knee accepted an invitation to accompany pilots on a food drop over the occupied Sioux Indian village. With his newspapers' approval, he stipulated he would cover the mission only if the planes carried food and medicine and no weapons. To make certain of this he supervised the loading of the flights and guarded he cargo until takeoff.

In May 1973 he was indicted by a grand ury on charges of traveling across state ines to promote a riot and obstructing federal officers in the performance of their duties. He had turned himself in after earning that the FBI had raided his former Boston home and planned a raid on his Washington residence.

The sole purpose behind the prosecution, he writer contended, was harassment of he press, for no riot nor interference with officers had taken place. In July 1973 the US Department of Justice dropped criminal charges against him for lack of vidence. Nonetheless, legal fees for his defense reportedly totaled $30,000.

In accepting the award, Oliphant stated hat "the tragedy and shame of the last even years of government-press relations s that the press has been too meek.

"Awards are usually happy occasions in our profession," the soft-spoken young ournalist said, "but it always has been my view that awards are given for what people ought to expect of someone. Confronted with an arrest warrant and indictment, any eporter should have been angered by it, and should have 'hunkered down' for a ough fight."

Freedom of the press and freedom of eligion are "natural allies," he added, ". . . and we should get together."

A.D., the monthly periodical of the United Presbyterian Church and the United Church of Christ, inaugurated he $1,000 annual award program in 973.

Howard Royer of MESSENGER was one of even Associated Church Press editors voting on the final selection of the 1974 award recipient.

President Ford signs the proclamation and executive orders offering amnesty to thousands of Vietnam era draft evaders and military deserters in exchange for up to 24 months of public service and reaffirmation of allegiance to the United States

Counseling on amnesty mounted by churches

A counseling service for those affected by President Ford's "earned reentry" program has been set up by the National Council of Churches' unit on Special Ministries/Vietnam Generation. Counselors are based in Winnipeg, Toronto, Montreal and Vancouver in Canada, as well as Indianapolis, near Fort Harrison, the center to which the exiles must first return.

Richard Killmer, director of the program, explained that Canadian-based counselors answer toll-free calls from those seeking legal advice.

The staff located near Fort Harrison, in Indiana, provides housing and pastoral counseling for the families of deserters during the four days of legalities, refers the men to persons in their home states who will assist them, and provides legal counseling and assistance as they present their requests to the armed forces for a reduction of the 24 months of alternative service.

In addition, teams of local church people also are being organized to help returning war resisters find alternative service jobs and housing.

A program counselor will strive to reach an estimated 500 exiles in Europe, most of them in Sweden.

The cooperative church effort does not imply in any way a church endorsement of the Ford reentry program, Killmer said. Rather, it is an expression on the part of the churches of pastoral concern for those individuals that may be affected and may need counseling and other help.

The Church of the Brethren is one of the 12 denominations behind the Special Ministries/Vietnam Generation unit of the National Council of Churches, helping veterans and others in legal jeopardy because of the Indochina war.

The program will extend through next January 31 when earned reentry will no longer be available to those interested in returning under its provisions.

Moomaws co-directors of Hiroshima center

Ira and Mabel Moomaw in November began a six-month assignment as co-directors of the World Friendship Center in Hiroshima, Japan. Sponsored by the Church of the Brethren General Board, the Moomaws will serve as hosts for visitors to the center, supervise its activities, and plan fellowship meetings and seminars for groups interested in international friendship, understanding, and world peace.

The World Friendship Center was formed in 1964 to offer a personal, active relationship to those who are interested and concerned about war in the nuclear age. (See "Hiroshima—From atom blast to friendship," MESSENGER, Nov. 15, 1971).

The Moomaws come to their new assignment from a lifetime of work with the poor and oppressed of the world. They served 18 years as Brethren missionaries in India, and from 1954 to 1962 Ira was executive secretary of Agricultural Missions, a consultative agency of the National Council of Churches. (See MESSENGER cover story, Oct. 1973).

Bookrack project now in 8 air terminals

A Christian bookrack enterprise launched by Mennonite Broadcasts, the media division of the Mennonite Board of Missions, has been extended to eight of the nation's air terminals. Among new volumes added to the display are two Brethren Press paperbacks, *The 1911 Inglenook Cookbook* and Edward K. Ziegler's *Simple Living.*

Known as Choice Books, the sales project heretofore has been offered largely in drugstores and supermarkets. Its titles, selected from 17 publishers, are targeted for family reading. Ronald Yoder, director, reveals that in the first six months this year 200,718 Choice Books were sold, up 15 percent over the same period in 1973.

Terminals now included as sales outlets are Washington's National and Dulles International Airports, where pilot projects were run, and airports in Philadelphia, Houston, Miami, Ft. Lauderdale, Greensboro, N.C., and Kansas City.

As a marketing approach, Choice Books are channeled through regional distributorships. Congregations, districts, or evangelism committees may finance the regional distributorships; then local members may provide sales promotion and rack book replacement.

Since the Brethren are now a cooperating body in this ecumenical venture, persons interested in details of the Choice Books ministry may write the Marketing Department, 1451 Dundee Ave., Elgin, Ill. 60120.

Peace, service groups name new executives

New executives have begun terms of service in five organizations in which the Church of the Brethren has particular interest or involvement.

CROP, the community hunger appeal program of Church World Service, on Sept. 1 came under the direction of Ronald E. Stenning, former rector of St. Paul's Episcopal Church, Dayton, Ohio. He succeeded Albert W. Farmer, who retired earlier this year.

American Leprosy Mission on Sept. 1 named as president Roger G. Ackley, a Baptist minister and a former refugee resettlement agent for the United States and the United Nations. He succeeded Oliver W. Hasselblad, M.D.

Clergy and Laity Concerned this fall has as its new executive Don Luce, a journalist who helped expose South Vietnam's "tiger cages." He succeeded Richard Fernandez who resigned last year. Luce worked closely with Brethren volunteers in Vietnam and has visited a number of Brethren congregations.

The Fellowship of Reconciliation on Oct. 1 came under the executive secretaryship of Barton Hunter, a former official of the Christian Church (Disciples of Christ). He succeeded Alfred Hassler, for 32 years on the pacifist organization's staff and 16 years its chief executive. FOR headquarters are in Nyack, N.Y.

The Commission on Interchurch Aid, Refugee and World Service of the World Council of Churches on Oct. 1 came under the directorship of Muriel S. Webb. At the time of her appointment the Episcopal leader chaired the Vietnam Christian Service program and was immediate past chairwoman of Church World Service. She succeeded Alan Brash.

Brethren hospital target for critics

The Bethany Brethren Garfield Park Cor munity Hospital in Chicago, the Brethren number one health program in this country, has been in the news again.

Periodically this seems to happen. Sinc it takes the largest percentage of welfare patients of any hospital in the Chicago area, it is a choice target for critics of th welfare program and budget watchdogs c politicians attempting to gain votes at th expense of the poor and black people.

Recently the hospital's Board of Truste met and reports that in spite of, or mayb because of, the adverse publicity that has focused attention on this unique organiza tion, a new optimism is growing among t persons responsible for the health progra

"This Brethren health care institution has been challenged to do the impossible says Tom Wilson, member of the Board Trustees, and of the Brotherhood Staff, "therefore the hospital has become the focus of attention from national political HEW and health care people. No other hospital serving as high a percentage of i digent people has ever survived. The Brethren are taking the challenge that th poor can be served and such service can made to work."

At the September meeting of the Executive Committee of the Hospital's Boa of Trustees, Robert Pellar, manager of consulting services of the Chicago Hospit Council, again supported an earlier affirmative evaluation of the hospital. "Hospitals that care for poor people are under constant scrutiny," says Vernon Showalter, the hospital's executive director. "There are always things that need i proving. This is true of any organization that involves people." Under a microscop even pure water shows up germ infested!

How did we come about this medical mission in the city of Chicago? In 1968, Bethany Hospital, a Brethren hospital th was organized across the street from the old Bethany Bible School in 1920, expanded its operation to take over the run ning of the defunct Garfield Park Hospita (located in a community that had undergone a racial change.) At that time th community was 85 percent black and yet that hospital's census showed that there

No other hospital serving as high a percentage of indigent people has ever survived. The Brethren must prove that the poor can be served and such service can be workable.

ere still only 10 percent black patients. here were no black doctors, para- rofessionals, nurses, administrative or erical personnel. Blacks were restricted to rvice and janitorial jobs. The Garfield ark hospital represented white suburban octors caring for white patients in a black ighborhood that desperately needed the alth care it could give but didn't.

Several Bethany Brethren have con- nued to serve the combined operation. ernon Showalter as executive director ith Milford Lady as administrator of thany were to be joined by George runo at Garfield Park in 1970. That they ork together is apparent in the results.

"From 1968 to now, we have deliberately t about to serve the geographical com- unity in which the hospital exists. To do is we stated our policy openly to staff d community leaders and our super- sing personnel; in our hiring and per- nnel practices we were going to be a true mmunity hospital. Our staff now in- udes eight black doctors, and others as nsultants. White doctors are not ruled t, but the very geographical reasons that ought about the availability of black ctors caused the disappearance of the ite suburban doctor. Other changes peared—now black people are predominant at all levels of the hospital staff—medical and administrative. Bethany Brethren Garfield Park Community Hospital has become just that—and it is succeeding. The community response is gratifying and the quality of the service has improved tremendously" states Tom Wilson.

thany/Garfield's health clinic offers pa- nts complete dental and health services.

At the present time the BBGPC Board of Trustees has given Showalter and his staff its approval to explore the feasibility of combining the services of the two buildings into a new 300 bed hospital complex. This would include an extensive building program and administrative and fiscal reorganization. "Our financial picture is not bright, but it's improving," comments Milford Lady, administrator of the Bethany Hospital. "Due to the transition from private to public funding the hospital did not keep up with the accounting dynamics that such a shift creates or demands. Because of the number of welfare patients we serve, much of the monies used for operation comes from the governments, both state and federal. These funds get so tangled in red tape—from government audits to record search and 'foot dragging' that months go by before operational funds are made available. In the meantime the work goes on—bills and payrolls must be met. Inflation, plus this lag, has heightened the cash flow problem to thin-ice levels. Through their belief in us, one of Chicago's leading banks has really helped to stabilize the problem by underwriting our operating budget at times."

Two recent fiscal changes should help: better record keeping for welfare patients and a cost accounting procedure that will more accurately reflect the cost of operations overview.

Right now the inpatient service has been expanded to 215 beds, there are three neighborhood health centers for medical and dental services, three drug program centers, and a mental health program serving this immediate community of 60,000 people.

The Board of Trustees has approved a proposed ten-year plan drawn up incorporating major input from 300 community residents. The plan begins with the aforementioned building plan, and will increase community services with an alcohol treatment center, urgent care center (trauma), an individualized health education program, and integrated home health care program in an effort to increase the preventive medical approach.

"Although we are optimistic, our biggest problem is collecting the government monies due us," says Showalter. The hospital came to the Executive Committee of the Church of the Brethren General Board and asked for their help. In response, the committee recommended that $10,000 to $15,000 per year for this biennium be allocated to the hospital out of SHARE funds. The committee views the work at Bethany to be a mission effort as surely as Lafiya. The Committee further suggested that the hospital board explore other private means of expanding their working capital; work with the Brethren Health Education Fund and to do what they could to cut governmental red tape. Social action that will work to improve the political climate for the poor is imperative for a more efficient operation. "In the meantime we're in there where we're needed, doing our best" comments Bruno.—LOIS TEACH PAUL

Brethren Citizenship Seminars: 25 years

High emphasis in the seminars is placed on being informed, active, voting citizens. A high point of each seminar is a visit with one's own senator or representative.

Palm fronds of praise are being placed in the path of Brethren Christian Citizenship Seminars this year as the program marks 25 years of operation.

Brethren seminars began in May, 1949, with 51 adults, and later in the year a youth seminar drew 50 participants. Since May, 1949, the seminars have sailed along at a brisk run and have accommodated a total of 7,653 persons in 71 adult, youth, and mixed seminars.

The purposes of the seminars are to study government and current issues in Washington and the United Nations from the viewpoint of the Christian faith, and to increase constructive involvement in government. High emphasis is placed on being informed, active, voting citizens.

Despite the quarter-century span, a surprising degree of continuity exists in the topics discussed at the seminars. The initial seminar in 1949 tackled civil rights, housing, loyalty oaths, NATO, foreign policy goals, displaced persons, and the Pentagon's sugar-plummed vision of Universal Military Training. Many of these topics have remained relevant at other seminars, and a Christian view on politics, poverty, foreign policy, and relations between church and state has proved pertinent in seminars past and present.

The person most closely associated with Brethren Seminars is Ralph E. Smeltzer, the Brotherhood's Washington representative and social justice consultant. Smeltzer was a seminar leader from 1954 until 1972, but since 1972 he has been an advisor rather than an on-the-field manager because the seminars have been split into regional affairs planned and led by regional leaders.

Smeltzer recalls that on several occasions a last minute flood of registrations produced a group too large to be handled. This situation was remedied by starting half of the group in Washington, D.C. and the other half in New York and the United Nations. Then, halfway through the week, the groups exchanged sites. Smeltzer adds that it was these larger groups that encouraged the split to the smaller, more manageable regional setup.

Participants at the first seminar were fortunate enough to hear Senators Paul Douglas and Wayne Morse and Congressman Brooks Hays, and celebrity speakers have been common at many subsequent seminars. Hugh Scott spoke while still a representative from Philadelphia, and Missourian Richard Bolling, now the fourth-ranking majority member of the House Rules Committee, was a debater before a seminar. Senator Richard Schweiker has made himself easily accessible to seminar participants from Pennsylvania, and journalists I. F. Stone and Warren Mullen became favorites of leader Smeltzer. In New York many groups heard Brethren leader Dr. Andrew Cordier while he was executive assistant to the UN Secretary General, and the late noted pacifist A. J. Muste.

Although little time is spent on purely tourist activities, seminar leaders have always tried to mesh the educational experiences with sightseeing, and participants are given the opportunity to become acquainted with famous buildings on a first-hand basis. A vital part of every seminar is a visit to the Congressional office buildings, where eager participants seek a visit with representatives or senators. Another standard item is a fact-finding mission to a foreign embassy in Washington or New York.

The permanence of the seminars, as well as their popularity, serve as adequate proof of their success. The majority of the participants from the beginning have been teen-agers. This, perhaps more than anything else validates the seminar program—that they have consistently been meaningful to Brethren youth all the way from the "silent generation" of the fifties through the radical sixties, to the "self-centered generation" of the seventies.—Steve Longenecker

Brethren Seminars 1975

Atlantic Northeast. February 23-27. James Gibbel, coordinator, Hershey and Gibbel, Lititz, Pa. 17543. Jack Breidenstine, Kenneth Gibble, Jerry Greiner.

Pennsylvania (Western, Middle, Southern). February 16-20. (UN only). John Glick, coordinator, 11 Beachley St., Meyersdale, Pa. 15552. Pauline Delk, Annette and Ralph Moyer.

Virginia/Southeast. March 15-22. Terry Slaubaugh, coordinator, Rt. 1, Box 125, McGaheysville, Va. 22840. Edith Ludwick, James Miller.

Ohio/Michigan. February 2-8. Ron McAdams, coordinator, 7690 S. Peters Rd., Tipp City, Ohio 45371. Helen Herr, Ted Powell, Charleen Thompson.

Western. March 8-14. Glenn Frazier, coordinator, Antelope Park Community Church, Sumner St. and Normal Blvd., Lincoln, Neb. 68506. Gary Flory and Pat Hykes.

Indiana/Illinois. March 1-7. Carol and Dennis Horn, coordinators, Rt. 5, Wabash, Ind. 46992. Jean and Gary Zimmerman.

Credit unions spread among local parishes

Credit unions are gaining ground among Protestant congregations, spreading the tradition of cooperation and mutuality to the area of personal finance.

According to the Credit Union Yearbook 1974, nearly 160,000 Protestants now belong to 400 Protestant church-related credit unions in the US. Leading denominations are the Baptists with 197 and the Methodists with 130 credit unions.

Within the Church of the Brethren there are at least four credit unions, two at the parish level, one districtwide, and one serving the denominational offices.

The two parish credit unions are at Elgin, Ill., with 636 members, and Denver, Colo., with 91 members. In addition at Elgin is the General Offices credit union, which enlists 370 members.

Largest of the Brethren-related units is Southern Ohio's Common Bond Credit Union, which draws 760 members or employees from the district's 58 congregations and other church-related programs.

underlines

ASSIGNMENTS ABROAD ... Recruited by the World Ministries Commission to manage the construction of homes in the hurricane ridden Honduras is *Harold E. Metzler,* a building contractor from Martinsburg, Pa. He is working in San Pedro Sula, an area where housing was in critical demand even before the September devastation occurred.

Peter Cowan, formerly with Brethren Volunteer Service in Cyprus, has returned to the island to work with refugees under the World Council of Churches Division of Inter-Church Aid. Cowan is fluent in Greek and Turkish.

NOBEL PRIZE WINNER ... *Paul J. Flory,* the Stanford University professor who won this year's Nobel Prize in chemistry for his pioneering work in plastics, is a graduate of Manchester College. His father, *Ezra,* was the brotherhood's first general Sunday school secretary at the Elgin offices. A fuller treatment of the honored scientist will appear in a future Messenger.

COVER SUBJECTS ... Two Brethren who were subjects of Messenger cover stories are in the news. *Anna Beahm Mow* (Messenger, May 1973) has signed a model's release; her photo and her sister's, taken by a niece, appear in *Photography Annual 1975.* . . . *Norman F. Reber,* retiring after nearly 30 years as an editor of the *Pennsylvania Farmer,* was honored Nov. 26 by agricultural and civic leaders. A lay minister and dairy farmer as well as journalist, Reber was a Messenger subject in May 1966.

IN THE MAKING ... The annual briefing on Congress for church leaders involved in the *IMPACT Network* will be Feb. 24-25 in Washington, D.C. . . . The 1975 *Brethren Bible Institute* will be convened Aug. 4-29 at Elizabethtown College in Pennsylvania, under auspices of the Brethren Revival Fellowship. An average of 60 students attended the pilot institute conducted this past summer. . . . A history of the former *North Atlantic District* is being researched and written by *Elmer Gleim* as a project of the Atlantic Northeast District, for publication next fall.

PEOPLE YOU KNOW ... *Glenn Bucher,* a Messenger contributor who teaches at Wooster College in Ohio, is coeditor of a Fortress Press paperback, *Confusion and Hope.* . . . *Shirley Funkhouser Holmes* has compiled a paperback history of the Midland, Va., Church of the Brethren, 1883-1973. Copies are available from the congregation for $3.

Pastor of the Holmesville, Neb., church, *Charles Nettleton,* led off McPherson College's new pastor-in-residence program this fall. . . . *John C. Heisel,* former manager of the Brethren Service Centers at Modesto, Calif., and Nappanee, Ind., is director of community relations for Goodwill Industries of San Joaquin Valley, Inc.

Messenger's managing editor *Kermon Thomason* will complete in early December a five-week news assignment that included the World Food Conference in Rome and contacts with Brethren workers and programs in the Middle East, Nigeria, and the Niger Republic.

GENERAL BOARD ... The global dimension of Church of the Brethren ministries and concern was accented in the Oct. 24-28 sessions of the General Board and its commissions. China ... Cyprus ... Berlin ... the Sahel ... Prague ... India ... Bangladesh ... the Honduras ... the Philippines ... Chile ... each in one or more instances was a point of focus.

On China, for example, Donald E. MacInnis of the China Office of the National Council of Churches and A. Blair Helman of Manchester College brought firsthand reports of significant lessons to be learned from the China experience. Moderator Donald E. Rowe observed that peace and justice are not the unique concerns of Christendom; he lifted up from the summer's Second World Conference on Religion and Peace the insights and commitment many of the other faiths have to bring to crucial issues before humankind.

OUTREACH TO THE SAHEL ... A major new Brethren program aimed at rehabilitation and development was announced for the Niger Republic, assisting nomadic peoples displaced by the Sahel's long-term drought. The two year, $145,000 program will entail preventive medical service and village-community work. Persons familiar with the Hausa language and regional culture will be enlisted for the tasks.

CIA, BEWARE ... The General Board was explicit in its counsel to workers especially in third world countries "to avoid any relationship with the Central Intelligence Agency." The concern grew out of reports of missionaries in Latin America being used for cover or as information sources. The resolution, critical of CIA activities in Chile, commended legislative efforts to investigate and limit covert operations of the governmental agency in the third world.

MEANWHILE, AT HOME ... Extension of the basic biennial goals for another two years was proposed by the Goals and Budget Committee. In longer range planning, a study committee on General Board-District relationships recommended steps to move the church toward common and longer goals and unified brotherhood-district thrusts in the 1980s.

The board adopted a budget for 1975 of $2,710,000, up $171,365 over the current year; allocated a grant of $10,000 to Bethany Brethren Hospital, Chicago; approved capital loans for building to five congregations; and appropriated $20,000 to the Service Fund for retired ministers and missionaries.

THE PARTS AND THE WHOLE ... In other actions a second generation Mission Twelve was discussed, membership in the Religious Coalition for Abortion Rights continued, a goal of 30,000 circulation base approved for Messenger in its 125th year -- 1976, and a petition received from 1100 National Youth Conferees urging greater youth involvement in planning and policy-making at all levels of the church's life.

Beyond reviewing and refining the many segments of the Brotherhood program, the board was called by general secretary Loren Bowman to what he termed its essential task -- "keeping the holistic view of the Gospel before us, providing balance and wholeness."

Leuven: Lo

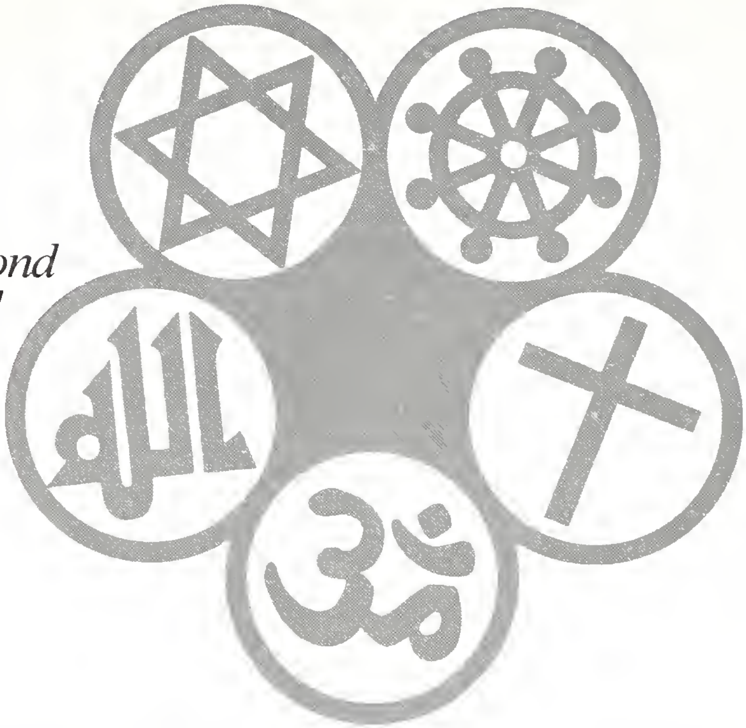
by Donald E. Rowe

Some came in orange, black, white, and purple robes; others wore burlap smocks silken saris. There were colorful turbans, shaved heads; pointed beards, smooth chins; simple sandals, bare feet; business suits, blue jeans. Some were over 80 year old, others were under 20. They came 33 strong from 50 countries, representing Buddhists, Hindus, Moslems, Jews, Shintoists and Christians—15 religions in all—to the ancient Belgian city of Leuven, to talk about peace in the world.

The occasion was the Second World Conference on Peace and Religion hoste by the 500-year-old Leuven University. It was a very historic gathering of diverse religious people. The first conference hel at Kyoto, Japan, in 1970 gave birth to o of the most unique and important religio developments in this half century. The Kyoto Conference set high standards for the ministry of peace and justice in all religions and lands and discovered that a commitment to one's own religious tradition not only permits but indeed nurtures loving respect for the faithfulness of other And I found this to be true at Leuven!

In the opening address, the Venerable Thich Nhat Hannah, Head of the Vietnamese Buddhist Peace Delegation, reminded the group that while in the last ten years many peace conferences had produced papers and position statements defending ideas and religions, little time was ever given for individual sharing. He then expressed the hope that we would share ourselves with each other—our live

Church of the Brethren Moderator Donald E. Rowe attended the Second World Conference on Religion and Peace in Leuven, Belgium, and in this report concludes that we do need a spiritual revolution.



cross the lines

our experience; our willingness to listen, understand, support, and change. And that is what happened at Leuven. As we shared lunch we also shared our concerns and insights. As we walked along the street we became aware of feelings of brotherliness and support. No one was the same at the end of the week.

In a panel discussion group on the Middle East conflict there was real hostility being expressed about the use of the Holy Places in Jerusalem. Involved were a Moslem, a Jew, a Russian Orthodox metropolitan, and a Coptic Orthodox bishop. They were strongly divided until one proposed that for the sake of peace and unity the religious places be open to all groups. The discussion ended with the total group voting unanimously to call upon "all people of good will, especially religious believers, to help in the advancement of peace and to do everything which would build trust, lead to reconciliation, and encourage a just and peaceful resolution of the conflict in the Middle East."

At the close of the session I felt moved to express a word of support and appreciation for the skillful way in which the chairman had conducted the meetings, observing that what might have resulted in unresolved conflict ended in peaceful resolution. There was loud applause in support of his work. Immediately upon adjournment, to my astonishment the chairman, a Sikh and High Commissioner from India to Cuyana, greeted me with a handshake and salutation and presented me with an autographed copy of his book of poems on the life of Christ. It had been a simple act of identifying with him in a difficult situation. The experience was the beginning of a meaningful relationship. In many ways we were able to share our lives and experiences with each other during the week.

Another meaningful experience for me occurred in the meetings of the Commission on Environment and Human Survival. There was much discussion regarding the need of religious peoples to involve themselves in programs which promote the environmental health of our planet. There was recognition that we have not done enough to stimulate awareness regarding these problems and that, in fact, there seems to be a general apathy in many religious institutions toward such matters.

On one particular afternoon an old Japanese Shintoist monk shared his feelings about God and nature. He said, "A new quality of life needs to be reborn; a spiritual revolution is required that will bring about a liberation from quantity to a quality of life—a liberation from our own selfishness. We need to be frugal and find fulfillment in our frugality."

As I listened to him also say that we need to be more thankful—thankful for a grain of rice, a drop of water, for all plant, animal, and human life, I mused—"He's right, we do need a spiritual revolution, a new quality of life, a new value system, one not based on power and profit, love of money and self-indulgence, but on moral and spiritual values."

There were other work groups dealing with such issues as disarmament and security, economic development and human liberation, human rights and fundamental freedoms, violence and nonviolence and peace priorities. Lamar Gibble, our Brotherhood consultant on peace and international affairs, served as a consultant to the Commission on Violence and Non-Violence.

The Conference ended with the issuing of a "Leuven Declaration" which appealed to all religious bodies and nations of the world to halt the proliferation of destructive nuclear armaments, to condemn profiteering by the affluent world; to work for the reduction of violence in all social struggles; and to recover the value of human self-restraint in the conduct of personal and social life.

And now what about the Brethren? Before the Conference, my wife Eleanor and I spent some time visiting in West and East Berlin, Marburg, Schwarzenau and Geneva. We talked with Brethren Service representative Dale Ott and many others. We felt good about what the Brethren have done and are doing in peacemaking ministries. But is it enough for a world in such a critical state? The times demand new models, new values, new motivations. Maybe it's time for the Brethren to come together again as we did this year in the Evangelism Congress at Dayton to consider ways in which we can and will respond to the critical problems of humanity. ☐

A Child This Day Is Born - carol
1. A Child this day is born, A Child of high renown,
2. This Child both God and man, from Heav'n down to us came,
Most worth-y of a scep-tre, A scep-tre and a crown.
He is the King of all kings, And Je-sus is his name.
No-well, No-well, No-well, No-well, sing all we may,
Be-cause the King of all Kings was born this bless-ed day.

Why celebrate Christmas?

> *"The extraordinary thing is that the mystery of life is not illuminated by a formula, but rather by another mystery, the News, which can only be believed, that God has become man and that now I am no longer alone in the darkness."*

by Helmut Thielicke

When I am asked why as a Christian I celebrate Christmas, my first reply is that I do so because something has happened to me and therefore, as I am receptive and give myself to it, something now can happen in me. As Luther once put it, "There is a Sun that smiles at me, and I can run out of the dark house of my life into the sunshine."

I live by virtue of the miracle that God is not merely the mute and voiceless ground of the universe, but that he comes to me down in the depths. I see this in him who lay in the manger, a human child, and yet different from us all. I see that he, whom "all the universe could not contain," comes down into the world of little things, the little things of my life, into the world of homelessness and refugees, a world where there are lepers, lost sons, poor old ladies, and men and women who are afraid, a world in which men cheat and are cheated, in which men die and are killed.

Crib and cross: these are the nethermost extremes of life's curve; no man can go any deeper than this; and he (Christ) traversed it all. I do not need first to become godly and noble before I can have part in him. For there are no depths in my life where he has not already come to meet me, no depths to which he has not been able to give meaning by surrounding them with love and making them the place where he visits me and brings me back home.

Once it happened, once in the world's history it happened, that someone came forward with the claim that he was the Son of God and with the assertion, "I and the Father are one." He proved the legitimacy of that claim . . . through the depths to which he descended. A Son of God who defends his title with the argument that he is the brother of even the poorest and the guilty and takes their burden upon himself: this is a fact one can only note, and shake one's head in unbelief—or one must worship and adore. There is no other alternative. I must worship.

That's why I celebrate Christmas.

What difference does it make if I see in God the Creator of the galaxies and solar systems and the microcosm of the atom? What do I get out of it when someone says, "There is a supreme intelligence that conceived the creation of the world, devised the law of cause and effect, and maneuvered the planets into their orbits"? All I can say to that is, "Well, you don't say so! A rather bold idea, but almost too good to be true," and go on reading my newspaper or watching the television. For that certainly is not a message by which I could live.

But if someone says, "There is Someone who knows you, Someone who grieves when you go your own way, and it cost him something (namely, the whole expenditure of life between the crib and the cross!) to be the star to which you can look, the staff by which you can walk, the spring from which you can drink"—when someone says that to me, then I prick up my ears and listen. For if it is true, really true, that there is Someone who is interested in me and shares my lot, then this can suddenly change everything that I hoped for and feared before. This could mean a revolution in my life.

In other words, I should say that all the atheists, nihilists, and agnostics are right at one point, and that is when they say that the course of history gives us no basis whatever for any knowledge of God and the so-called "higher thoughts" that govern our world. But Christmas teaches us that, if we wish to know God, we must in our relationship to the world begin at a completely different end, namely, that we do not argue from the structure of the world to God, but rather from the Child in the manger to the mystery of the world, to the mystery of the world in which the manger exists. For if this Child exists, then he is the heart and center of the world. To put it in philosophical terms, he is the principle which unlocks the mystery of the world.

Let me put it in the form of an illustration. If I look at a fine piece of fabric through a magnifying glass, I find that it is perfectly clear at the center of the glass, but around the edges it tends to become distorted. But this does not mislead me into thinking that the fabric itself is confused. I know that what I see is affected by the way in which I am looking at it.

And so it is with the miracle of knowledge which is bestowed upon me by the Christmas event: If I look at the world through the medium of the Good News, then what I see at the center is clear and bright. There I see the miracle of love that descends to the depths of life. On the periphery, however, the ordered lines grow tangled and the labyrinthine mysteries of life threaten to overwhelm each one of us. Therefore our sight must recover its perspective by returning to the center.

The extraordinary thing is that the mystery of life is not illuminated by a formula, but rather by another mystery, the News, which can only be believed, that God has become man and that now I am no longer alone in the darkness.

That is why I celebrate Christmas.

Christmas tells you and me that God has come

Read Luke 2:29-30

The old man Simeon spoke strange words: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation . . ." (Luke 2:29-30). Who could use those words today? How many people living in despair would like to see salvation!

The disease is incurable . . . weeks, even months, of painful struggle lie ahead. According to all human forecasts, the battle is lost. How we would like to have the certainty of salvation at such a time!

The young man has had all the opportunities the affluent society can offer. Yet here he is, his health undermined, his will possessed by drugs. It will be a hard fight to overcome the desire for drugs and to seek the medical help he needs to create the possibility of a new life. How can he see salvation?

The people suffer the oppression of tyranny. No glimpse of a peaceful future for them. Hopes awakened by the Development Decade have been overturned by the growing gap between the rich and the poor of the earth. How can they see salvation?

All share the need of the certainty of salvation—young and old, affluent and poor.

Simeon too was desperate. He was poor, one of the people who looked for the liberation of Israel. The Roman Empire controlled all the known world. Within Palestine itself, the treachery of those who held economic and social power was used to support the local tyrant, Herod, the faithful servant of the imperial capital. But Simeon, along with many others, hoped: "The day of salvation must come."

To our surprise, he recognized it in the presence of a child, the son of peasants: symbol of poverty and bearer of hope. Around him stood the empire, the oppressing class, the rule of force. His own life was almost over. He was old and death was close.

But a child made all the difference. In the presence of the young Jesus, Simeon expressed all the joy of this recognition, all the certainty of the present and the hope of tomorrow. His life was complete, for he had seen salvation. His hopes were fulfilled in the Child of Bethlehem.

It seems irrational to us that all Simeon's personal difficulties and those of his people should lose their importance in the face of this newness breaking into history in the person of Jesus. For we are used to measuring the possibilities of history in terms of power relationships, economic pressures, social prestige, and military balance.

Simeon's faith, however, helps him to understand that the coming of this child changes everything. God has intervened in the human situation. We are no longer calling upon an unknown and remote spirit for God is here, present in this child, to participate in the hopes and fears of the human race. God has become flesh.

It is no longer possible to think of any human situation as being absolutely hopeless. There is no room for despair, neither in the poverty of the manger, nor in the death cell, for He was there before us and is there with us now.

We can stand at the sickbed with hope, even in the most desperate situations, because we know we are participants in a spiritual struggle in which God is present. The fight for health, for peace in the Middle East, for justice in every country is foreign neither to God's action nor to His purpose.

Christmas tells us that God has chosen to work from within human history, taking part in it, accepting its risks and suffering, encouraging its hopes, opening up the future, and making each one of us His companion in the task as we overcome our limitations and historical setbacks. Simeon saw salvation. He understood that his struggle and the longing of his people ceased to be private, national or political affairs and became universal, spiritual struggle. God participates in that struggle: salvation can be seen already.

Simeon saw in the child a sign of the presence of God. "God for us." The eyes of faith discover, even in the most desperate situations, resources that were always there but hadn't been visible before.

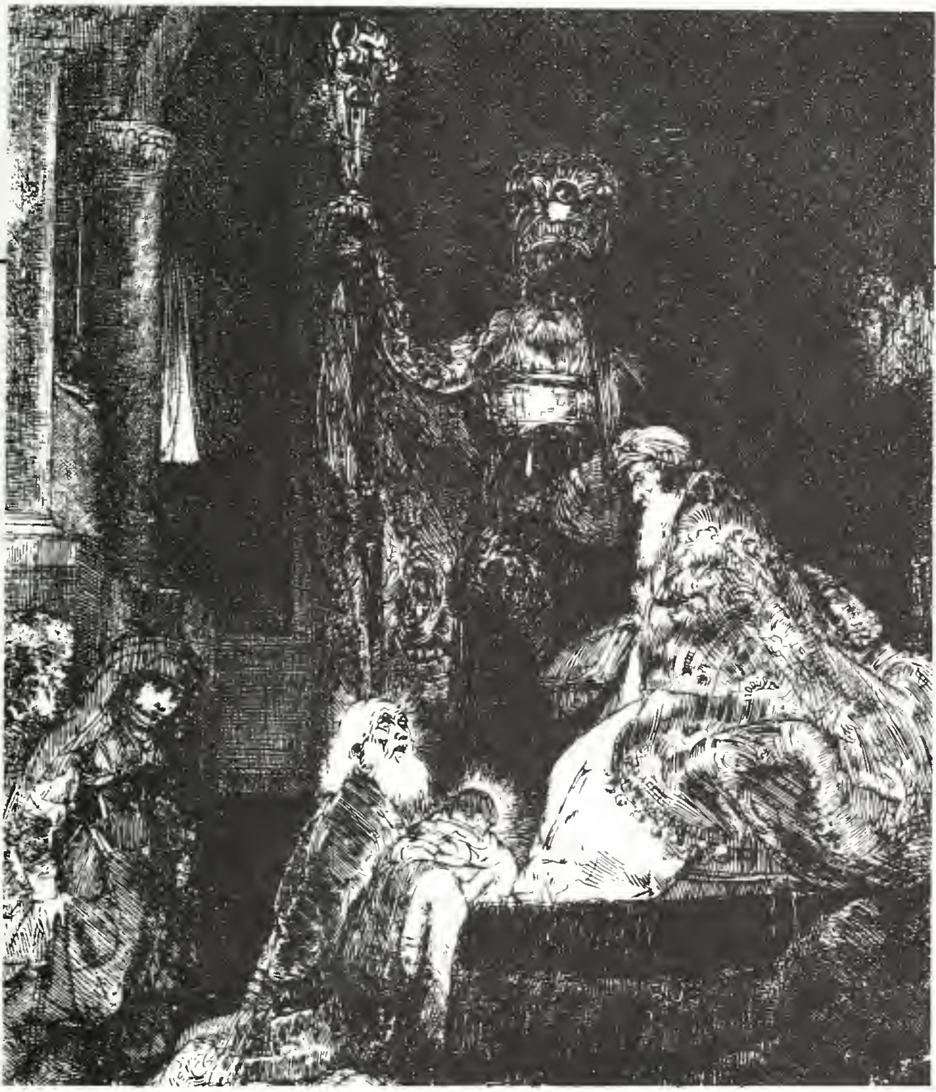
The Old Testament prophet suffered agonies in his spiritual temptations, believing himself to be alone. But he received comfort when he realized that thousands of others had still not bowed in adoration of the gods of power and money. Likewise the Christian community, the people of faith, must discover the small and yet tremendous signs of the presence of the King which are all around.

They can be seen in the miracle of the birth of a baby; the restoring of a life; the silent presence of a faithful group which maintains its inner freedom even in the midst of cruel oppression; in reconciling situations; in deep dramas of personal conscience; in the new forms of people's organization. These evidences of His presence can also be found in both the personal and collective signs of responsibility for one's neighbor; in the growing ecumenical dialogue; the resistance of the persecuted; the friendship shown through sacrifice; the intimate warmth of the fami-

How can we

see salvation?

by Emilio Castro



Presentation in the temple, by Rembrandt van Ryn

ly; the miracle of the love of youth; in personal and social matters; in things big and small.

All are signs that the spirit born in the Child of Bethlehem at Christmas is still working in our world—maintaining the dimension of hope, the promise of a new day.

Simeon saw salvation because he realized that the messianic community must arise around this child. The community of service, of those who are called to subjugate the whole life of man to the eternal purposes of God, of liberation and salvation, as a possibility.

A most timely study is being conducted by the World Council of Churches Commission on Faith and Order on "Giving Account of the Hope That Is in Us." The new and different perspective is in the opening to the future, amidst the seeming impossibility of restoring human community. To witness to our faith is to proclaim hope. God, present in Jesus Christ, is acting today, opening up the future.

The confession of our faith has a clear content: it tells the story which began at Christmas and culminated in the Resurrection. It becomes a true confession when it discovers the signs of God's liberating action in history and in the present, when it pronounces a word of hope to human situations which is possible because of faith in the liberating God who brings our salvation. Any confession, then, is a specific word, full of risk yet discovering and bearing hope.

Christmas is basically a message of hope which comes to us not from the relativities of men, but from the depths of our faith. It is because God has made the human cause his own that we can continue with our day's work even when we seem to lose our strength, and see the presence of salvation even when, like Simeon, we find ourselves close to death.

Simeon could take his leave because salvation came to him in the presence of that child. Others, with the same vision and the same faith, could continue their watch, hoping that the presence of this child amid the history of Israel would begin to change it radically. Others would take up the struggle to preserve the life of the child, to help him to grow, to work with him in the total transformation of humanity.

Christmas tells you and me that God has come. He still suffers, He still fights, He still reigns. So no situation is hopeless, no door is closed forever. The spiritual struggle, the struggle of prayer and service, of sacrifice and dreams, continues but in the knowledge that we participate not only in human hope but also in the Divine hope.

Therefore while we see the small but tremendous signs of encouragement around us, we put our faith in the God who comes to us in Bethlehem, and we go forward in the expectation of new signs of the miracle of salvation and liberation. ☐

Christmas 1974: Time for a turnaround

Something happened to Christendom on the way to Christmas.

The first Christmas story tells of a baby born in a stable among a conquered people. For the most part there was no celebration of this birth among the mighty, the proud, the wealthy. The baby's mother rejoiced that God had "exalted those of low degree." The baby, grown to manhood, began a ministry by preaching "good news to the poor" and liberty to the "oppressed."

For a whole century Christians took that story seriously. A second-century critic of Christianity, named Celsus, ridiculed the Christians because they included "the very dregs of the population, peasants, mechanics, beggars, and slaves." Origen of Alexandria answered Celsus, not by defending Christians against the accusation, but by rejoicing in it. Of course, he said, Christians were like that. They were simply being faithful to their Master.

But then something happened. Christians began to gain wealth and power. They enjoyed it. The time came when Christianity was the most prominent religion in many nations, and those nations were the wealthiest and most powerful in the world. And within many a nation Christians belonged more to the upper and middle classes than to the poor. On their way to Christmas, it often seemed, they were looking less for the Christ-child than for the gold that the Magi had offered him.

If we ask how it all happened, we find more than one answer. On the simplest level, Christians simply yielded to temptation. That is an easy answer to understand, because something like it has happened to all of us. The demands of Jesus are hard. We soften them, adjust them, maybe cop out entirely on them. We forget the original story of Christmas or fence it off into the realm of pleasantry and decoration, where it warms us emotionally and influences us to some cautious acts of generosity. Life is more beautiful because of Christmas. It is even somewhat more compassionate. But the lure of wealth remains a powerful force in our lives. Although Jesus said, "You cannot serve God and mammon, "we contrive ways to do both.

But the answer soon becomes more complicated than that. Many historians are telling us that Christian faith was actually one cause of the rising prosperity of much of the world. In some ways the increased consumption of material goods is a consequence, not just a betrayal, of Christianity.

One reason is that biblical faith is concerned with the whole welfare of people, not just the spiritual side of life. The ministry of Jesus included the healing of bodies and the feeding of hungry people. The Christian faith originated among people who handled the stuff of nature in carpentry and fishing, not among isolated mystics who disdained material things. The central sacrament of Christianity is a shared meal. A primary belief is that "the Word became flesh and dwelt among us." This is the belief in *incarnation*—that spirit does not flee from flesh but infuses and acts through flesh. A community with such a heritage will honor work and will modify its environment for human purposes.

Another reason has to do with the rise of the scientific technologies that have so powerfully shaped the modern world. The causes of the scientific-technological explosion are extremely complex, and no one explanation will do. But it is probably not sheer accident that this explosion took place in societies influenced by biblical faith. Many historians are saying that Hebrew and Christian monotheism was a major part of the story. Unlike animism (the belief that the world is full of gods and spirits) and pantheism (God and nature are identical), biblical faith taught that there is only one God, who created the world and his human children, giving mankind "dominion" over nature. With this belief nature is not divine, forbidden, or taboo. This desacralizing of the world was the invitation to scientists and technologists to do their work of understanding and making use of nature.

Only a few years ago Christian writers often boasted of the Christian contribution to scientific technology, rising productivity, and human mastery over nature. They even talked about the "humanization" and "hominization" of the universe. Now, in a startingly sudden reversal, people are blaming Christianity for the ecological crisis. They are saying that Christians, setting out to subdue nature, are using up resources recklessly and polluting the environment on a scale that threatens to turn the earth into a wasteland and destroy human life.

Christians, in response, are realizing that in their accent on human dominion they have often forgotten their responsibility of stewardship. They are recovering parts of their heritage too often neglected: the wonder of Psalmists over the stars and hills and trees; Job's awareness that the crocodile and hippopotamus, though useless to mankind, glorify God; Jesus' belief that God cares for the lilies of the field and the birds of the air. There is a proper human use of the gifts of nature, but nature is not simply an object for human plunder. If faith and aesthetic sensitivity will not show us, disaster may convince us that human life is interdependent with the rest of God's creation.

Modern technological societies developed a dream of a magnificent future of unlimited productivity. In some ways it was a good dream—a modernized extension of the ancient dream of "a land flowing with milk and honey," in which everybody would have enough to meet human needs. In some versions of the modern dream, machines would do all the

by Roger L. Shinn

unpleasant work, leaving some questions about how to keep people occupied. Miracles of production would mean that society could end poverty, not by requiring the wealthy to share, but by making everybody prosperous. Curiously the two dominant economic philosophies of the world—capitalism and communism—pretty much shared the dream.

The awakening has come with amazing suddenness. The dream assumed continuing prodigies of economic growth. But there was a questionable assumption. As the British Quaker economist, E. F. Schumacher, put it in 1971, the economy of the Western world for the past 25 years has run "at full speed, in fact at continuous acceleration." There was no reason to expect that to continue. "There have never been twenty-five years like this before, and there may never be twenty-five years like this again." Schumacher added his own judgment that "there are more miserable people in the world today than there were twenty-five years ago; more in absolute numbers and higher proportion." He saw a slowdown as ecologically necessary and humanly desirable.

We fence the Christmas story into the realm of pleasantry and decoration where it warms us emotionally and influences us to some cautious acts of generosity

Meanwhile, some teams of scientists and technologists were coming to similar conclusions. They argued that the human race is straining the capacity of the earth. Growing population and consumption are using renewable resources (especially food and forests) faster than they can be replaced, are exhausting nonrenewable resources (for example, petroleum), and are polluting the environment faster than natural cleansing processes can work.

Some disagreed, and a lively debate is now going on. Nobody knows for sure how it will come out. If, for example, technologists should develop new uses of solar energy—which are fairly simple, efficient, and non-polluting—then one set of problems might be solved for a time. Similar achievements in food production might solve another set of problems for a while. If the human race could count on the best of success in several different areas, the crisis might be deferred for a long time. With bad luck it might come quite soon.

At present there are expert opinions that a continuation of present patterns will lead to a breakdown of the "world system" fairly soon—perhaps by the end of this century. Other expert opinions see the danger as less urgent. But nobody—*but nobody*—sees any possibility that the people of India, to take one example, can consume food or use automobiles at the per capita rate of the people of the United States. It is almost as doubtful that the poor people of the United States can use cars (and boats and air conditioners) at the rate of the present rich people.

The bare needs of human survival will bring some changes in present styles of production and consumption. But beyond survival, the Christian community should have an equal interest in social justice. It becomes more evident every day that justice and opportunity for all require sharing of the world's limited goods.

In the strange patterns of human history Christians once assumed that love and justice meant sharing. For a little while they took up the idea that there was an easier way. Productivity on a scale unimagined in the past might pour out such quantities of goods that sharing, in any radical sense, would be unnecessary. But now the very technological achievements that seemed for a while to make moral responsibility easy have brought us to recognize some ancient truths of faith. Love is costly. Compassion means moral responsibility. Concern for people means disciplined effort.

Suddenly the ancient Christian tradition of asceticism, usually regarded as hopelessly obsolete, begins to make sense again. Last summer in Bucharest, Romania, the World Council of Churches convened a Conference on Science and Technology for Human Development with the theme, "The Ambiguous Future and the Christian Hope." That conference in its report proposed a "new asceticism." Recognizing the mistakes in much of past asceticism, it said: "An appropriate 'asceticism' for our time will not be a punishing of the body for the sake of the soul or worldly denial for the sake of an otherworldly reward." It will be a recognition of the futility of the scramble for unlimited wealth and a recovery of some of the simple joys that have delighted people through the centuries.

Christians, in response to accusations from critics, are realizing that in their accent on dominion they have forgotten their responsibility of stewardship

Last winter the United States experienced an energy crisis. It was probably the forerunner of more crises, as various products become scarce, either because of international policies or because the basic supplies are being used up. For a few Americans the crisis really hurt: some people lost their jobs, some businesses went broke, some schools and homes ran deficits. But for most people the crisis was only an annoyance: they had to wear more clothes in colder homes and they had to drive their cars less or wait in long lines for gasoline.

Most Americans, as they hunted gasoline and cussed their luck, had no idea that their use of petroleum was meaning disaster for other people. But today people are dying because of our habits of heating and driving. Last winter we reduced our use of petroleum very slightly, but in the situation of scarcity we bid up the price of petroleum in the world market. Obviously the petroleum-exporting nations cooperated, as they maneuvered to get a better price, in the best traditions of the market. Now we complain about the higher prices, but we pay them. Other societies cannot. Inflation hurts us; it destroys people elsewhere.

Japan, for example, had to reduce greatly its petroleum imports. That meant that it cut drastically its production of petroleum-based fertilizers. And that, in turn, meant that India is now short about a million tons of fertilizer—which means about ten million tons of food in a country already desperately short of food.

All this puts us in a moral quandary. I suppose I would drive my car less—I might even get rid of it—if I actually saw people starving because I was driving. But I don't see those people. And I reason—perhaps accurately—that if I drive less, there is no reason to think that the petroleum I am saving will get to Japan to make fertilizer to save lives in India. It will probably be used up by somebody like me, who can afford to buy both gasoline and food.

We're caught in a circle. Individual acts will not do much good unless they are part of a social program, national and international in scope. But that program will not come unless some individuals ask for it and press our political leadership to carry it out.

Every month the case becomes more impressive; modern civilization must change its destructive habits—including some of the habits that it has exulted in. Economist Kenneth Boulding has said that America has lived in a cowboy economy. We have assumed that resources are unlimited. We consume recklessly. And when we have messed up the landscape, we simply move on. Now we must learn the ways of a spaceship economy. In a spaceship there are no inputs except solar energy; resources must be used carefully and recycled; we must live with the messes we make.

The human race doesn't know much about how to make this change, because we have never given it much thought. The program ahead will require deliberate decisions not to use some ambitious but destructive technologies. The rejection by the United States of the supersonic transport plane is one such decision. It will require intensive development of some other technologies, substitution of some natural resources for others, recycling of many materials, perhaps the development of solar energy or new styles of windmills or other sources of energy.

It may mean major changes in diet. Animals eat five to ten times as many calories as they provide in human food. When grain and soybeans could save people from starvation, can we afford to feed them to cattle? Grain alcohol is likewise wasteful of food calories. Crops of coffee and tea, which may be pleasant but are not food, use up land that grow foods to sustain life.

All these notions verge on fantasy. I see no signs that our society will give up on any big scale its automobiles, will go vegetarian, will give up whiskey and coffee—even to relieve world starvation. I have no great confidence that it will even give up war, which—in addition to all else that can be said about it—is the activity most wasteful of human and natural resources. But to brainstorm such possibilities, or impossibilities, may lead to some changes in consumption and may generate other ideas.

My expectation is that the requirements of survival will force on the affluent world some changes in its lavish consumption and reckless destruction of the environment. The changes may require some limitations on freedom that we now consider intolerable, for the sake of other freedoms that we will learn to cherish. A medieval family would have considered it incredible to have to buy a license to keep a dog; we take that kind of social control for granted. Not long ago people thought they had an inalienable right to pollute air and streams; we are learning to restrict that freedom for the sake of freedom to enjoy fresh air and water. Future generations may limit the freedom of individuals to buy petroleum products or beefsteaks for the sake of wider freedom of access of everybody to scarce resources. At the moment we can only guess what is in store, but the guessing may begin to prepare us for change.

> *We're caught in a circle. Individual acts will not do much good unless they are part of a great social program, national and international in its scope*

To cope with the world's crisis will require large-scale social and political changes. No purely individual acts can do much about the energy crisis or the food crisis. Some of the social acts are foreseeable and possible; for example, society can rather easily pamper private transportation less and support public transportation more. Other acts—like even modest steps toward equalizing income in rich and poor nations—strain the imagination. But a strained imagination may be a good imagination.

Individuals often feel helpless in the face of global problems. The church, even at its strongest, often feels helpless. But individuals and churches can do something. At a minimum we can all undertake some symbolic acts of restraint. These acts will not transform the world. But they will raise our own consciousness and contribute to raising the social consciousness of the world's needs. Furthermore, if we contribute the cash savings from such acts to the direct relief of hunger or to political efforts to meet human need, we make a real difference. In that way we can *use* mammon and *serve* God.

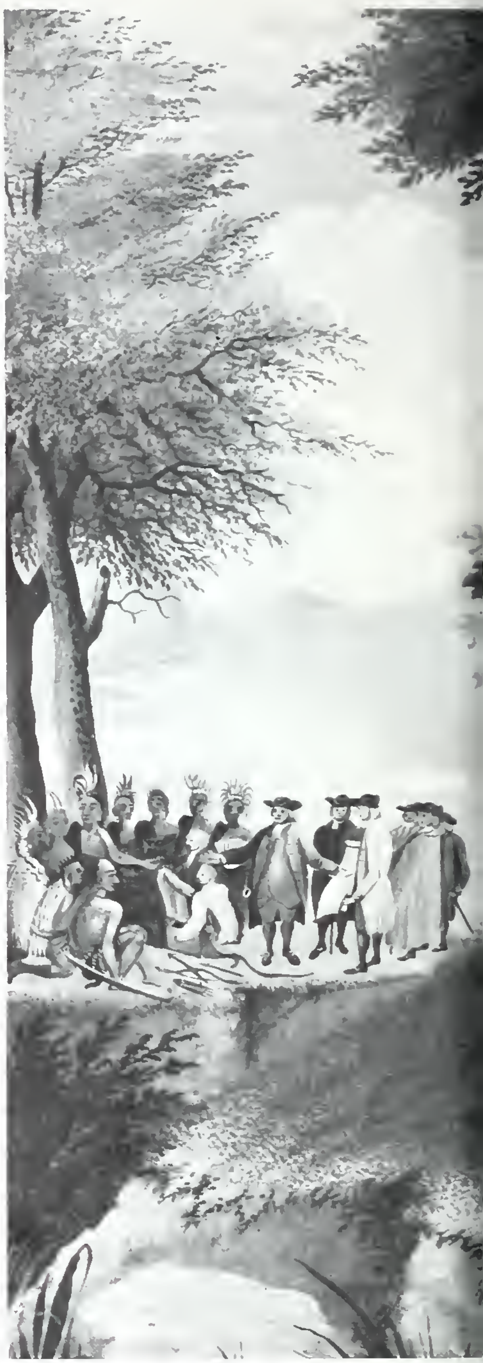
A confession

I have not found this article easy to write. It stabs my conscience. I do not think of myself as an extravagant consumer. (For that matter, I do not know many people who do.) But I—and my friends—are, by global standards, very heavy consumers.

The fact is that I like beef better than soybean substitutes. I like to move about in an auto and to travel by plane. I like to watch television occasionally—even though I can't stand it for very long. I like warm buildings in winter and reasonably cool buildings in summer. I like plenty of hot water for shaving and bathing. In short, I am thoroughly part of the system of consumption that has become precarious, both physically and morally.

What am I going to do about it? I don't entirely know yet. I'll start by keeping the concern on my mind and doing what I can to keep it on the minds of some other people. I'll keep working with some organizations, both in the church and the political world, that are trying to conserve resources and to help the poor and starving. With my family and friends I'll ask where we—individually and together—should adopt more modest life-styles.

Then perhaps something will happen to me on the way to Christmas. ☐



The Pea
A visio

by

Many a reader of MESSENGER has listened to those familiar words of Isaiah about the wolf and the lamb, the leopard and the kid, the calf and the lion—all resting together in blissful companionship—and imagined a special kind of "peaceable kingdom" that might sometime happen.

But few of us go any farther—to describe in detail what peace is like, or who inhabits the land, or where its boundaries lie. Neither in words or in pictures do we spell out the specifics. And certainly no one has done a fraction of what Edward Hicks did in painting not one, or a dozen, but at least 80 pictures, all on the same text from Isaiah 11:6-9.

You must surely have seen at least one of the Hicks treatments of *The Peaceable Kingdom*, either in an art museum or printed in a book. The Quaker preacher, who was also a coachmaker and a sign-painter certainly did his part to provide this experience for you. For almost thirty years, during the time he traveled thousands of miles on preaching journeys and served as a Quaker minister in Newtown, Pa., this early 19th century preacher-painter kept working and reworking his favorite theme, celebrating the gospel of peace and brotherly love, in paintings that were similar to but often surprisingly different from each other.

The basic elements in each version of *The Peaceable Kingdom* are usually the same: an outdoor setting, with mountains and river, two or three small children (Isaiah specifically mentions "the suckling child" and "the weaned child") together with an assortment of animals: cows, lions, wolves, leopards, goats among others. Most of the paintings depict—in the distance—William Penn's treaty with the Indians. But some show instead a band of Quakers bearing banners that proclaim "peace on earth good will to men."

You don't have to be an art critic to observe that there are interesting differences in the details of the pictures, representing some of the moods that must have moved this Quaker preacher as he tried most conscientiously to resolve his personal conflict when he felt guilty about painting for pleasure (he once described painting as "one of those trifling, insignificant arts, which has never been of any substantial advantage to mankind") and yet realized that his talents could help to advance his basic beliefs. Perhaps that is why most of his paintings were either given away or offered in payment for his debts.

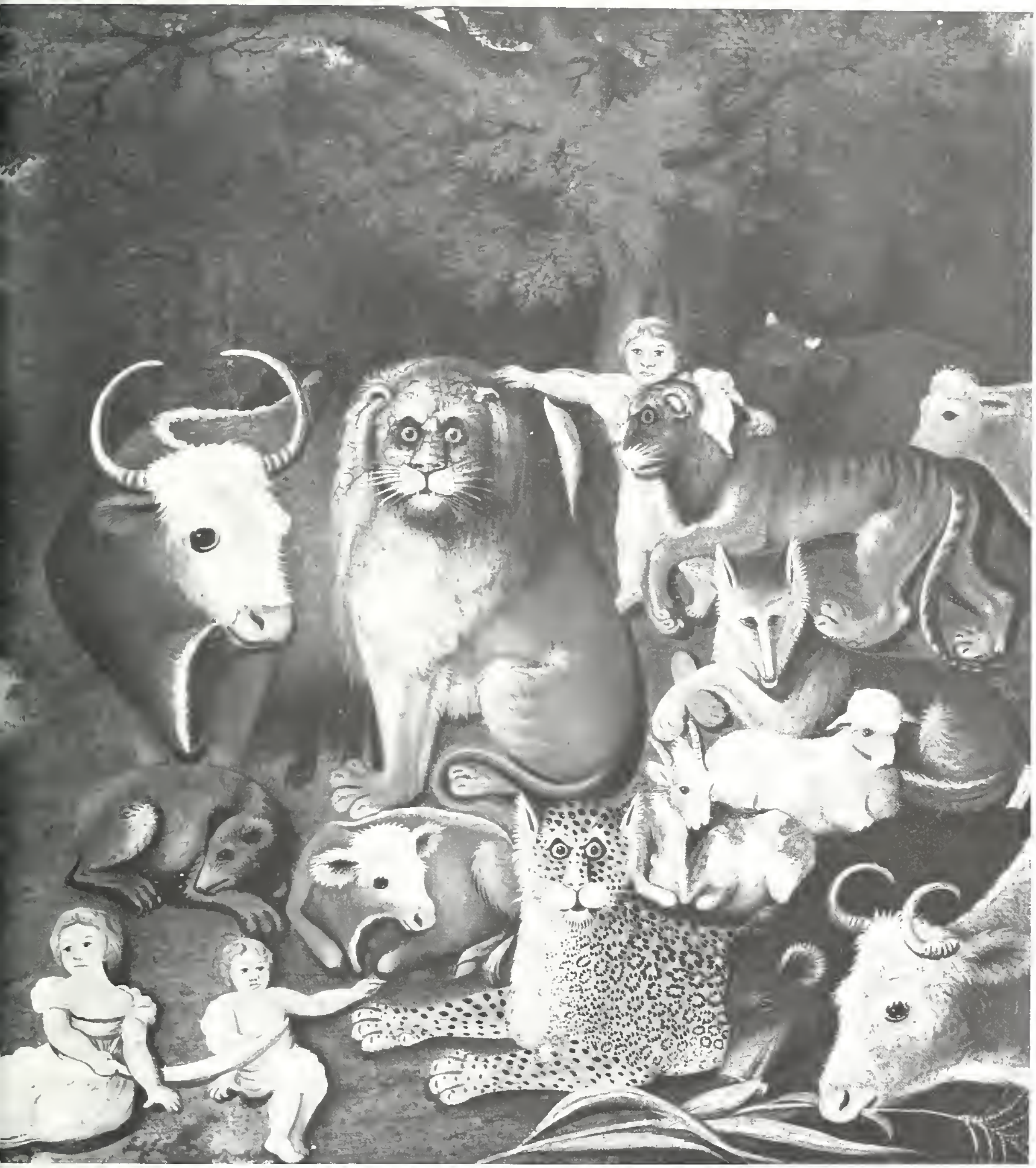
Edward Hicks was born in Attleborough, Pa., in 1780. He was adopted at an early age by Quaker friends who lived on a farm he later pictured in a painting that might just as easily have depicted any of a thousand Brethren homesteads in Pennsylvania. Between the ages of thirteen and twenty Hicks served as an apprentice to a coachmaker and painter—there were the turbulent days when he sampled the worldliness of his time, to the extent at least that an illness helped condition him for repentance and "a renewed visitation of heavenly love." At the age of twenty he married, went into business for himself, and started to preach.

Some students of Hick's numerous versions of *The Peaceable Kingdom* detect in them visual evidences of his being caught up in the Hicksite controversy that troubled the Society of Friends. Edward sided with his cousin, Elias Hicks, whose position gave a name to the issue, in standing up for a kind of Quakerism that emphasized the mystical inward experience of the Spirit and refused to go along with others who wanted more orthodox and creedal statements to define their faith.

In any case, you can look at any of Edward Hick's rather primitive paintings and identify not only the message that he sought to communicate but also a love of God's creation that shows through in the artist's fascination with animals. He once wrote: "The leopard is the most subtle, cruel, restless creature, and at the same time the most beautiful of all the carnivorous animals of the cat kind."

Appropriately, one of Hick's most interesting paintings is *Noah's Ark*. The ark is not so much a boat as it is a large floating barn (Pennsylvania-style) into which a parade of animals proceed two by two. Hicks noted in his journal that though he was an insignificant painter, he could build an ark faster than Noah.

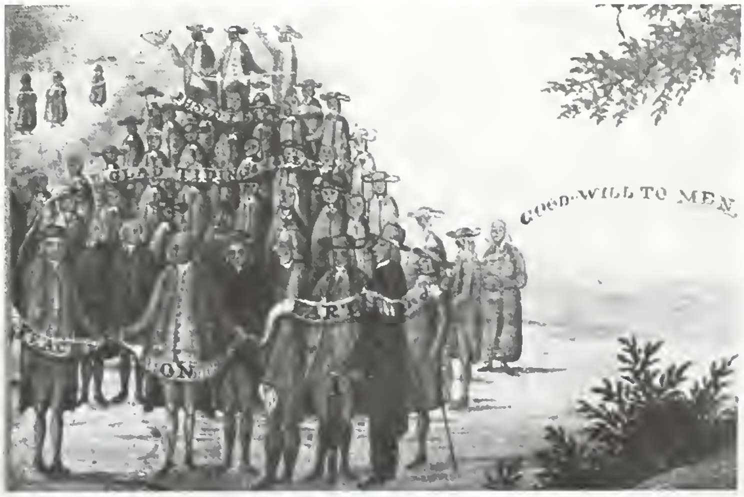
So the dour Quaker preacher must also have had a sense of humor. If his preaching has long been forgotten, not so with his visions of a *Peaceable Kingdom*. In our time of troubles when children are hardly safe among human surroundings, we need more than ever any vision that will bring Isaiah's prophecy close to us—and to a time when "they shall not hurt or destroy in all my holy mountain" and "a little child shall lead them." ☐



The Peaceable Kingdom, based on Isaiah 11: 6-9, was a favorite theme of Pennsylvania primitive artist Edward Hicks. He painted at least 80 versions of the picture. Below is a detail from one version, showing a band of Quakers bearing a peace proclamation.

ble Kingdom: or our time

eth I. Morse



Let's celebrate a birthday!

by Joyce Miller

Celebrate a new way—celebrate an old way, but remember for whom we celebrate! Our varied heritage is steeped in ways of celebrating Christmas. The most meaningful experiences are those we create and live through ourselves. Because we are unique, we contribute this uniqueness to those things we do. In this article a potpourri of ideas will be presented to spark your mind, to be adapted to your own family or church situation for Advent and Christmas celebration. Have a joyful celebration.

Preparation for celebration: "Have you ever wondered if your Christmas really symbolizes love, brotherhood, justice, and peace, the birthday of the Man of Peace with few possessions?" *The Alternative Christmas Catalogue* (Brethren Bookstore, 1451 Dundee Ave., Elgin, Ill. 60120. $2.00) suggests that we consider the human struggle in the world—gifts and wrappings that don't use up the earth, and simplifying our giving so that we can say "Merry Christmas to the world" with a gift of money to people and earth-oriented organizations such as SHARE, The Delta Ministry, Youth Ministries in New York City, and Operation CONCERN. And for those gifts you cannot make yourself, purchase them from groups that create from "the other America" (Appalachia, etc.), SERRV, which sells items from underdeveloped countries, Koinonia Partners which works with people here in the United States, or Operation MATCH ("The Appalachian Hand Craft Catalog"), Box 68, Berea, Ky. 40403. You might also consider handcrafted items by persons in your own church or community such as those items sold by Wilbur and Evelyn Bowman at their "Stone House" near Polo, Ill., or the "Shepherd's Shop," Good Shepherd Church of the Brethren Bookstore, Silver Spring, Md.

Gifts: Those we make are so much more precious because a part of ourselves in loving labor goes into preparing and giving. Did you ever consider a gift of that special gooseberry jelly, spaghetti sauce, dilly bread, or plum pudding from your own kitchen? How about a wreath of corn husks or bread wrappers for a friend? A sand candle, macrame belt, rag doll from familiar dress scraps, necklaces of dried fruit pits, drilled and strung on dental floss and sprayed with acrylic spray. (You can even add a touch of color with acrylic paints before you spray, if you wish.) Make a pillow, puppet, or beanbag with scraps of cloth, or whittle a little boat or truck. Your own dried apples, pears, or sweetcorn make a very special treat for someone you love. The gift of an hour or two, chosen by *you,* to do a special little job, chosen by *them* (like fixing a lamp or a loose railing)—promise written—gift wrapped to be delivered on Christmas day to a lonely neighbor or friend.

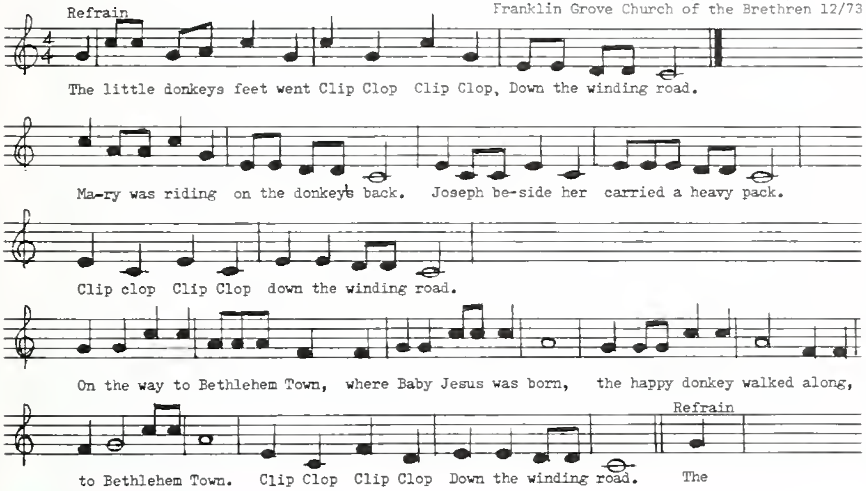
Make your own Christmas cards and letters with block prints, potato prints, spatter-painting, or silk-screen. Give them *personally* to your neighbors and friends and consider doing as our church has done—preparing a special wall for Christmas greetings to each other and giving the money normally spent on postage to the community council to pack boxes for the needy each year. Or, you might give the money to SHARE!

Did you ever use the want ad sections of the Sunday newspaper as a gift wrap? With ties of bright colored yarn, it is very attractive.

Dottie Brumbaugh of Joliet, Ill., tells of preparing potato print Christmas wrapping paper and window decorations done on white tissue or rice paper. Or folding the tissue and dipping the corners in food coloring—opened it is a beautiful fold-and-dye wrapper or decoration. It's a good "together" project for the whole family.

How about tie-dyeing an old sheet or scraps of light weight cotton, pressing and using them for gift wraps? Hemmed and soaked in salt water, it could then be used for a scarf or made into a pillow cover. God has given us a most precious gift in our minds. It's great to discover the many things we can do with what He's given us.

Clip Clop


Refrain
The little donkeys feet went Clip Clop Clip Clop, Down the winding road.
Ma-ry was riding on the donkey's back. Joseph be-side her carried a heavy pack.
Clip clop Clip Clop down the winding road.
On the way to Bethlehem Town, where Baby Jesus was born, the happy donkey walked along,
Refrain
to Bethlehem Town. Clip Clop Clip Clop Down the winding road. The

Written by Elementary 1 class
Franklin Grove Church of the Brethren 12/73

Decorations: Make your own Christmas candles in cardboard juice cans and Pringle cans. After they are cold, peel them out and place them in wide mouth quart and gallon salad dressing jars, with a little floral clay to hold them in place. Scraps of tinsel, ribbon or yarn around the top and you have a beautiful hurricane lamp to nestle in pine branches without danger of fire, or hang them by simple macrame swags from the ceiling as the Elgin, Ill., church has done. If you're out of old candles to melt, canning paraffin can be used with stearine crystals added. These harden the wax and the candles will burn much longer.

Papier-mache egg cartons, cut into individual cups, the points of two cups glued together, painted with white latex paint, and a little arrangement of dried grasses or flowers tucked inside make unusual decorations. Maybe you would like to make little symbols of bakers' clay or cutouts from old Christmas cards to put in the center of these dainty decorations. Sprayed milkweed pods can also be decorated with dried flowers and grasses and little handmade figures. Either decorations can be finished around the edges with bits of gold, silver, red, or blue rickrack, yarn, or braid.

Use a Christmas tree that is alive and can be planted on your lawn later on. Or a unique Christmas tree such as the Dale Bloughs of Polo, Ill., have each year: a white lilac branch that will come into bloom with beautiful blossoms just in time for Christmas day. Trim it with meaningful decorations that you've made and a few miniature lights if you wish. To have such a tree, cut a branch from a white lilac tree, the size you wish, the last week in November. Bring it in and submerge the stem in *warm* water. Fasten it in a container that will hold water for continued feeding, and place it in a location that has an abundance of light. In several weeks the branch will begin to leaf out and blooms will appear by Christmas day.

Adoration: We've talked a lot about "things," but Christmas *is* adoration and worship of our King. Using the Bloughs' lilac Christmas tree idea, we would like to present to you a beautiful and different approach to advent worship.

Many of you are familiar with the use of the Advent wreath and the Christmas tree, but have you ever heard of a Jesse Tree? It is a small branch or tree decorated with symbols portraying the spiritual heritage of Jesus. It is a kind of family tree which was suggested by Isaiah's prophecy (11:1), "There shall come forth a shoot from the stump of Jesse." The idea comes from a little book, *The Jesse Tree,* by Raymond and Georgene Anderson (Brethren Bookstore $1.95). There are 29 Bible stories and symbols, one for each day in Advent. You may purchase this book from Brethren Bookstore, Elgin, Ill. or you may do as the West Marva District Childrens' Cabinet of Maryland and search out your own stories of Jesus' heritage. You can create your own symbols from bakers' clay, pieces of colored papers or styrofoam.

The symbols will be added each day during family worship, with the symbol for Christmas day to be placed on the top of the tree. Not only in scripture, but in your visual experience, the prophecy of Isaiah will come true.

Following is the first Advent worship service, with suggested scriptures for the other three Sundays of Advent and Christmas Eve. Also included are a Christmas carol written by the Elementary 1 class of the Franklin Grove Church of the Brethren and their teacher Jeanette Lahman, Christmas recipes by Margaret Thomason, a carol of joy, "Good News to You" by Ken Morse and Wilbur Brumbaugh and a beautiful story, "Most Treasured Gift," by Ken Morse which you may want to use as the basis for a candlelight Christmas Eve service. This is our Christmas gift to you. ☐

Most treasured gift

God must really have trusted this young couple from Nazareth to place his most treasured gift in their keeping. For they were poor and they had to travel to Bethlehem in Judea without any hotel reservations to insure a comfortable place for Mary. There was danger all the way—from highwaymen and robbers; from the hardships of travel; from the thoughtlessness of soldiers; from a king who was quickly aroused to murderous decrees.

And yet God entrusted this gift for the world to a young man and woman who had little to recommend them except their love for each other and the child that should be born. They could summon no servants to run for a physician, they had no armed companions to force a way through the crowd, they had no letters of introduction to hotel managers, they had no money to spare for bribes. Consequently, they were turned away from the inn and forced to find lodging in a barn. God left his treasure with two young people who had no privileges whatsoever.

In the stillness of a night that God made bright with a star, Mary gave birth to the child, unattended except by Joseph and the sleepy cattle across the room. But Mary was a mother and Joseph was a husband; and every mother knows her child is a gift from God, a treasure for the world. So God had been wise after all. Of course, there was danger abroad, but there was only love in Mary's heart. And the gift of God was wrapped in the love that every parent knows.

So rich has been the treasure of this child that now we look back at that first Christmas and see only beauty and light, for we have heard the angel song and seen the kneeling Magi from the East. But let us not forget that Mary suffered that night and Joseph paced the stable floor and there were moments of dark indecision before the light came.

If God would share his richest gift with a mother and father of Nazareth, will he not also honor our hearts and our homes with his presence? We have only to open our doors and the everlasting light will shine in.—KENNETH I. MORSE

First Sunday of Advent: The Jesse Tree

Read 1 Samuel 16:1-13

It is from this story that the "Jesse Tree" is derived. Jesse was the father of David, who was anointed by the prophet to establish a royal family. A thousand years later Jesus was born in this royal line in Bethlehem, the ancient city of David. Because of this family tree the names of Jesse and David are often linked in poetry and song with Jesus, the "Anointed One" (this is the literal meaning of Messiah, or Christ). The Old Testament tells us, "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots" (Isaiah 11:1). And in Advent we link this prophecy with Jesus: "O come, thou Rod of Jesse, free Thine own from Satan's tyranny."

What do we mean by "O Come, O Come, Immanuel"
or when we pray "Come, Lord Jesus"?

How much of our family tree can you construct?

Prayer: O come thou rod of Jesse once again, and save the whole family of mankind.

Second Sunday of Advent: Father Abraham

Genesis 12:1-7, 13:2-18

Third Sunday of Advent: The Wisdom of Solomon

1 Kings 3:3-28

Christmas Eve: Bethlehem Star

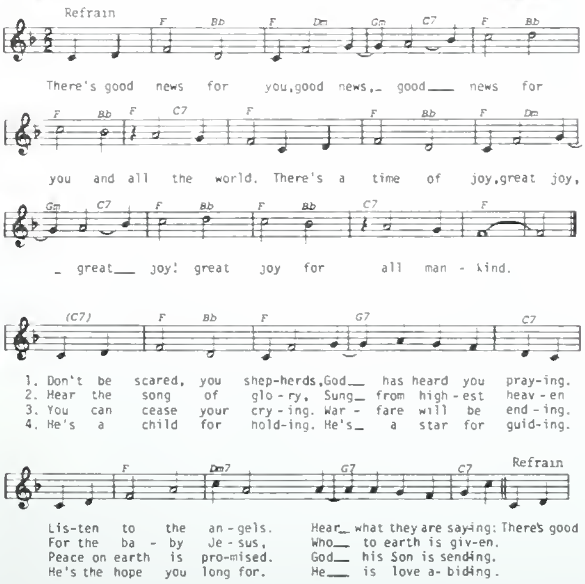
Luke 2:1-20

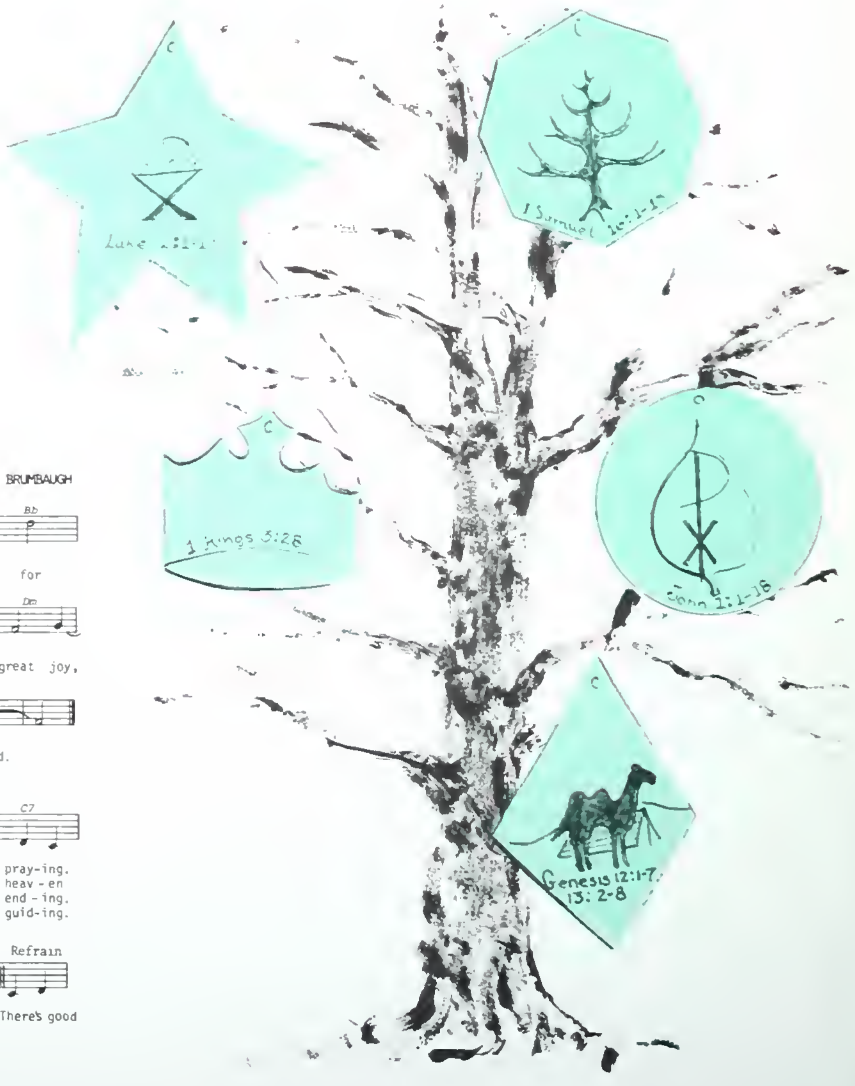
Christmas Day: Christ our Lord (Chi Rho)

John 1:1-18

Good News For You

KENNETH I. MORSE WILBUR E. BRUMBAUGH


Refrain
F Bb F Dm Gm C7 F Bb
There's good news for you, good news, good news for
F Bb F C7 F F Bb F Dm
you and all the world. There's a time of joy, great joy,
Gm C7 F Bb F Bb C7 F
great joy! great joy for all man - kind.
(C7) F Bb F G7 C7
1. Don't be scared, you shep-herds, God has heard you pray-ing.
2. Hear the song of glo - ry, Sung from high - est heav - en
3. You can cease your cry - ing. War - fare will be end - ing.
4. He's a child for hold-ing. He's a star for guid-ing.
F Dm7 G7 C7 Refrain
Lis-ten to the an - gels. Hear what they are say-ing: There's good
For the ba - by Je - sus, Who to earth is giv-en.
Peace on earth is pro-mised. God his Son is send-ing.
He's the hope you long for. He is love a- bid-ing.


Luke 2:1-
1 Samuel 16:1-13
1 Kings 3:28
John 1:1-18
Genesis 12:1-7, 13:2-8

Bakers' Clay

4 c unsifted all-purpose flour
1 c salt
1½ c water
1 box assorted food coloring
(More brilliant colors may be obtained from a bakery supply store.)

Mix flour and salt in a bowl. Stir in water until mixture can be pressed into a ball. Turn out onto floured board or pastry cloth and knead until smooth. Clay should be the consistency that is easy to handle so that it can be rolled and molded without flaking apart or sticking to hands. If necessary, use extra flour or water sparingly for proper consistency. Yield: 2½ lbs. clay.

Make patterns for symbols actual size on paper and use as a guide while shaping dough directly on ungreased baking sheet. Color small amounts of clay as you need it. Colors remain same during baking. Pack pieces together tightly as you would in handling real ceramic clay. Insert paper clip in top for hanging.

Bake in a 200° F. oven 40-50 min. Turn over carefully with spatula and bake 40-50 min. more. Finish symbol by spraying with clear acrylic protective coating or spray varnish.

LEBKUCHEN

½ c. honey
½ c. molasses
¾ c. brown sugar
1 egg
1 tbsp. lemon juice
1 tsp. lemon rind
2¾ c. flour
½ tsp. soda
1 tsp. cinnamon
1 tsp. cloves
1 tsp. nutmeg
1 tsp. allspice

Glaze: Boil together 230° 1 c. sugar and ½ c. water until first sign of thread appears. Remove from heat. Stir in ¼ c. confectioner's sugar and brush hot glaze thinly over cookies. When glaze gets grainy reheat and add a little water.

Mix honey and molasses. Stir in sugar, egg and lemon juice and rind. Sift together and stir in remaining ingredients. Chill dough overnight. Roll small amount at a time, keeping remaining dough chilled. Roll out ¼ inch thick and cut into oblongs 1½x2½ inches. Place on greased baking sheet. Bake at 400° for 10 to 12 minutes. Brush cookies with glaze as soon as removed from oven. Then remove from baking sheet. Cool and store tightly with orange or apple slices to mellow.

PARISIAN SWEETS

1 pkg. dates (10 oz.)
¼ lb. shredded coconut
½ c. chopped nuts
½ lb. figs
1 tbsp. orange juice
1 tbsp. grated orange rind

Chop the dates, figs and coconut. Knead together with orange juice and rind. Shape into 1 inch balls and roll in shredded coconut.

SUGARED GROUNDNUTS

1 c. water
2 c. sugar
4 to 6 c. shelled peanuts

Dissolve sugar in water. Add peanuts. Boil slowly and stir frequently until sugar crystallizes on the peanuts. Spread on cookie sheet to dry.

DATE PINWHEELS

½ c. butter
½ c. brown sugar
½ c. granulated sugar
1 egg
½ tsp. vanilla
2 c. sifted flour
½ tsp. soda
½ tsp. salt
1 recipe of date filling

Thoroughly cream together butter and sugars. Add egg and vanilla; beat well. Sift dry ingredients together: stir into creamed mixture. Chill. Divide dough in half. On lightly floured surface, roll one part in 8x12 inch rectangle, about ¼ inch thick. Spread half of date filling over dough. Begin at long edge, roll like jelly roll. Repeat with remaining dough and filling. Wrap rolls in waxed paper. Chill several hours. Slice ¼ inch thick. Bake on greased cookie sheet at 400° about 8 minutes. Makes 5 dozen.

FRIED APPLE PIES

2 c. dried apples
2/3 c. sugar
1 tsp. cinnamon
½ tsp. cloves
regular pastry

Soak the apples in 1½ c. warm water several hours. Add sugar, cinnamon, and cloves. Cook until done and not too watery. Cool. Make regular pastry. Roll out a ball about the size of a large hen egg. Use a saucer to cut dough into circular shape. Add 2 or 3 tbsp. apples to one half the dough circle. Turn other half over to form half moon tart shape. Seal edge. Press around the edge with ends of fork tines. Make 3 pricks with fork in top of pie to allow air to escape. Fry in skillet in moderately hot fat. Brown on both sides. Cool and eat.

APRICOT DELIGHTS

1 lb. dried apricots
1 orange
1 lb. sugar

Grind apricots and orange. Add sugar. Let stand a short time. Add 2 or 3 tbsp. water. Cook slowly for 10 min. Put 1 tsp. of mixture into sugar or coconut and coat. Shape into balls.

Celebrating with cooking

Having been a pastor's daughter, a BVSer in Europe and Morocco, and a missionary in Nigeria, I have experienced Christmas in many settings. It is always fun to discover what friends and relatives in different places make as their traditional holiday goodies. I know that Christmas is really at hand when the spicy odors of holiday baking start coming from the kitchen.

I remember as a little girl the good taste of Parisian Sweets, Apricot Delights, and Date-nut Pinwheels at the home of my Aunt Peg and Aunt Cora Oellig at Greencastle, Pennsylvania. When I lived in Kassel, Germany, with a wonderful German family, they made and served German Christmas honey cakes, or Lebkuchen. In southern Virginia my mother-in-law, Ruth Thomason, dries apples in the summer and at Christmas time makes stacks of delicious Fried Apple Pies. I always took some of her dried apples to Nigeria with us to use at Christmases there.

Nigerians grow and eat lots of groundnuts (peanuts). In fact, where we lived, the name of a neighboring village was Bubal Hwada, which meant literally "peanut patch." At Christmas in Nigeria I used to fix Sugared Groundnuts as a candy treat. It was handy to give out as treats when the Nigerian children came a-wassailing on Christmas Day.

If you don't come from a Brethren background and/or need some "instant" Dunker cooking tradition, a good idea is to buy a copy of the *Inglenook Cook Book*, a huge collection of recipes "contributed by Sisters of the Church of the Brethren." It was printed in 1911 and recently reprinted in its nostalgic original format (available from Brethren Press, $4.95 hardback; $1.95 paperback). It is a clever idea for a gift or as a source for yourself of holiday recipes of long ago. There is a chapter on candies (try the Christmas Candy Loaf) and it also describes complete Christmas menus that Brethren families enjoyed back at the turn of the century.

There are four joys I can think of in making holiday goodies—the joy of making them (alone or as a family project), the joy of eating them, the joy of perpetuating family traditions, and the joy of sharing them with friends and family as you celebrate Christ's birthday.—MARGARET THOMASON

A pacesetter: Education for village life

by Laura Sewell

One of the greatest contributions to India through the years has been the education of thousands of young men and women, Christian and non-Christian, in Christian schools and colleges. This work has gone on even when it has been hindered by insufficient funds, a shortage of equipment, old buildings in need of repair, lack of adequate staff, and government interferences.

The Vocational Training College (VTC) at Anklesvar, India, was opened as a Church of the Brethren project on June 6, 1924. The aim of the school was to touch life at every possible point—intellectual, economic, moral, religious, and social. Premchand G. Bhagat was the school's first headmaster and the work was directed by I. W. Moomaw during the time he lived in Anklesvar.

The Missionary Visitor reported in June 1930, "The Vocational Training School has come into full working order in the last five years. Bro. Moomaw had his heart set to the task of giving courses which prepare students to be farmers, carpenters, and blacksmiths. It has been a satisfaction to see how the government has depended on the school to lead out in the new agricultural course. One hundred and eighty-five young men have attended since 1925."

The Anklesvar institution through the years has been a training center for young men preparing for the ministry, teaching, agricultural crafts, and other occupations. In the beginning those students who had passed the seventh standard vernacular were eligible to attend and after the two years of study became teachers in the mission schools or the government schools. As the standards of education in India were raised, so also were the entering standards of the school. Today the students admitted must have a secondary school certificate (high school diploma). This in effect makes the VTC a junior college.

The school has taken young men from all areas of society. Of its 1,233 students, 682 were Hindu, 83 were Moslem, and 463 were Christian. Most graduates have become teachers although many are farmers scattered through the villages.

According to government regulations all schools in India must be craft-oriented, that is, each school must choose a craft which is taught as a subject in the school. This may be subjects like weaving, sewing, agriculture, mechanics, or soap making. The Vocational Training College has continued agriculture as its craft and has a full time craft teacher. There are farmers to take care of the oxen and the day-to-day work but the students each must spend some time in the fields. They help in the weeding, irrigation, planting, and harvest.

The number of students required by government for the registration of a class was not met by the carpentry section and so it was closed in 1965. However, in looking over the roster of these former carpentry students we find them in industry, factories, private practice, and as craft teachers in villages and cities.

In talking with former students we find them ready to reminisce about their days in school. They remember the fellowship, the fun and games, the food, the discipline, and the influence of teachers and staff. One pastor recalls the day the boys were all playing cricket and were so interested that they did not hear the church bell. Headmaster Bhagat came to the field and called them. How ashamed they were. He reminded them that they must discipline themselves and give time to God as well as to play. The pastor says, "I have never forgotten his words even to this day." A headmaster in a local school says, "The physical, mental and spiritual education I received in the Vocational Training College has influenced my whole life. I try to be a good teacher, a good member of society, and a true servant of God."

Moses M. Christian, a 1926 graduate who has lived and worked in Anklesvar ever since, still takes a great interest in the school. "We were taught to be self-sufficient," he observes. "We should be willing to do any necessary work and not consider ourselves too good to do it. I am very thankful for all the skills I received and have used through the years." He has one son who also was trained at VTC and is now a carpentry craft teacher in a school in Surat. Mr. Christian says the times have changed. Today in the schools students do not have the same mind to work. They are more interested in getting a good job with a good salary. Service and village uplift are not stressed as in the earlier days.

Even with the changes of today, Jhinabhai Bhotilal, one of the farmers of the Vocational Training College for many years says that students from the college are readily accepted in government schools and as primary school teachers and craft teachers because of their ability and principles. Christian discipline is still practiced and students receive a good education. He, himself, sent two sons through VTC and they are both teachers in government schools.

Vocational Training College has become an extension service center. This means that 10 to 12 seminars in new math and new science for primary teachers are held each year. UNICEF has given scientific equipment and the school staff instruct in its use. The primary school teachers of the area come for a number of weeks to learn its use and prepare to explain it to their students.

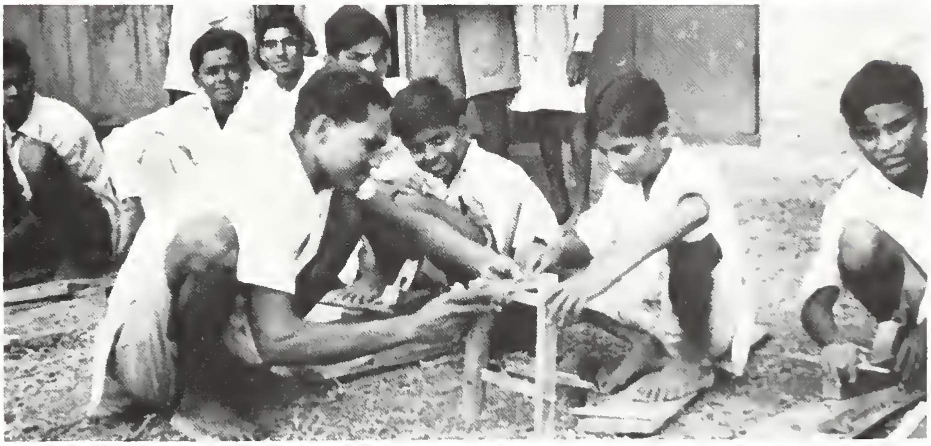
The school has become largely a primary

The Vocational Training College at Anklesvar, India, was an educational pacesetter. Its original priorities, with adaptations, are as urgent today as they were one-half century ago.

teachers training college for men. There is a vision of starting a women's class in the school. For this the government would give 100% grant. Because many of the government training colleges around have been closed India officials would be happy to see such a class started.

VTC, as in the past, continues to receive grants-in-aid from the Indian government. These cover most of the salaries and administrative expenses. Funding provided by the Church of the Brethren is used mainly for property maintenance as well as for the boarding facilities operated by the school. The land and buildings used by VTC are General Board property used by the school rent-free.

The VTC program is currently under the management of an educational board consisting of persons who formerly were members of the Church of the Brethren and are now members of the Church of North India. In time there likely will be a change and the administration of the



Premchand G. Bhagat (top) was the competent and devoted headmaster of VTC for many years. I. W. Moomaw directed the work of the school during his years in Anklesvar. Other Brethren leaders have been I. S. Long, D. J. Lichty, S. B. Miller, and A. F. Bollinger.

VTC has always stressed preparation for village life improvement, with an emphasis on agricultural and handicrafts skills. Fears that so much time and energy spent on the land might detract from academic progress were allayed when the first graduates ranked higher on exams than any other training college in Western India.

Many pastors in the Church of North India (the denomination to which former Indian Brethren belong) got their early training for the ministry at VTC.

The VTC student body in 1929. Through the years the Anklesvar institution has been training young men for the ministry, teaching, agricultural crafts and other trades.

college will be done through the structures set up by the Church of North India for the management of the institutional program.

This month Vocational Training College is celebrating 50 years of service. During the four-day event there will be exhibits of pictures, handwork, history, and program. On one day there will be an Anand Bazaar at which school handicrafts will be sold. There will be plenty of food. This income will be used to help pay for the celebration and also give aid to the school. Other attractions will be games and competitions, films, and fellowship. A history of the school will be presented along with a brochure for the jubilee.

Former and present students, faculty, and community are looking forward to this day. Together we rejoice for the 50 years of service of the Vocational Training College.

2. by I. W. Moomaw

In nearly every situation there are some who possess a God-given sense of insight and destiny. This was true in the early 1920s when a handful of Christians, nationals and missionaries, began to ask what type of education could best serve the future of India. They realized that 70 percent of the people lived in the villages as peasant farmers and landless workers. England had done well for India in some respects, but in education, the pattern largely was an effort to press Indian life and culture into British molds. Where village schools existed, they were viewed by young people and their parents as a way to gain a diploma and a job in order to escape the poverty of village life.

In studied consultation some men like Govindji K. Satvedi, Premchand G. Bhagat, Amos Ross, Issac Long, Daniel J. Lichty and others came forward with plans for the Vocational Training College. They followed four chief guidelines:

1. The preparation of teachers qualified to join with village people for the improvement of life.
2. Education enriched by skills in agriculture and handicrafts.
3. Village schools that could assist people in achieving the best in village life as their heritage.
4. Students learning and earning by working in handicrafts and agriculture for several hours a day.

The college was fortunate to have staff members dedicated to those ideals. The principal, Dr. P. G. Bhagat, soon became known as an educator of prestige and competence. For agriculture and handicrafts there were staff members who gave to that work a sense of dignity and urgency.

However, there were problems. Some students disliked the idea of working on the land or in the shops for three hours a day. "That wasn't learning," they said. They feared that to spend time and energy in such a way would place them at a disadvantage when they appeared for final examination along with students of government colleges who were free to give full time to their studies. This fear was allayed, when the first class of students appeared for the government examination. They ranked higher than those of any other training college in Western India.

The principal himself set an example for scholarship and hard work. The light in his study was usually the first to be seen in the early morning, the last to be extinguished at night. Once a group of students called on him to complain that their studies and work on the land made life too difficult. He smiled. "My sons, our minds and hands become stronger as we use them. God expects us to use the mind until it is tired. Then work with the hands until they are tired. Then back to the books."

By the mid-30s the college was well-esteemed for its support of "basic education." At that time only about half of the children attended school. Basic education was designed by government in consultation with the college staff. It was a plan to provide for all children a minimum basic education enriched by agriculture and handicrafts skills. Those who wished to study further were encouraged to do so. Such departure from conventional forms of education placed exacting demands upon both teachers and students. It was also more costly.

With the coming of independence to India in 1947 compulsory education for all children under 16 was considered mandatory. This created the need for greatly increasing the number of teachers and schools. Under this pressure the Vocational Training College was deflected somewhat from its original and exacting course of preparing teachers for village improvement.

In 1970 the World Conference on Education met in Copenhagen. The delegates, from over 100 nations, considered in depth the type of education needed in the great rural regions of the world where unemployment, hunger, and the problems of peasant farmers are chief issues. In its resolutions the Conference recommended procedures very similar to those outlined when the Vocational Training College was established.

Those who pilot the course of the college in the years ahead may wish to keep in focus the original priorities which with adaptations are as urgent today as they were one-half century ago. ☐

"TELL ME A STORY"

You hear the request most often from children. But we all love to hear stories—and we all have stories to tell.

Warren F. Groff has written a book about the story line that holds it all together. The title is STORY TIME: GOD'S STORY AND OURS. It's a story with a promise and a name at the center of it—the signature of Jesus Christ.

But the book is also about us, and that may be the reason why the author begins each of his chapters with a dialogue or a narrative that is close to each reader's daily experience. Note the chapter headings:

"What's Your point?" / "But You Promised!" / "What's Your Name?" / "Just Because!" / "You Ought to be Ashamed!" / "It's All Your Fault!" / "Be Good! Stay Out of Trouble!" / "Say Thank You!" / "Tell Me a Story!"

STORY TIME is a book to read, to ponder, to study. Vernard Eller says it is "at once a moving testimony to the author's own Christian faith and sense of family, a means to meditation and self-examination, and a course in lay, biblical theology."

STORY TIME: GOD'S STORY AND OURS has just been published by *The Brethren Press, 1451 Dundee Ave., Elgin, Ill.* Order your copy now. $2.95.

STORY
TIME
WARREN F. GROFF

Getting the children involved

by Shirley J. Heckman

The bell had rung marking the end of the church school hour. But the children continued to work at various activities. The adults went from child to child, interrupting them and telling them that they could work at their projects again next Sunday. Puzzled parents at the classroom door found their children reluctant to leave.

It wasn't a party. It was a session of church school using learning centers. The children were kindergarten through grade three. The intense involvement of these children is one of the primary values in the use of learning centers. People, including children, learn better if they have some choice in how to do their learning. People, including children, can learn by direct experience with materials and ideas without having another person tell them what to do.

A learning center is a place—table, corner, floor—where the learners can work with others or alone on a particular subject matter or project. It focuses on a specific subject or skill. A learning center includes all that the learner needs in order to do the tasks suggested. The instructions are clear enough that the learner can follow them without help from others.

One worksheet with a cassette and cassette player could be a learning center. A box of mounted pictures with instructions about what to look for and what to do with the picture when it is found is another learning center. A learning center which could help persons understand and appreciate the global dimensions of the work of the Brethren consists of a world map with a slick surface on which gummed dots can be placed. Place the map on a wall. On a table near it, place some colored dots and labels, a copy of the latest World Ministries Commission personnel location list, a stack of selected issues of MESSENGER, and the following instructions: *Where in the world are the Brethren?*

1. Place a red dot on the right location on the map for each of the staff persons listed. Place a green dot on the right location on the map for each of the volunteer and alternative service persons listed. Use blue dots for other kinds of personnel.

2. Look in the issues of MESSENGER to find stories and pictures of persons, places and events that can be located on the map. Cut out the item from the magazine and place it near the map. With a piece of string, connect the magazine cutout to its correct location on the map.

3. Write your own story about work or people involved in the work of the Brethren somewhere in the world. It can be a true story based on facts that you locate in the magazines or the reference books in the learning center library. Or, it can be a "might-have-happened" in which you take some facts—like a location and a project—and create a story about them. Fasten your story up on the wall near the map, connecting it with string to its location.

4. Share your work with one of the enablers in the learning center and talk with that person about how else you can share your work with the rest of the group.

One of the problems with deciding to use learning centers is that there is very little material prepared for use in this style. As the style of working becomes more popular, there will be more material available.

> Children learn better if they have some choice in how to do their learning.

One set of materials for use in learning center style is produced by John Knox Press, 341 Ponce de Leon, NE, Atlanta, Ga., 30308. It provides 14 learning centers for use by 12 persons over a period of 13 weeks. "To Make Men Free" is a useful resource for 3-6 graders and could be used by those in junior high. The learning center box (53-8502) costs $25.00 and the teacher's guide (53-8499) costs $1.95. Both are needed for its use. The focus of the content for these learning centers is on freedom—how persons who know themselves to be free in Jesus Christ struggle to set others free.

Creating your own learning centers takes time and effort. Using learning centers takes motivation and effort in order to achieve satisfaction. Not all church schools should use a learning center approach. Not all church school teachers and learners will be comfortable with the demand for making choices and working independently.

The two factors—independent study and making choices—are basic to learning centers. Some students and some teachers will need help in learning and teaching in this way. Some resources which provide helps are listed below. Some of these resources could be purchased and used by a group of churches. Or, you could ask your district office to make them available.

Other resources available from John Knox Press include a 77-frame color filmstrip with record and leaders' guides "The Joy of Learning, Using Learning Centers": $6.50.

Learning Centers: Children On Their Own a book by Virginia Rapport and Mary N.S.W. Parker which examines roles, structures, materials, methods for setting up instruction for children to move at their own level. $2.00. Prepared for public school, it is useful for church school.

"Using Learning Centers in Church Education" a booklet which deals with characteristics of the learning center approach, types of learning centers, function of the leaders, role of the learners, steps in planning. $1.35.

Available from National Teacher Education Project, 6947 East MacDonald Drive, Scottsdale, Ariz. 85253 are the following:

A 27-page paperback, *First Steps to Open Classrooms in the Church,* discusses open classrooms and the assumptions therein about how children learn, gives guidelines for establishing learning centers, and analyzes the changed role of the teacher in the open classroom. $1.95.

"Effective Learning Centers in the Church School," a 98-frame filmstrip with 14-minute cassette and script shares the step-by-step planning, implementation, and successful operation of learning centers in church school in Decatur, Ga. $12.95.

"Learning Centers Make Sense" (and here's why) a 60-minute cassette, with guidesheet and worksheets shares the work of Brethren House, St. Petersburg, Fla., (related to the Brethren Church, not the Church of the Brethren). $6.95.

"The Purple Tree or Freedom to Learn" is a 55-frame filmstrip with 19-minute

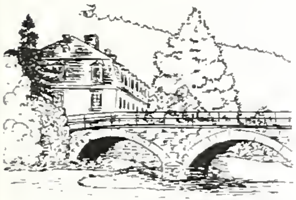
Brethren History Quiz

The Colonial Period

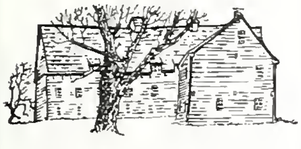
by Wilbur E. Brumbaugh

Test your knowledge of Brethren history by completing these statements from the list of possibilities below. (Answers, page 35)

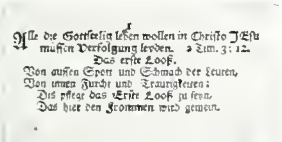
1. ________________ was the earliest leader and organizer of the Brethren.
2. The Church of the Brethren marked its beginning with the baptisms of eight persons in the German town of ________________.



3. The first baptisms were held in the Eder River in the year ________________.
4. Three denominations or churches were given official sanction in Germany during this period. They were ________________, ________________, ________________.

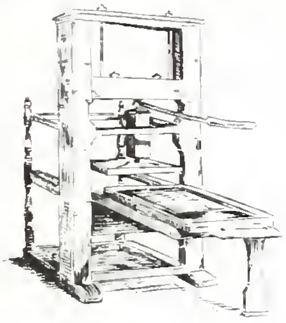


5. Most of the early Brethren who later left Germany for America, left in two major groups in the years ________________ and ________________.

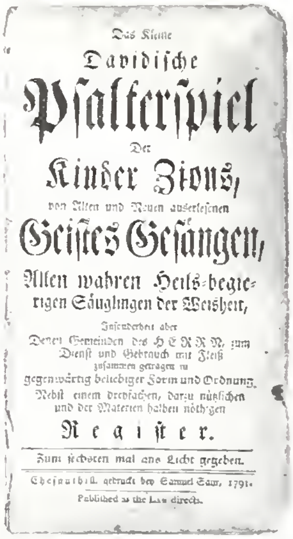


Alle die Gottſelig leben wollen in Chriſto JEſu
müſſen Verfolgung leyden. 2 Tim. 3: 12.
Das erſte Looß.
Von auſſen Spott und Schmach der Leuten,
Von innen Furcht und Traurigkeiten:
Dis pflegt das Erſte Looß zu ſeyn,
Das hier den Frommen wird gemein.

6. In America the Brethren settled first near the city of ________________.



7. ________________ was the leader of the first group to come to America.
8. In the year ____________ the Brethren held the first baptism in America, organized a fellowship, and held a love feast.



Das Kleine
Davidiſche
Pſalterſpiel
Der
Kinder Zions,
von Alten und Neuen auserleſenen
Geiſtes Geſängen,
Allen wahren Heils-begierigen Säuglingen der Weisheit,
Inſonderheit aber
Denen Gemeinden des HERRN, zum
Dienſt und Gebrauch mit Fleiß
zuſammen getragen in
gegenwärtig beliebiger Form und Ordnung,
Nebſt einem dreyfachen, darzu nützlichen
und der Materien halben nöthigen
Regiſter.
Zum ſechsten mal ans Licht gegeben.
Cheſnuthill, gedruckt bey Samuel Saur, 1791.
Published as the Law directs.

9. The first American congregation of Brethren was organized in ________________, Pa.
10. In 1728 ________________ became dissatisfied with the Brethren groups and formed a new religious group at Ephrata, Pa.
11. The first American-produced hymnbook of the Brethren was called ________________.
12. ________________, a very popular political-type person, did some printing for the Ephrata Cloister group.
13. Though Robert Raikes is credited as the founder of the Sunday school movement in 1770, the Brethren in Germantown had begun their own Sunday school in ________.

14. ________________ was the first Brethren conscientious objector, who refused to serve in the king's private bodyguard.
15. In 1733, this same man came to America and established a church in ________________, New Jersey.
16. Perhaps the best singer in the colonial church and its leading bishop from 1719 to 1729 was ________________.

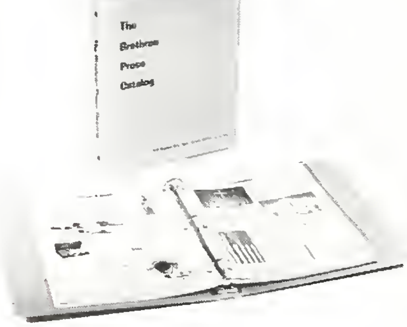
A. John Naas
B. Schwarzenau
C. Lutheran
D. 1719
E. Coventry
F. Peter Becker
G. 1708
H. Lancaster
I. Alexander Mack Sr.
J. Conrad Beissel
K. Reformed
L. Krefeld
M. 1729
N. Philadelphia
O. Peter Nead
P. Germantown
Q. 1723
R. Anabaptists
S. Amwell
T. Roman Catholic
U. Christopher Saur
V. Benjamin Franklin
W. 1735
X. Das Kleine Davidische Psalterspiel

---

cassette and script in which the staff of Brethren House guides the viewer through the construction of a complete Learning Center, in which children can come and study seven days a week. $12.95.

Two other resources which were created for public school are very helpful: *Change for Children, Ideas and Activities for Individualizing Learning*, is practical and useful. Available for $6.95 from Goodyear Publishing Company, P.O. Box 18486, Salt Lake City, Utah 84118.

Classroom Learning Centers, by John Morlan, provides many construction "how-tos." $5.95, from Fearon Publishers, 6 Davis Drive, Belmont, Cal. 94002. ☐



NOW AVAILABLE!

A *NEW* BRETHREN PRESS CATALOG

Write for a free copy.

The Brethren Press
1451 Dundee Ave.
Elgin, Ill. 60120

Women . . .

New paperbacks to help you be the woman you want and God intends.

___ **THE FRAGRANCE OF BEAUTY**
by Joyce Landorf
6-2231 $1.25
___ Leader's Guide 6-2912 95¢

___ **YOU CAN BE THE WIFE OF A HAPPY HUSBAND**
by Darien B. Cooper
6-2711 $1.95
___ Leader's Guide 6-2924 95¢

___ **THE HAPPY HOUSEWIFE**
by Elizabeth Baker
6-2720 $1.75

Please send me the books checked above. I am enclosing $____ plus 15¢ per book for postage and handling. (Enclose check or money order—no currency or C.O.D.s.)

Name ________________

Address ________________

City ____________ State ________ Zip ________

VICTOR BOOKS

ME&4B WHEATON ILLINOIS 60187

turning points

Licensing/ordination

Douglas Barber, licensed Aug. 11, 1974, Prince of Peace, Northern Indiana

Dwayne Alan Carter, licensed Sept 8, 1974, Bakersfield, Pacific Southwest

Richard Hostetler, licensed May 19, 1974, Nettle Creek, South Central Indiana

Peter Kaltenhaugh Jr., ordained June 9, 1974, Fire Hill, Western Pennsylvania

Paul Richard Lovelace, licensed Sept 8, 1974, Bakersfield, Pacific Southwest

Allan Patterson, licensed Aug. 25, 1974, Peace Church, Northern Plains

Jeffrey A Vance, licensed Aug. 25, 1974, Turkey Creek, Northern Indiana

Anniversaries

Mr and Mrs Eldon Burke, North Manchester, Ind., 50

Mr and Mrs. Charles Circle, Fort Wayne, Ind., 51

Mr and Mrs. Earl Deardorff, Panora, Iowa, 60

Mr and Mrs Arthur C Kreig, Cerro Gordo, Ill., 60

Mr. and Mrs. Paul Longenecker, Long Beach, Calif., 50

Mr and Mrs Howard Michael, Olympia, Wash., 64

Mr and Mrs. Cloyd Omo, Huntingdon, Pa., 50

Mr. and Mrs. Elmer Smeltzer, Cando, N D., 50

Mr and Mrs Harvey Starner, Glendora, Calif., 64

Deaths

Harry Aten, 91, Ashland, Ohio, July 20, 1974

Neil Atherton, 89, Lanark, Ill., July 16, 1974

Annie Ashford, 82, Fresno, Calif., June 26, 1974

Myrtle Bell, 67, Daleville, Va., Aug. 13, 1974

Pauline Fries Bridges, 49, College Park, Md., July 2, 1974

Chester Byerly, 92, Sebring, Fla., Aug. 21, 1974

Adeline S Camp, 82, San Diego, Calif., June 5, 1974

Ellie Jane Campbell, 84, Fort Defiance, Va., July 19, 1974

Beatrice Sonnehorn Cissner, 74, Cando, N D., Aug. 14, 1974

Lola Conrad, 63, Sterling, Ohio, June 7, 1974

Catherine M. Cripe, 66, Goshen, Ind., Aug. 10, 1974

Gary Michael Crowe, 17, Verona, Va., July 10, 1974

Jasper Cline Crumpacker, 79, Waynesboro, Va., Aug 25, 1974

Raymond W. David, 63, San Diego, Calif., July 10, 1974

Mrs. Don Davies, 85, Panora, Iowa, Sept 2, 1974

Viola Doorr, 59, Fresno, Calif., Aug. 16, 1974

Brian Eikenberry, 17, Kaduna, Nigeria, Sept. 11, 1974

Bennie Eller, 76, Daleville, Va., July 8, 1974

Rosama Mae Feathers, 60, Claysburg, Pa., June 18, 1974

Almond Flagg, 81, Peru, Ind., July 16, 1974

Michael Fodor, 63, Abbottstown, Pa., July 14, 1974

Harry A Geiman, 84, Westminster, Md., Aug. 4, 1974

Lydia Goddard, 80, Sacramento, Calif., May 23, 1974

Harley L. Grove, 78, South English, Iowa, Aug. 23, 1974

Truster Guyer, 73, Sebring, Fla., July 19, 1974

Hazel Hardacre, 80, Lanark, Ill., July 15, 1974

William Hubbard, 76, Manchester, Ky., May 4, 1974

William Hufford, 69, Fresno, Calif., Aug. 5, 1974

Walter Jones, 81, Kansas City, Kans., Aug. 6, 1974

Harold Justice, 59, Robins, Iowa, July 7, 1974

Bernard King, 49, West Milton, Ohio, Aug. 15, 1974

Kathryn Rowan Kiser, 68, Staunton, Va., July 8, 1974

Laura Knife, 84, Troy, Ohio, July 19, 1974

Clarence Kosher, 85, Shannon, Ill., July 9, 1974

Norman Lehigh, 58, Littlestown, Pa., July 24, 1974

Jim Roark, 84, Roark, Ky., April 18, 1974

Pauline Rowland, 67, Boonsboro, Md., July 26, 1974

Ernest Runner, 68, Greenville, Ohio, July 28, 1974

Anna Saunders, 75, Medway, Ohio, July 13, 1974

Marvie Scheuch, 69, Mount Ranier, Md., July 24, 1974

Russell C Sell, 72, Altoona, Pa., Aug 5, 1974

Jesse G. Shelly, 82, Williamsburg, Pa., Aug. 5, 1974

Eva Shinn, 79, Huntingdon, Pa., July 1, 1974

Ruth Shriver, 75, Elgin, Ill., June 7, 1974

H. Guy Snyder, 81, Everett, Pa., Aug. 6, 1974

Elmer Stutzman, 79, Sebring, Fla., Aug. 25, 1974

Elie Underwood, 68, Eden, N.C., July 29, 1974

Catherine L. Wolfe, 76, Hampstead, Md., Aug. 15, 1974

ORDER TODAY—FOR CHRISTMAS DELIVERY ANYWHERE YOU SAY!

"For Unto Us A Child Is Born" - ALLELUIA
THE FARR FAMILY

This Album Dedicated in 1973 To The Church of the Brethren with Scenes on Album Cover Taken from Palmyra Church of the Brethren Murals

An Extraordinary
CHRISTMAS
GIFT
RECORDING
"For Unto Us a Child Is Born"
"Alleluia"
From the Church of the Brethren's
Foremost Singing Family

THE FARR FAMILY

HAVING SUNG IN OVER 300 BRETHREN CHURCHES FROM COAST TO COAST!

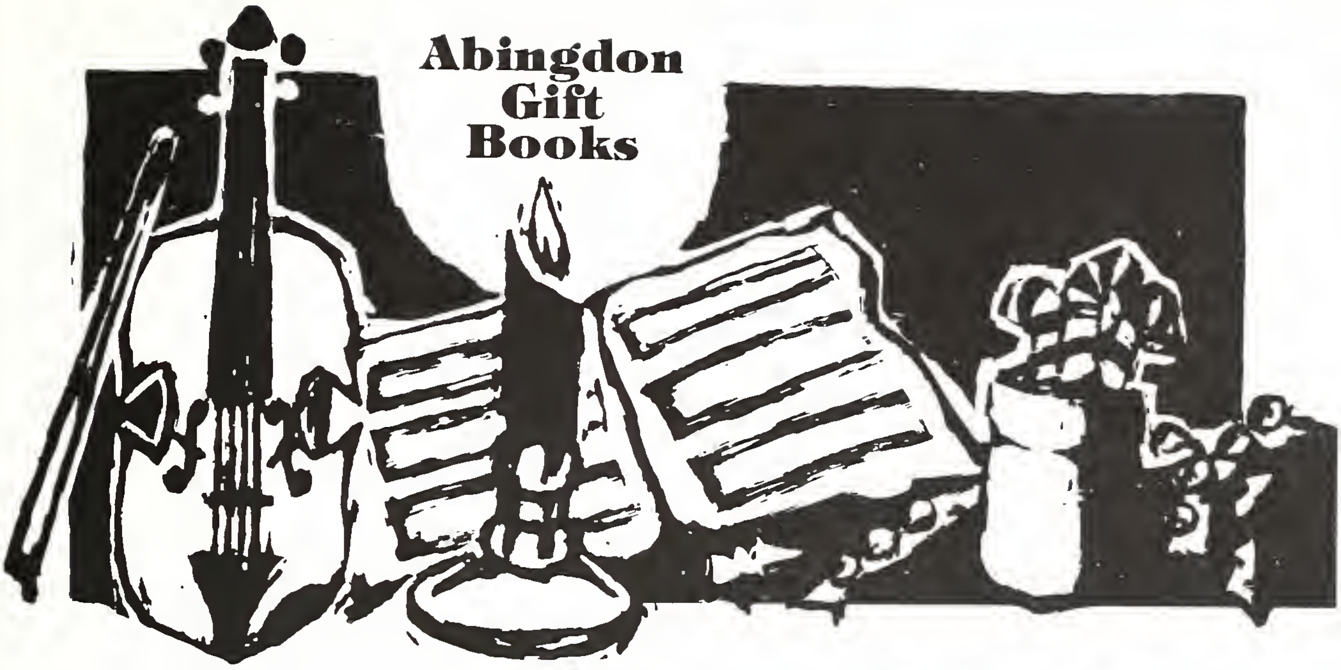
Hear the lastingly beautiful "Story of Christmas" as taken from Luke II, narrated by Nick Farr II, then delicately entwined with musical interpretations for harp, voices and orchestra. Side I is an uninterrupted fifteen minutes of Christmas musical joy by the Farr Family.

SIDE I
- Christmas Angels—Harp & Voice
- Gloria in Excelsis
- Silent Night
- Gift of Love
- Away in a Manger
- Do you hear what I hear?
- Carol of the Star

SIDE II
- The Little Drummer Boy
- In the Bleak Mid-Winter
- Alleluia (original)
- Jesu Bambino
- Soloists—Joyce Farr-Soprano
  Eric Farr-Tenor

Never Before Offered at This Price!
$2.99
8 track—3.59
Cassette—3.59
Add 32¢ for postage
Order of 2 or more—Free postage

Order All Four (4) Farr Family LP's—$12.99 plus postage (A $22.00 Retail Value)
Write Today Or Call 717-944-7613
FARR FAMILY PRODUCTIONS, P.O. BOX 16, MIDDLETOWN, PA. 17057
Send For Free Listing Of All Farr Family Albums And Sheet Music



IN TUNE WITH THE SEASON

The Good Times Songbook

For gather 'round the piano singing and guitar fun, for leading, accompanying, or teaching informal singing—amateur and professional—this collection belongs in every Christmas stocking! 160 songs plus complete vocal scores, clever illustrations, background information, and other special features. *Illustrated in color.* James Leisy. $12.95

The Good Times Songbook

Singer's Edition
Lyrics, melody lines, and chords for each of the 160 songs. Perfect for family get-togethers, choirs, scouts, camp leaders, etc. $1.50, paper

FOR THE FAMILY

Sidelights on the American Revolution

Little-known facts about people, places, and events of the Revolutionary War. Learn about our first woman soldier, intriguing kidnapping attempts, Benjamin Franklin's Tory son, and much more! A great gift idea! Webb Garrison. $5.95

The Trees of Christmas

A book to treasure after Christmas is gone! Handsome, full-color photography reveals twenty-three international Christmas trees with step-by-step directions for handmade decorations. $8.95

Bless This Mess and Other Prayers

Every housewife will appreciate this collection of 96 "plain talks with God" by popular writing team, Jo Carr and Imogene Sorley. $2.95

Meditations for the Later Years

Inspirational messages, prayers, and thoughtful suggestions on rewarding steps for the retired person. *Printed in large type for easier reading enjoyment.* Josephine Robertson. $3.50

Celebrate—Advent Tape

Make this Christmas a special spiritual experience! Excellent for families as well as ministers, this 60-minute cassette tape provides new ideas for working through Christmas worship. *Complete with printed guide.* Dennis Benson. $7.95

MUSTS FOR THE MINISTER

The Interpreter's Bible

Introduction to each book of the Bible, exegeses, expositions, articles on both Testaments and the Apocrypha. George A. Buttrick, editor. Each volume, $9.95; 12-volume set, $99.50

The Interpreter's Dictionary of the Bible

A four-volume illustrated guide explaining the people, animals, plant life, and artifacts of the entire Bible. 32 pages of illustrations, 24 pages of full-color maps. Four-volume set, $49.95

The Interpreter's One-Volume Commentary on the Bible

Scholars of Protestant, Roman Catholic, and Jewish origin contribute up-to-date commentaries on both Testaments and the Apocrypha. Based on the RSV Bible. Chronology, full-color maps, and 140 photos. Charles M. Laymon, editor. Reg. edition, $17.50; thumb-indexed, $19.50

LARGE PRINT FOR EASY READING

By the River of No Return

Rancher, pastor, parent, and outdoorsman—Don Ian Smith reflects upon the rhythm of life in central Idaho's Salmon River country. 18 meditations. $5.95

The Will of God

Leslie D. Weatherhead, world-renowned minister, discusses the three dimensions of God's will—intentional, circumstantial, and ultimate. $5.95

Everyday Religion

A favorite for two decades! Wise counsel on "how to give ourselves, to forgive others, and to live with thanksgiving." Joseph Fort Newton. $7.95

Riches of the Kingdom

With original poetry and a discerning heart, Grace Noll Crowell interprets the qualities of the Christian life: faith, love, peace, kindness, brotherhood, and service. $5.95

FINE FOR THE KIDS! ! !

What's the Matter with Wakefield?

A JUNIOR LITERARY GUILD SELECTION

What's the matter with Wakefield Quinn? Maybe it's the fact that he's at that "in-between" age of 10 or perhaps it's because he wants a *Geronimo 300* fly rod so badly—find out in this warm, humorous Christmas story. Ages 9-12. June Lewis Shore. Illus. David K. Stone. $4.95

The Blue China Pitcher

Written and illustrated by a fourteen-year-old girl, this sensitive story about a very special tea party will delight young readers between the ages of 4 and 8 years. Beautiful water color drawings reflect life in the lush Harz Mountains of Germany. Elizabeth C. Meyer. $3.75

Bible Stories: God at Work with Man

Moses, Amos, Dorcas, and other men and women chosen by God to be his partners in work for good are portrayed in sixteen narratives. Ages 6-9. Mary Alice Jones. Illus. Tom Armstrong. $3.95

Armed with Love: Stories of the Disciples

The disciples chosen by Jesus of Nazareth step from the pages of history in twelve exciting stories. Ages 12-up. Gerald N. Battle. Chapter decorations by Charles Cox. $4.95

Young Readers Bible

A special RSV Bible for children of all ages! Includes over 600 illustrations, charts, maps, and study suggestions. Durable binding. $8.95

Young Readers Book of Bible Stories

To be read and reread throughout childhood, these stories make Bible characters and their surroundings as real as today's headlines. Helen Doss. Illus. Tom Armstrong. $7.95

at your local bookstore
abingdon

ABC Theatre: The missiles of October

by Frederic A. Brussat

On October 14, 1962, United States intelligence flights showed that missile sites were being built in Cuba. Why was Russia placing nuclear weapons on this Caribbean island? Were these offensive weapons meant to redress the balance of terror since US medium-range missiles were already pointed at the Russians from Turkey and Italy? Or was this show of Russian power meant to further the disintegration of American prestige in Latin America beyond the damage done by the Bay of Pigs operation?

This three-hour teleplay by Stanley R. Greenberg opens in the first moments of the Cuban missile crisis when President John F. Kennedy learns of the Russian bases and proceeds dramatically through the edgy Executive Committee meetings, Kremlin decisions, United Nations sessions, gripping exchange of diplomatic messages, and the resolution of this nerve-shattering episode of international conflict. Producers Herbert Brodkin and Buzz Berger have chosen Anthony Page to direct an outstanding cast of actors: William DeVane as President Kennedy, Martin Sheen as Robert Kennedy, Ralph Bellamy as Adlai Stevenson, Dana Elcar as Secretary of Defense Robert McNamara, Larry Coates as Secretary of State Dean Rusk, Howard da Silva as Nikita Khrushchev, Nehemiah Persoff as Foreign Minister Andrei Gromyko, and Harris Yulin as Soviet Intelligence Chief Alexander Fomin—to name just a few in the cast of sixty-four.

ABC Theatre's "The Missiles of October" will appear on television December 18 at 8 p.m. eastern time

Stanley R. Greenberg, who also wrote the ABC theatre production "Pueblo," took thirteen months to research and bring the script of "The Missiles of October" to completion. The drama is based upon all available historical records—reportage, academic studies, accounts by participants, United Nations reports, the records and documents of the U.S.S.R., Cuba, and the United States.

This ambitious presentation proves once again that the television medium can serve as a suitable vehicle for values education—raising our consciousness about historical events and the moral issues underlying them. This "Feedforward" is an attempt to provide educators in church and school with some possible ideas and approaches to the meanings implicit in this significant drama. The questions and illustrative material here are meant to exercise individual and group value orientations. The political, psychological, and social tensions conveyed by "The Missiles of October" raise value questions about war, peace, nationalism, honesty, and expediency.

Processing "The Missiles of October"

1. Does this teleplay recreate for you the tension that you felt during the Cuban missile crisis? Do you recall TV newsmen displaying maps with sweeping arcs to show how every major city except Seattle could be destroyed by the Cuban missiles? Did your children come home from school and tell you about their experience of hiding underneath their desks? Did your community suddenly reconsider the importance of shelters and evacuation routes? How did you react to the scary talk? What situation would make you react the same way today?

2. Many people were not frightened by the missile crisis. They felt that it was more a "media event" than a real threat to American safety. Were you one of those?

3. Do you recall whether your church held any special prayer vigil or service during the crisis? If you as a member of the Church of the Brethren World Ministries Commission could have advised the government on this matter, what would you have suggested that the US do?

4. International conflicts are resolved in a variety of ways. There can be a win-lose solution (one side gains and the other loses), compromise (each side decides to give up something for the sake of resolving the conflict), cooperation (the two sides decide to work together for a common goal), or withdrawal (one party retreats from the conflict). Which solution applies in the Cuban missile crisis? Do you think that the right decisions were made by the Kennedy administration? During the drama, with whom do you side on the question of what sort of pressure to use against the Russians: with JFK and RFK? with McNamara? with the Joint Chiefs? Or do you believe that nothing should have been done at all? What values seemed to be behind the various positions?

5. Arthur Schlesinger Jr., believes that President Kennedy met this test of his will in an almost magnificent way: "It was a combination of toughness and restraint, of will, nerve, and wisdom, so brilliantly controlled, so matchlessly calibrated, that it dazzled the world."

I. F. Stone responded in quite another way: "How would the historians of mankind, if a fragment survived, have regarded the events of October? Would they have thought us justified in blowing most of mankind to smithereens rather than negotiate, or appeal to the U.N., or even to leave in Cuba the medium-range missiles which were no different after all from those we had long aimed at the Russians from Turkey and England? When a whole people is in a state of mind where it is ready to risk extinction
—its own and everybody else's—
as a means of having its own way in an international dispute, the readiness for

murder has become a way of life and a world menace."

Do you stand with Schlesinger or Stone's interpretation of the Cuban missile crisis? Are there other positions? What moral values are behind your stand? Do you think your opinions have changed in the fourteen years since the event?

6. Some critics of the Kennedy administration point out that the bypassing of the national security bureaucracy in favor of an informal body of advisors later called the Executive Committee of the National Security Council was unconstitutional. Should the Congress have been let in on the crisis earlier? Did the Kennedy administration deal honestly with the press and the public?

7. There are cynical analysts of history who state that individual action and decision in the context of international conflict is meaningless. They believe certain historical events are inevitable. Does Robert Kennedy's role in the crisis—particularly his suggestion that the US respond to Khrushchev's first letter and ignore the second one—prove to you that individual choice can still sway history?

8. Goethe once remarked: "I have always found that reality has far more genius than any kind of invention." Rolf Hochhuth, a German dramatist who based "The Deputy" and "Soldiers" upon compelling historical material, has noted: "Documents can only be the impulse, the spur, the historical backbone for drama." The real trick is to make it all come alive. Writer Stanley R. Greenberg—speaking on behalf of the ABC network, the director, producers, and cast—stated recently that everyone involved in this show was interested in "telling the truth about a critical and controversial moment in history. We were determined to find the reality behind those thirteen days of war and peace, pride and prejudice, which could have meant the end of the world but instead signalled the beginning of the end of the Cold War." Telling the truth is always a noble goal for an artist. Mr. Greenberg and company have presented their truth to us. Have they portrayed the events of that dangerous time with historical accuracy? How do you know? Do you think they have presented the crisis in an objective way? Has this teleplay helped you reach your own sense of the truth about the event and what it means for you today? Has your understanding of the crisis changed as a result of watching this show?

9. The last speech in "The Missiles of October" gives us a sense of President Kennedy's vision of the perspective necessary if we are to move beyond the politics of brinksmanship: "Our problems are man-made; therefore they can be solved by man. Across the gulfs and barriers that now divide us, we must remember that there are no permanent enemies.... If we cannot end our differences, at least we can help to make the world safe for diversity. In the final analysis, our most basic common link is the fact that we all inhabit this planet. We all breathe the same air. We all cherish our children's future. And we are all mortal."

Does this statement of values square with your own vision of our national position? □

Answers to Brethren history quiz

1.—I; 2.—B; 3.—G; 4.—C, K, T; 5.—D, M; 6.—N; 7.—F; 8.—Q; 9.—P; 10.—J; 11.—X; 12.—V; 13.—W; 14.—A; 15.—S; 16.—F.

Now in paperback
The No. 1 religious bestseller

"DAKTAR will bring people into a direct confrontation with a living God and how he works."
—Hal Lindsey

DAKTAR
Diplomat in Bangladesh
by Viggo Olsen, M.D.
with Jeanette Lockerbie
$3.50

DAKTAR
Diplomat in Bangladesh

Watch for the movie!

At your Christian bookstore or write to
moody press
THE NAME YOU CAN TRUST
Dept. MCS, 150 W Chicago Ave., Chicago, Illinois 60610

CLASSIFIED ADS

AKC REGISTERED PUPPIES—Great Pyrenees: The Great White patient "Giant." Ideal for the family dog as they are so gentle with children. Perfect companion and watch dog for the older folk. Old English Sheepdog: The bouncy good-natured, long haired shaggy, loveable clown. Ideal for an all around family dog. Loves everyone. West Highland White Terrier: The little joyful shaggy white terrier. Full of love and enthusiasm. Call or write to reserve your special "RIPPLES" puppy. Ripples Dog Ranch, Route 2, Box 151, Rocky Ford, Colo. 81067. 303-254-6246

WANTED TO PURCHASE—Copies of "Problems of Pulpit and Platform" by David D. Culler, published 1907. Look in your attic and on your bookshelves! Will pay up to $10 for a book in good condition. Will also purchase imperfect copies if complete. Miriam Culler Sperberg, Box 12308, El Paso, Texas 79912.

ROOMS FOR RENT—Girls working or going to school in Harrisburg area; houseparent, church sponsored. Brethren sponsored. Brethren Fellowship House, 207 Hummel St., Harrisburg, Pa. 17104.

THE WAY TO BUILD DYNAMIC SERMONS—Send for free information on new book that shows how to build dynamic sermons. 6 sheets of paper can be the magic key in starting a sermon. 9 sermons, 152 pp., 7 how-to-chapters from preaching without notes to developing a good memory, or order on money back guarantee—$2.50. Seaboard Press, 153 Blanchard, D18, Drexel Hill, Pa. 19026

In Praise of Leisure

Harold D. Lehman

There is a rhythm in work and leisure. Both can be filled with purpose.

Leisure time can be used creatively. Dr. Lehman explores its exciting possibilities for personal fulfillment and service to mankind. He examines leisure from a philosophical and theological perspective and provides a framework for evaluating the experience of leisure.

IN PRAISE OF LEISURE will provide excellent resource material for study groups for a thorough review of this subject. Cloth, $5.95. Softcover, $2.95.

Order from:
BRETHREN PRESS
Elgin, IL 60120

people&parish

Drama, craft fair, love feast marks Coventry's 250th year

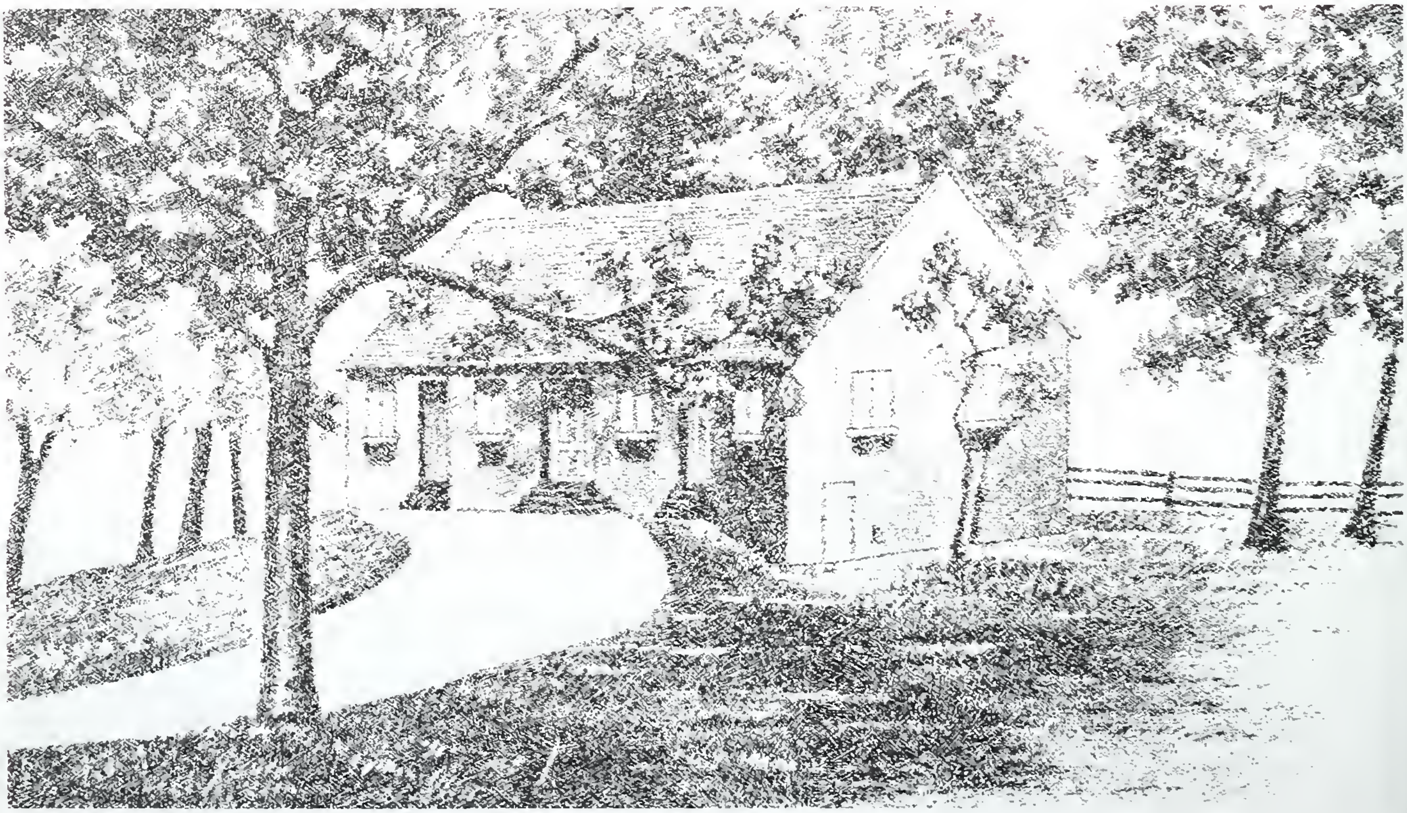
Coventry church, begun Nov. 7, 1724, as the second Church of the Brethren congregation in this country, highlighted its 250th year by a series of special events over the past five months.

An original four act play, "Count the Cost, Reap the Harvest" by Mary Jane Kulp was presented on Nov. 3. During the week following, a concert by the Elizabethtown College Chorale, a "fun and fellowship" evening planned by the youth group, a banquet emceed by Harold Z. Bomberger and addressed by Dale W. Brown, and a love feast were among the congregation's events.

In October Brethren antiquarian and historian Clarence Kulp conducted an old-fashioned service of worship, and in July the congregation sponsored a crafts festival. For the latter occasion some 600 persons saw exhibits of quilting, doll-making, rug-braiding, dry and fresh flower-arranging, and collections of rocks, gemstones, household, and farm items. Demonstrations of carding, spinning, and crewel work were offered by the Bishop Mills Historical Society, and two concerts presented by a newly formed group, The Gateway Singers.

In climaxing the anniversary week with a love feast, Pastor Larry Graybill said the observance was not only to commemorate the past 250 years, but "to start us out on the right foot for the next 100 years."

In the autumn of 1724 the 14 male members of the congregation of Brethren at Germantown set out on foot and horseback to visit their scattered sisters and brothers of the Pennsylvania hinterlands. On November 7 their visit produced its first fruit: the Schuylkill (Coventry) folk became the second congregation of Brethren in America. Martin Urner was its first resident elder and from 1724 to 1729 Peter Becker was its leading minister. Until the first meeting house was built in 1772 the Coventry Brethren worshipped in the homes of five of its members. The second meeting house (pictured below) was built in 1817, and the present one in 1890. From M. G. Brumbaugh's History of the Brethren.



Union County parkland ministry: taking church to the campers

Sunday morning congregations during the summer have a way of thinning out in the church sanctuary, and reappearing in nearby campsites and vacation areas. So the churches of Union County, Ind., decided they would take the church to the campers in the Whitewater State Park near Richmond. The last three years, services have been held in a picnic shelter in the campgrounds by some member of the Union County Ministerial Association.

With the development of the new Brookville Lake, the southern Indiana state park recreational area has enlarged greatly and so have the possibilities of ministries. Victor Bendsen, pastor of the Richmond-Four Mile congregations, is one of the ministers who is exploring additional ways to serve the persons who use the state park from May to September. There will be three possible areas of activity, the 150-year-old Methodist congregation that meets in their church just two miles from a campsite, an old abandoned Presbyterian church in Dunlapsville that is now part of a restoration project in the park, and at Metamora. At the Metamora location, an extensive historic restoration is underway: a museum, restoration of a section of an old shipping canal, a mill, and other old buildings, including a church house.

The Union County Ministerial Association cites the Methodist pilot project in parkland ministries at Lake of the Ozarks, Mo., as a possible model for activities at Whitewater and Brookville. There a young pastor coordinates a regular Sunday worship at three preaching points, a pastoral ministry program to local business persons and young job-seekers, a hostel and retreat, counselling services, sociables, and an organization of persons who minister on a one-to-one basis with troubled persons.

Bendsen reports that the local committee estimates that a hundred area churches may become involved in this ecumenical effort. Besides him, Pius Gibble, pastor of the Nettle Creek congregation at Hagerstown, and Carroll Petry, district executive secretary, represent the Brethren's participation. "Actually, the burden of responsibility is being carried by the laity," says Bendsen. "Since the ministers are tied up on Sunday mornings, the laymen conduct the services. Our congregation was responsible for two Sunday services during the past summer. One of the services was conducted by an adult Sunday school class, and on the second occasion, we moved our whole congregational service to the park. Over a hundred people were in attendance that morning, three-fourths of them campers who gathered at the picnic shelter with us. It was a great experience."

With the burgeoning of the program, a policy committee is being formed with a three-fold philosophy to guide them: (1) Ministry is defined as meeting a recognized need of people with whatever resources this staff can put together; (2) Don't start until you can do it; and (3) Stop when you are done.—L.T.P.

New Brethren curriculums no problem for veteran Sunday school teacher

"Children are very stimulating. Each spring is a fresh miracle to the child. Things never become commonplace," says Minnie Hackman, a very special person to two generations of Sunday school kindergartners in the Elizabethtown Church of the Brethren.

Mrs. Hackman has taught Sunday school for over forty years and is beginning to see the third generation of little children appear in her class. A public school teacher carrying a full time teaching job, she conducts a full two-hour session on Sunday. "I hope I can help every child feel good about coming to Sunday school," she says.

Mrs. Hackman has some pertinent observations about the Church of the Brethren's Christian education. Having begun in a room with only a table and chairs behind a partition, she feels we are fortunate in our materials, equipment and well supplied classrooms. "I feel our church is a leader in the field of Christian education. Our workshops and lab schools, methods and theory have kept parallel with public school education." Never content to coast on past experiences, she takes part in new training programs.

Mrs. Hackman and husband Henry live on a working farm near Manheim, Pennsylvania. Mr. Hackman is a dirt farmer and an ecologist. They have raised a family of two boys and a girl and now enjoy their five grandchildren.

Through the years in many churches, the religious education of generations have rested on such dedication as Mrs. Hackman personifies: "My reward is seeing the holiday seasons and the wonders of nature ever new through a child's eyes."—L.T.P.

Goshen City Church helps the developmentally disadvantaged

Goshen City Church (Northern Indiana) believes in putting its money where its mouth is!

Last June its members voted to help provide housing, transportation, personal services, and social events for developmentally disadvantaged persons in Elkhart County. Their Special Persons Committee, chaired by Russell Hoover, represented City Church in promoting this ministry of outreach in cooperation with Aux Chandelles (meaning "into the light"), the agency responsible for the welfare of a particular group of retarded persons in Elkhart County.

State funds had been available to Aux Chandelles for maintenance and support of housing for young women that were felt to be employable, but there was no house. So the church voted to buy a property, rewire and renovate it, and supply basic furnishings. They were committing themselves to an investment of $37,000. Loan arrangements were made and there remained only two hurdles—a special use permit had to be acquired from the board of zoning appeals before the project could be finalized, and the people living in the neighborhood needed to be consulted.

Members of the Special People Committee and representatives of Aux Chandelles visited in the homes along South Fifth Street to explain their plans. They met with no resistance. In fact, six of the neighborhood families appeared at the hearing before the city board of zoning appeals to help support the special use permit. The city planning commission and the board of zoning appeals both voted unanimously to grant the special use permit.

"Many of our people feel we should be involved more in outreach with our time and money. Now we have the opportunity to serve our own community. What we are proposing is new and can be a model for future living arrangements for the developmentally disadvantaged and could be followed as a pattern in other places," writes Nevin Zuck, pastor. The six women who have been given this opportunity for entry into the mainstream are not too concerned about patterns; they're just grateful.—L.T.P.

INDEX 1974

Listed on the next pages are articles, poems, editorials, and names of contributors which appeared in MESSENGER during 1974. Classifications have been made according to author and subject matter. Numbers indicate issue and page.

AUTHORS, PERSONALITIES

Alling, Alfred 1-26
Ammerman, E. Gifford 6-30
Bailey, Judith Kaser 5-2, 6-10
Bantz, Floyd E. 8-33
Barklow, Ovid A. 6-33
Bashore, Christian 9-35
Beher, Linda 1-16
Bendsen, Victor 1-2
Bhagat, Shantilal P. 7-28
Blough, Aida 11-2
Bomberger, Harold Z. 8-2
Bowman, Fran 5-10, 8-29
Bowman, John David 11-9
Breidenstine, Allen 4-2
Brightbill, Alvin F 3-14
Brown, Margaret 11-3
Brubaker, Eugenia 7-13
Brumbaugh, Wilbur 6-24, 7-30, 12-31
Brussat, F. A 12-34
Burley, Mary Keever 9-34
Button, Wanda 3-2
Carter, Clyde 7-14
Carter, Karen S. 10-2
Carter, Phyllis 5-11
Castro, Emilio 12-14
Chandler, Betty 9-37
Clark, Ronald 3-30
Comer, Jeanette 6-2
Cook, Bernice Hoover 1-27
Corbett Olive 2-2
Cortez, Lolita 4-3
Crist, B. Wayne 2-25, 8-15
Curtis, Nancy 6-17, 7-14, 8-21, 9-2
Dietz, Evelyn 12-2
Driver, Anola 11-3
Durnbaugh, Donald F. 6-28
Eash, Violet 12-2
Eberly, Wayne J. 3-29
Ebert, Roger 10-30
Eikenberry, Ivan 10-3
Eikenberry, Mary 10-3
Fagan, Charles E. 9-24
Farr Family 3-6
Faw, Chalmer 8-10, 11-2
Fields, Harry 6-3
Fike, Earle W. Jr 3-17, 11-15
Fike, Ella Mae 7-12
Fike, John G 3-20, 5-16, 6-12
Fike, Lester E. 7-13
Flory, Byron M. 9-37
Flory, Helen 7-2
Fourman, Larry 10-20
Frantz, Doug 6-3
Frantz, Evelyn M. 6-37
Frederick, Don 1-3
Gardner, Rick 6-18
Geisert, Wayne F. 1-12, 5-20, 8-36
Gibble, Kenneth L 7-16
Gillies, John 4-10
Goodhue, Tom 10-11
Grimley, Mildred H. 7-12
Groff, C. L 12-2
Groff, Warren F. 11-12
Gwama, Filibus 11-2
Hamer, John and Esther 7-25
Hamrick, Robert 7-34
Hanft, Ron 1-21, 2-16
Harrell, Irene Burk 3-34
Haycock, Cecil 8-26
Heckman, Galen 7-12
Heckman, Shirley J. 2-30, 10-28, 12-30
Helman, Patricia K. 5-26
Hendrickson, Lucy 5-2
Hendrickson, Roy 5-2
Hinkle, Darl W. 9-30
Hollis, Bonnie J. 8-17, 8-24
Hoover, Warren W. 8-6
Hoover, Wilbur R. 7-14
Howell, Ida 10-2
Huffman, Clifford B. 6-26, 8-19
Inniss, James B. 4-2
Johnson, Roy 5-13
Jones, Robert R. 6-38
Kahler, Dean 3-4
Keener, Ronald E. 1-27
Keller, Paul 5-20
Kidwell, William 2-12, 6-14, 8-25
Kocher, Judith A. 4-23
Koontz, Ted 8-8
Kreider, David B. 7-19
Kreider, Robert 10-25
Kulp, Clarence 2-2
Lauderdale, Kerby 1-22
Lehman, Galen T. 10-26
Leichner, Terry 7-36
Lichtenberger, Lyle I. 3-12
Long, Harvey L 5-28
Long, Inez 1-20
Longenecker, Steve 12-8
Lynn, Isabel and Ercell 6-20
Maier, Paul L. 1-14
Mambula, Jabani 8-3
Martin, Noah S. 4-12, 10-13
McFadden, Ralph G. 1-29, 5-30
McGrory, Mary 3-5
Metzger, Thurl 6-2
Meyer, Lauree Hersch 10-19
Miller, Mrs. Bennet G. 6-31
Miller, Dean M. 3-10
Miller, Donald E. 4-17
Miller, Howard 3-27
Miller, Janet E. 12-2
Miller, Joyce 12-22
Moomaw, Ira W. 4-30, 12-26
Morgan, Ronald K. 9-17
Morse, Kenneth I. 3-15, 4-15, 7-10, 8-19, 8-23, 10-2, 10-22, 11-34, 12-20
Moyer, Laura 8-2
Mumma, Emily 6-30, 7-13
Nefzger, Ray 3-2
Nelson, Laurence A. 3-3
Neree, Luc 6-2
Neterer, Maurine 5-3
Nonomiya, Hatsue 8-2
Nourse, Ruth 11-33
Nyce, Bill and Fran 11-3
Oliver, Florence 6-32
Oswalt, Dallas 3-3
Parker, Martha 7-14
Paul, Lois Teach 6-22, 10-3, 12-36
Pifer, Jeanene 1-2
Poling, Ed 10-20
Pomeroy, Dave 2-28
Price, Helen 6-2
Pruyser, Paul W. 8-34
Rhoades, J. Benton 7-33
Richardson, Bert G. 9-34
Rieman, T Wayne 9-19
Roop, Gene 11-26
Roose, Randall 3-26
Rosenberger, Mary Sue 2-20
Rowe, Donald E. 12-10
Rowe, Cora 7-2
Rowe, Roger 7-2
Royer, Howard E 1-32, 2-32, 3-26, 4-32, 5-32, 6-40, 7-40, 8-18, 8-19, 8-21, 9-40, 11-36, 12-40
Ryan, Tom 4-28
Sage, Glen 3-28
Santiago, Ferdinand 7-3
Schechter, Joseph J. 9-28
Sewell, Laura 12-26
Shamberger, Chauncey 4-2
Shinn, Roger L 12-16
Silver, Merikay 5-24
Simmons, Ben 7-32
Smeltzer, Ralph E. 4-24, 9-32, 11-28
Snell, Galen R 4-18
Snyder, Don 7-12
Snyder, Graydon F. 2-15
Statler, Harold B. 1-10
Stauffer, Florence S. 5-3
Stern, Michael 7-13
Stewart, Marie 3-23
Studebaker, Modena 5-29
Swartz, Fred W 8-28
Thielicke, Helmut 12-12
Timmons, Glenn and Linda 9-38
Thomason, Kermon 2-2, 8-16, 8-25, 8-40, 10-32, 11-17, 12-3
Thomason, Margaret 12-25
Volland, Mary E. 7-13
Waba, John 2-3
Wagner, Murray L 5-15
Walton, Darwin 5-2
Walton, Lloyd B. 7-20
Warner, Ann 2-27, 6-25
Warner, Pam 12-3
Weaver, Clyde E. 8-34, 11-30
Weaver, James E. 7-34
Wetzler, Robert 11-25
Whitacre, Ted 6-3
Willoughby, Lena 8-35
Willoughby, William 1-30
Wilson, Kenneth L. 1-22
Wilson, Sara 9-13
Wolf, Judith A. 5-28
Wynn, Pat 9-36
Ziegler, Edward K 9-21
Zigler, Priscilla 1-26
Zunkel, C. Wayne 6-34

SUBJECT MATTER

BIBLE/THEOLOGY

The Church in Council in Jerusalem, Chalmer Faw 8-10
Confidence to Hear the Word, Floyd E. Bantz 8-33
Dear Paul, How Would You Advise Me? Rick Gardner 6-18
Emptiness in Eden, Gene Roop 11-26
Everybody Is a Part of Everything, Lyle I. Lichtenberger 3-13
The Gospel and Priorities, Murray L Wagner 5-15
The High Risk of Love, Lauree Hersch Meyer 10-18
How Can We See Salvation? Emilio Castro 12-14
The Holy Spirit Is on the Move, Isabel and Ercell Lynn 6-20
Integrity and Faith: The Reality of God's Promises, Wayne F. Geisert 1-12
Jesus, the Birds, and the Morrow, Ronald K. Morgan 9-17
Law and Gospel, David B. Kreider 7-19
One Voice Among the Many, Roy Johnson 5-13
The Son of God Was Not Yes and No; in Him It Is Always Yes, Graydon F. Snyder 2-15
To Be an Evangelist, Phyllis Carter 5-11
Yeast, Salt and Secret Agents, Kenneth L. Gibble 7-16
We Stand Before the Risen Lord, Donald E. Miller 4-17

CHRISTMAS

Christmas 1974: Time for a Turnaround, Roger L Shinn 12-16
Let's Celebrate a Birthday, Joyce Miller 12-22
Celebrating With Cooking, Margaret Thomason 12-25
The Mysterious Magi, Paul L. Maier 1-14
Why Celebrate Christmas? Helmut Thielicke 12-12

CHURCH OF THE BRETHREN

A. Blair Helman New Moderator-elect; Carter Scores a First for Women 8-22
Agriculture, Ministry on Agenda for Roanoke 5-22
Anabaptist Groups Plan New Curriculum 12-9
A Pacesetter: Education for Village Life, Laura Sewell and I. W. Moomaw 12-26
BAM Restructuring: Focus on Community, Economics 4-9
BVS: What's in It for You? Ron Hanft 2-16
Bethany Board Affirms Oak Brook Location 1-4
Bethany Seminary Revisited: One Hand and the Other 8-20
Bethany Theological Seminary Holds 69th Commencement 8-4
Board to Extend Openings to Women and Minorities 9-5
Booth, Peters to Staff Pension, Health Tasks 9-8
Brethren and World Hunger 9-9
Brethren Chess Tourney Marks Tenth Anniversary 10-6
Brethren Citizenship Seminars: 25 Years, Steve Longenecker 12-8
Brethren History Quiz, Wilbur Brumbaugh 12-31
Brethren Hospital Target for Critics 12-6
Brethren on Heifer Project Board 8-6
Brethren Place Workers in New Assignments 7-6
Brethren Respond With Assistance to a World Prone to Disasters 12-4
Brethren Voice Added in Protest to ITT on Chile 11-6
Brotherhood Outreach: Accepting as Well as Giving of Service 8-21
Cameroons and Ireland Among New Placements 3-5
Catalogue Sells Both Crafts and Culture 10-4
Cattle Given an Airlift to the Needy in Africa 10-6
Change in WCC Rules Puts Brethren on Spot 11-6
Church Camp Board Extends Environmental Learning 5-4
Churches "Built to Burn" NFPA Study Concludes 11-5
Communicators Enlist Lois Paul on Team 10-9
Conference in Shenandoah: Return After 63 Years 2-4
Congregational Support Crucial to Seminary 11-4
Cordier, Howe on Stage at 188th Annual Conference 6-6
Criminal Justice Reform, Stance on Alcohol Topics for Study 8-18
Dining Hall Reveals Sources of Lettuce 11-4
Don't Hang Up; You Too Can Become a Seminarian 7-4
The Dunkers in Dixie's Star City: A Lighthearted Look at Conference 8-25
Evangelism at Dayton: Concern 7-10
Field Testing Core Concepts on Ecumenical Directions 8-23
Fifty Brethren Forebears, Wilbur E. Brumbaugh 6-24
Findings Show Brethren Pastors in Salary Bind 11-4
For Palestinian Children, a Camp Away From Camp 2-8
Gospel Vision Can Humanize Detente 12-4
Growth Sessions for Pastors: Pilgrimage From Birth to Life 8-24
Haiti Refugee Relief Given $5000 Grant by Brethren 10-5
Health and Welfare Committee Cites Gaps in Current Bills 8-23
Heritage Learning Program: Content and Experience 4-4
The High-Flying Samaritans, Clifford B. Huffman 6-26
Holiday Seminar to Focus on Mission Study in Haiti 9-4
Hospital Castaner: The Plateau of Mutual Service, John G. Fike 5-16
Hospitality Network Centers on Community 12-4
Intervention in Indochina: Full Disengagement Urged 8-19
I See a New Day Dawning, Edward K. Ziegler 9-21
Kermon Thomason Named to Messenger Position 6-9
Lafiya Medical Program Gets West German Grant 9-5
Lay Witness Mission Launched by Brethren 6-7
Let the Word Become Flesh: The New Creation Emerges 8-14
'Life-stewardship' Committee Sees Task as an Educational One 8-18
The Making of a Ballot 4-6
The Ministry: More Time Sought for Weighing Issues 8-19
The Mission of the Church of the Brethren, Earle W. Fike Jr. 3-17
Moomaws Co-directors of Hiroshima Center 12-6
New Disaster Network Assists in Five States 6-4
No Retreat, This Conference: Hard Assignments Await 8-27
Normal Control Program Enlists Five Retirees 4-7
Parish Volunteer Service Puts BVS on Home Front 10-4
Peace Evangelism: A Call to Live Christ's Peace, Larry Fourman and Ed Poling 10-20
Persons Are the Temples; They Are the Holy Things 5-7
Queries on Prison, Alcohol, Organization Submitted 2-4
Quote and Unquote: Gleanings From the Conference Floor 8-26
Reaching Out to a People Remaking Their Lives, John G. Fike 3-20
Reflections: Insights and Feelings From the First Congress on Evangelism 7-12
Remember Roanoke 99 10-9
Roanoke Annual Meeting Third Time Around, Lois Teach Paul 6-22
Salary, Pension, Tenure Items, Brethren Service Bid Answered 8-19
Serendipity: Walking Through Scripture and Breaking Free 7-15
SHARE Appeal to Assist Disadvantaged Groups 2-5
'Studied Views' Debated, Voted on Farm Issues 8-17
Thompson Aids Inquiry in Philippines, Korea 11-5
2,700 Registrants Set for New Mexico Trek 7-4
2,700 Sisters and Brothers, John David Bowman 11-9
Ulrich Testifies to House on Health Insurance Issue 10-5
Upcoming Unit to Stress Radical Discipleship 8-5
Update: General Board Report, 1-10, 4-8, 12-10
Vital Statistics: A Banner Year in Attendance, Offerings, Sales 8-22
Warren W. Hoover Cited as Brethren Peacemaker 8-6
Whole Societies Face Starvation: Will Brethren Meet the Crisis? 8-16
Women: Self-definition, Tools for Becoming Complete People 8-24
The Word From Beyond: Act as Well as Pray 8-26

CONGREGATIONS

Dome Raising in the Suburbs, Judth K. Bailey 6-10
Extended Family: Growth Is a Mutual Experience 2-8
Living Out the Message: "We Care About You" 4-9
Patterns of Leadership Undergo Gradual Change 2-7
People & Parish: Celebration Task Force at Beavercreek: More Feeling, Movement, Response 9-37
People & Parish: 'Daybreak': One Congregation's Sharing of the Loaves and Fishes 4-23
People & Parish: Dundalk Youth Service Center: Helping Youth Help Themselves 9-37
People & Parish: Drama, Craft Fair, Lovefeast Marks Coventry's 250th Year 12-36
People & Parish: Drapery Hanging Day at Ephrata: Getting People Together Again 9-37
People & Parish: Family Farming Highlighted in Television Documentary 11-32
People & Parish: Goshen City Church Helps the Developmentally Disadvantaged, Lois T. Paul 12-37
People & Parish: Healing Ministry Includes Garments, Toys, Games 11-32
People & Parish: A Mission of Mercy, a Message of Love 11-33
People & Parish: Moses Fills Pulpit at Mountain View: Putting Exodus Into First-person 9-36
People & Parish: New Brethren Curriculum No Problem for Veteran Sunday School Teacher, Lois T. Paul 12-37
People & Parish: Ridgeway Community Church: 'How Much We Have in Com-

mon' 6-37
People & Parish: Self-worth a Key Value at Child Care Center 11-33
People & Parish: Union County Parkland Ministry: Taking Church to the Campers, Lois T. Paul 12-36
People & Parish: Wichita First: An Investment of Life, Love, Work and Hope 6-36

EDITORIALS

"Amnesty" No Longer a Dirty Word? Kermon Thomason 10-32
Christ Is Needed Here, Howard E. Royer 12-40
Discovery in the Green Felt Jungle, Howard E. Royer 3-36
In the Beginning, and Now, Love, Howard E. Royer 5-32
Keeping the Dream Alive, Kermon Thomason 8-40
The Light in the Steeple, Howard E. Royer 1-32
Not Hunger, Starvation Is the Peril, Howard E. Royer 2-32
Response to the Crisis Deep Within, Howard E. Royer 6-40
Symbols of the New Society, Howard E. Royer 4-32
Theme for a Brethren Pudding, Howard E. Royer 9-40
When the Oppressed Cry Out, Howard E. Royer 7-40
Who Is Being Destablized? Howard E Royer 11-36

INSPIRATION

Be Perfect, William Kidwell 6-14
Does God Call Everyone? T. Wayne Rieman 9-19
Free to Be, Free to Give, a Harry K. Zeller sampler 6-16
Reaching Toward the Promise, Warren F. Groff 11-21
When the Names Goes On, Earle W. Fike Jr. 11-14

ISSUES

A.D. on Carl McIntire 'A Right to Be Heard' 1-8
Coalition to Mobilize for Abortion Rights 3-6
Excuse Me, Senator, But May I Ask 6-33
For Peace Witness, Now Is the Hour 6-32
Group Seeks to Oust High School ROTC 1-7
Here I Stand: Assessing the Power of a People's Movement J. Benton Rhoades 7-33
Here I Stand: The Energy Crisis Most Paralyzing 9-34
Here I Stand: Goal Is Restoration of Voluntary Prayer, Mrs. Bennett G. Miller 6-31
Here I Stand: Key 73 in Hoosierland: "Impact Beyond Hopes," Modena Studebaker 5-28
Here I Stand: Liberation, Taxes and the Cross, Priscilla Zigler 1-26
Here I Stand: Myths About Nutrition: A Dietition Responds, Judith A. Wolf 5-28
Here I Stand: On Becoming One Flesh — Within the Kingdom, Ben Simmons 7-32
Here I Stand: On Clobbering One Who Clobbered, Alfred Alling 1-26
Here I Stand: On Communicating Better With Less, Ronald E. Keener 1-27
Here I Stand: Our Will Be Done (in Heaven As on Earth) Christian Bashore 9-35
Here I Stand: Our Ordained Ministry, Why Be Restrictive? E. Gifford Ammerman 6-30
Here I Stand: Prisoners Have Rights — Legal, Civil, Human, James E. Weaver 7-34
Here I Stand: "Research on Inmates Is Long Overdue," Harvey L. Long 5-28
Here I Stand: Seminary Financing: Taking a Long View 9-34
Here I Stand: Silence, to Prepare Us to Receive Full Measure, Emily Mumma 6-30
Here I Stand: A Starvation Diet — More Food Please, Bernice Hoover Cook 1-27
Here I Stand: Training for Re-entry Needed by BVSers, Robert Hamrick 7-34
How Easy It Is to Forget, America, Terry Leichner 7-37
Nonsmokers Press Right for Unpolluted Air 4-6
Public Stance Differs on Abortion Rights 5-5
This Land: Ours for a Season 5-8
'Unconditional Amnesty'; Conference Plea Shared 1-6

MEDIA: BOOKS

Building Strength, Stability Into Marriage, Glenn and Linda Timmons 9-38
The Good Life: Three Brethren Assessments, Tom Ryan 4-28
Lassa Fever: The Story of a Killer Virus, John and Esther Hamer 7-25
Past Revelations in Present Disclosures, B. Wayne Crist 2-25
Sing Through the Seasons, a Surrender to Joy, Patricia K. Helman 5-26
Stories of Faith Becoming,
  Christian Weaponry: The Persuasive Word, Ronald Clark 3-30
  People Against Overwhelming Power, Glen Sage 3-28
  Self-confident, But Not Self-sufficient, Wayne J. Eberly 3-29
Whatever Became of Sin? — Three Responses
  Both Admonition and Affirmation, Clyde E. Weaver 8-34
  Building the Case for Repentance, Paul W. Pruyser 8-34
  More Exclusive Than Redemptive, Lena Willoughby 8-35

MEDIA: FILMS

Conrack: A Lover, a Loser, a Cheerleader, Cultural Information Service 9-23
A Family Film for Those Who've Outgrown Disney, Roger Ebert 10-30
Film Prompts Reflection on Demonic Possession 4-9
In All Their Strength and Weakness, Donald F. Durnbaugh 6-28
On Freedom, Death, and Courage; Parable for the Earthbound,
  The Essence of Being Alive and Human, Cultural Information Service 2-29
  Relationships in the Act to Dying, Dave Pomeroy 2-28

MEDIA: TV

ABC Theater: The Missiles of October (CIS Feedforward) 12-34
Children's TV: A Campaign for Quality, Experimentation, Guidelines, Darl W Hinkle 9-30
The Light of Freedom in Her Eyes (CIS Feedforward) 1-25
Patriarchs With Qualities Like Our Own, The Story of Jacob and Joseph (CIS Feedforward) 4-26

MISCELLANEOUS

Art That Honors the Servants of God Kenneth I. Morse 11-34
Being Bound to Be Free, Galen R. Snell 4-18
Belfast "If Peace Broke Out Tomorrow," Linda Beher 1-16
Can the New Kingdom Set the Rules? Marie Stewart 3-23
Canoe Tripping in the Canadian Wilderness, Fran Bowman 8-29
Charity Appeals: Priorities for Giving, Galen T. Lehman 10-26
CWS Clothing Appeal: Needs Change, Urgency Continues 4-4
Churches Help Relocate Refugees From Chile 4-5
Copyrights Versus the Copying Machine, Robert Wetzler 11-25
Corporate Responsibility: Four Banks Forego Loans 3-8
Data Sought on Hiring of Women, Minorities 4-5
A Drought, a Perishing Way of Life 3-24
Durnbaugh Focuses on Free Church History 10-9
Envy, William Kidwell 2-12
Evangelism: Four Personal Statements
  Ron Hanft: When the Spirit Blows Afresh 1-21
  Kerby Lauderdale: To Cut Through Appearances 1-22
  Inez Long: What to Do With a Conversion 1-20
  Kenneth L. Wilson: The Christian Celebrity System 1-22
Inflation, Devaluation: A Cautious Optimism 2-11
Innovation Stack Sacks, John G. Fike 6-12
The Meaning of Footwashing for Today, Tom Goodhue 1-10
Moving On, in Transition: the NCCC, Harold B Statler 1-10
No Put-On . . . These Dunkers for Peace, William Willoughby 1-30
On Being Healthy . . . On Being Whole . . . Joseph J. Schechter 9-28
On Being With It in a Nonchivalrous Age 7-8
Pass a Kiss Around the Table, Noah S. Martin 10-13
Peace Churches Explore Concerns on Militarism 8-6
The Peaceable Kingdom: A Vision for Our Time, Ken Morse 12-20
Readiness for Ministry: Can It Be Measured? 3-7
Shakers: What Counts Is Life of the Spirit 7-8
The Special Person She Is, Merikay Silver 5-24
Tax Reform — Benefits or Charade?, Wayne F. Geisert 8-36
To Give But Also to Receive, Robert Kreider 10-25
The Voyage of the Dunker Wagon, Mary Sue Rosenberger 2-20
Waldensians' Secret Is Creative Tension 10-8
Where the Real Blessings Are, Randall Roose and Howard Miller 3-26

NEWS

Adventist Study Set by Cancer Institute 2-9
Alcohol Drain: Churches, Government Voice Alarm 9-4
Berlin Agenda to Weigh Crisis Intervention 8-5
"Biblical Faith, Social Concern Inseparable" 2-5
Bookrack Project Now in Eight Air Terminals 12-6
Children's TV Is Scored as "Crude, Prejudiced" 11-7
Choice IV Spots Address Peoples' Hurts and Needs 1-7
Church Groups to Help on Discharge Appeals 7-7
Church World Bank for Developing Nations 11-6
Counseling on Amnesty Mounted by Churches 12-5
Court Votes 8-1 to Bar Benefits for Objectors 5-5
Credit Unions Spread Among Local Parishes 12-9
Decentralized Systems Urged in Health Care 1-9
Delta Ministry Marks Its 10th Anniversary 9-6
Editor Raps Judgments of Prophecy Fulfilled 3-5
'Faces for the Future' Include Church Figures 9-7
The Faith, Art, Humor of the Plain People 1-8
Hanging By a Thread: World Food Security 2-7
High Schools and Military Hard Sell, Ted Koontz 8-8
A Humane Balance to Human Growth 2-6
Hunger: Voluntary Limits Urged on Consumption 9-4
Integrity in Government Pursued by Coalition 5-4
Investors Mutual Fund Aims to Be Socially Responsible 6-6
Lassa Fever Story: "Like a Fuzzy Tennis Ball" 5-4
Legislators Commend Day of Repentance 4-6
Leuven: Love Across the Lines, Donald E. Rowe 12-10
Liberty and Conscience Theme of 1976 Parley 7-7
'Lord's Prayer' Nun Urges New Liturgical Music 9-7
Membership Data, Map Show 20-year Trends 7-6
Methodists Opposition Voiced on Lotteries 12-9
Nairobi, Not Jakarta WCC Fifth Assembly Site 11-6
'A New Equator Circled Our Globe Last Year' 6-7
New Lassa Fever Cases Reported in Nigeria 6-8
Nigerianization Moving Forward in Lafiya Program 8-4
Over-fifty Volunteers: NIH As a Place for Service 6-8
Parents Face May Trial in Ohio School Case 4-6
Peacebuilders Urged to Look at Schools 3-9
Peace Churches Explore New Global Ministry 1-8
Peace, Service Groups Name New Executives 12-6
Protests on Tax Reform: 'Church Ill-informed 7-7
Rebuilding at Rodney: 200 Brethren Join In 1-5
Religious Communicators Cite Brethren Entries 7-9
RSV's Masculine Gender to Undergo Review 9-6
The Rise of a New Superpower, Shantilal P. Bhagat 7-28
Saying It Through Media RIAL in Its 25th Year 10-6
Scott Bucher Reflects on Regime in Portugal 10-5
'Shakertown Pledge' Aims at Responsible Living 9-8
Shifts in NCC Style Factor in Dismissals 9-8
Six Citizenship Seminars Set by Regional Units 1-7
A Six-letter Obscenity: Churches Map Response 7-4
Taxpayers: Peace Fund Alternative Proposed 6-6
Team Urges Abandonment of Prison Program Plans 5-6
Threat to Magazines Seen in Postal Hikes 3-9
A Time for Brethren to 'Sing a New Song' 1-6
Vietnam Agency Declines Share of Federal Grant 8-6
"Violence Ends Here . . . the Community of God" 2-6
World Evangelization: Souls, Not Statistics, Kenneth I. Morse 10-22
Wounded Knee Writer Wins Freedom Award 12-5

PEOPLE

Victor Bendsen: Ministry of Availability 1-2
Aida Blough: Family Week Advocate 11-2
Allen Breidenstine: Chair-caner, Hobbiest 4-2
Alvin F. Brightbill: Still Pointing the Way, Kenneth I. Morse 3-14
Bringing Medicine and Engineering Together, Lloyd B. Walton 7-20
Wanda Button: We Need to Love Each Other 3-2
Karen S. Carter: The Accent Is Christian 10-2
Olive Corbett: A Farm Retreat Center 2-2
Lolita Cortez "I Love All My Work" 4-3
Anola Driver: BVS Is Her Remedy 11-3
Violet Eash: Gifted and Gracious, Janet E. Miller 12-2
Ivan and Mary Eikenberry: The Payoff Is Love 10-3
Farr Family: Benefit Performance 3-6
Harry Fields: History in a Table Top 6-3
Helen Flory: Tomorrow Is Now 7-2
The Formally Informal Wayne Geisert, Paul Keller 5-20
Don Frederick Man of Music 1-3
Glenn Graber. Loving the Lord and the Soil 9-13
C. L. Groff. Sermon in Shoes, Evelyn Dietz 12-2
Filibus Gwama: Tested for Ministry 11-2
Roy and Lucy Hendrickson: They Care 5-2
Ida Howell: No Time to Be Static 10-2
"In All the Work of Thy Hands," Fran Bowman 5-10
Dean Kahler. Through Anguish, a Dream Something Would Be Done, Mary McGrory 3-4
Hazel Kennedy: The Kennedy Years 9-3
Jo Kimmel: Prayer Techniques Purveyor 9-2
Clarence Kulp: Spiritual Descendant, Kermon Thomason 2-2
Jabani Mambula: Nigerian Extrovert 8-3
Laura Moyer: Brooklyn Parish Worker 8-2
Ray Nefzger: Montana Lay Pastor 3-2
Luc Neree: "No Time for Timidity" 6-2
Maurine Neterer: Secrets Are for Sharing 5-3
Hatsue Nonomiya: Peace Ally From Japan 8-2
Dallas Oswalt: A Gift of Life 3-3
Jeanene Pifer. The Teacher Who Gives the Apples 1-2
Helen Price and Jeanette Comer: Renaissance Era 6-2
Roger and Cora Rowe: Cows, Courage, Caring, Thurl Metzger 7-2
Ferdinand Santiago: On Returning Home 7-3
Roger Schrock. Coordinator of Lafiya 9-2
The Shadow of a Kingdom — O. R. Hersches, Kermon Thomason 11-17
Chauncey Shamberger: Pioneer in Youth Work 4-2
Ralph Smeltzer — A Peacemaker's Role at Selma, Charles E Fager 9-24
Staff, Overseas Placements, Noted in World Ministries
  Willard E. Dulabaum Ralph E Smeltzer, Ann Warner, Louise Bowman, Dr Diane L. Trembly, Annabel J. Rupel 1-4
John Waba: Community Developer 2-3
Darwin Walton: The Excitement of Color 5-2
Pam Warner: Seeking First His Kingdom, Kermon Thomason 12-3

POETRY

City Dump, Irene Burk Harrell 3-34
Fat Head, Irene Burk Harrell 3-35
Father, Forgive, Kenneth I. Morse 4-15
Ode to a Departing Pastor, Nancy Curtis 6-17

RESOURCES

All That Glitters Is Not Gospel, Clyde E. Weaver 11-30
Allies and Aids on Prison Reform — Beacon Heights Jail Reform Task Force 8-38
Brethren Heritage Resources, C. Wayne Zunkel 6-34
Death: A Reality in Our Lives, Shirley J. Heckman 2-30
Development at Home and Abroad, Ira W. Moomaw 4-30
Education for Global Consciousness, Shirley J Heckman 10-28
The Elderly? They Are Us! Ralph G. McFadden 5-30
First of All Persons, Ralph G. McFadden 1-29
Getting the Children Involved, Shirley J. Heckman 12-30
Heritage Is Horizon, Wilbur E Brumbaugh 7-30
Vacation Time, Leisure Time, Re-creation, Robert R Jones 6-38

WORD FROM WASHINGTON

Can the Crisis in Confidence Be Resolved? Ralph E. Smeltzer 4-24
Capital Punishment . . Again? Ralph E. Smeltzer 11-28
The Energy Crisis: Yes, the Wolf Is Real, Ralph E Smeltzer 9-32
Examining the Administration's Health Plan, Ann Warner 6-25
Prescribed Prayers for the Classroom? Ann Warner 2-27

WORSHIP

The Language of Silence, Dean M. Miller 3-10
My Name Is Thomas, Noah S Martin 4-12
The Retreat, a Lenten Meditation, John Gillies 4-10

editorial

Christ is needed here

The scene was a New York television studio where a morning talk show was in progress. Among the guests were Mother Teresa of India, the famed apostle of the poor and dying, and Malcolm Muggeridge of England, noted journalist and recently professed Christian. Their course of dialogue was interrupted for what seemed the umpteenth time by messages from the sponsor.

Strange, Muggeridge reflected, that all the commercials that morning were for different kinds of packaged foods—"non-fattening and non-nourishing." Strange, he explained, because "Mother Teresa's own constant preoccupation is to find the wherewithal to nourish the starving and put some flesh on human skeletons." He indicated that it was a while before the irony of the situation struck her, but when it did, she remarked quietly but audibly, "I see that Christ is needed in television studios."

A silence descended for the moment, to absorb the word of truth that was uttered in what Muggeridge termed "one of the mills of fantasy." Unfortunately, he added, the comment was not picked up on the air nor reported in the New York Times, though he was confident it would rate a mention in the Book of Life.

To be sure, "Christ is needed here" is a slogan that might appropriately infuse the realms of media and commerce. Its impact is to be extended not only to the secular, however; it is needed even more as the confession of the church and as the petition of its people.

In recounting an ecumenical gathering in Berlin this past August, Lamar Gibble told of three persons outstanding in their fields addressing the theme, "The Future of Man." Their forecasts were grim. A church leader who said he always tries to interject a word of hope in such a setting responded that in this instance he could find no ground for hope. Philip A. Potter, head of the World Council of Churches, declared, "The bleakness in our very souls calls us to repentance, to intercession, to dare to act. Above all it forces us to suffer as God has suffered for us all."

Living in the kind of world we do, a world grossly underfed and vastly overmilitarized, a world turned on by the love of power and turned off by the power of love, we must admit to the uncertainty and perhaps even the improbability of the future. The hard facts, the early warnings, the seeming inevitability at times are enough to drive us to despair and to render us immobile. However aware we become of reality, reality alone does not lead us to repent, to intercede, to dare to act, to suffer.

Seeking to help us break through our paralysis and our pessimism is the Jesus who comes in the name of the Lord, who comes in humility, who comes identifying himself with the poor and powerless, who comes to restore justice and to recover fellowship among persons and between the Creator and creation. The Jesus who would lead us to erect signs of hope and reconciliation. The Jesus who would turn facts into factors of change.

To honor this Christ is to come to understand in our own terms who Jesus is, for us and for the world. It is, in the language of the faith and order movement, "giving account of the hope that is in us," and inviting others to account for the hope that is their own. It is confessing in this season and every season, at every turn of our lives—

"Christ is needed here."—H.E.R.

NOW WHAT WOULD A PERSON LIKE YOU BE DOING IN PVS?

Well, things like tutoring physically handicapped students, delivering meals to shut-ins, being a "Big Brother," being a foster parent or grandparent, resettling refugee families, running the church office, ministering to handicapped people, running a community center, playing with kids at a day care center, teaching at the "Y," doing maintenance work at the church, helping rehabilitate alcoholics, caring for unwed mothers, befriending senior citizens, and organizing people to work for peace, to mention just a few!

Parish Volunteer Service is for you if you want to be a volunteer worker but can't give a large block of time. You can be a PVSer if you can agree to covenant with a local congregation to volunteer the equivalent of five hours a week for a given length of time.

Write:
Parish Volunteer Service
1451 Dundee Avenue
Elgin, Illinois 60120

God's gift

LIFE—air . . . water . . . sunshine . . . food . . . fuel. Yes, but even more, it is the gift of love, of Himself. The greatest Gift of all. The Good News of Christmas: God is with us. In person!

Christ's gift

"In Him the whole fullness of God dwelt bodily." Yet He was unpretentious. And He was always the Man for others. His was the gift of love, forgiveness, caring, salvation. When the cross stood in His way, He gave Himself fully.

My gift

It is no accident that Christmas is an occasion for giving. What was started by God and brought to fulfillment in Christ, can be continued by us. The gifts we share with family and friends will grow in meaning as we share with others through the church. Your gift to the Brotherhood Fund, whether large or small, will make a difference.

CHRISTMAS ACHIEVEMENT

Church of the Brethren General Board
1451 Dundee Avenue, Elgin, Illinois 60120

Amount $ ____________________

Name ____________________

St./RFD ____________________

City __________ State __________ Zip ______

Congregation __________ District __________